17015

GAZETTEER

OF

UPPER BURMA

AND THE

SHAN STATES.

IN FIVE VOLUMES.

COMPILED FROM OFFICIAL PAPERS BY

J. GEORGE SCOTT,

BARRISTER-AT-LAW, C.I.E., M.R.A.S., F.R.G.S.,

ASSISTED BY

J. P. HARDIMAN, I.C.S.

PART II.—VOL. II.

RANGOON:

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA.

1901.

GAZETTEER

OF

UPPER BURMA

AND THE

SHAN STATES.

IN FIVE VOLUMES.

COMPILED FROM OFFICIAL PAPERS BY

J. GEORGE SCOTT,

BARRISTER-AT-LAW, C.I.E., M.R.A.S., F.R.G.S.,

ASSISTED BY

J. P. HARDIMAN, I.C.S.

PART II.—VOL. II.

RANGOON:

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA.

1901.

CONTENTS.

VOLUME II.

THE
UPPER BURMA GAZETTEER.

LABAN.—A small Kachin village on the Mogaung *chaung* in the north of the Myitkyina district. Roads from China approach Laban from the Upper Irrawaddy through the Thama country *viâ* Ten-gein. A road also runs from Laban on the right bank of the *chaung* to Nanya Kyauk-seik and thence to Sakan and Kamaing. The Amber Mines are four days' march from Laban. In 1890 the Laban *Sawbwa* had charge of ten villages, aggregating forty houses and lying on both sides of the river. They worked rice in both *lè* and *taungya* and were in the habit of going to the rubber tract each year; there are no rubber trees in the neighbourhood of Laban.

LA-BO.—A revenue circle and village of 275 inhabitants, in the Ka-ni township of Lower Chindwin district. It is situated in the Sè-ywa-gyaung valley on the bank of the Patolôn *chaung*, between the Mahu-daung and Pôn-daung ranges. Paddy is the chief crop. The revenue in 1896-97 amounted to Rs. 660 *thathameda*.

LA-BO.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 107, according to the census of 1891. The *thathameda* revenue amounted to Rs. 420 on forty-two houses for 1897-98.

LA-BO-GÔN.—A village in the Kyun-paw-law circle, Pakôkku township, subdivision, and district, with a population of 108, according to the census of 1891, and a revenue of Rs. 240, included in that of Mèzali-gôn.

LACHEN.—A Kachin village in Tract No. 40, Myitkyina district. In 1892 it contained twenty-four houses; the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe.

LACHEN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 25′ north latitude and 96° 26′ east longitude. In 1892 it contained sixteen houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Sassan tribe.

LA CHANG CHAI.—A Chinese village in the Ko Kang, trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni), situated at a height of 5,400 feet on the ridge above the Ching Pwi stream to the north-east of Ken Pwi. In 1892 there were ten houses in the village, with a population of sixty-three. The slopes above and below the village are so steep that it is nearly impossible to walk straight down them, yet the inhabitants cultivate large fields of opium, hill-rice, and maize, and own a few pack-animals to carry their surplus produce for sale elsewhere.

LACHIN or WARRA.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 32′ north latitude and 97° 55′ east longitude. In 1892 it contained fifteen houses with a population of 64. The headman of the village has no others subordinate to him. The inhabitants are of the Maru tribe.

LACHINPUM.—A Kachin village in Tract No. 29, Katha district, situated in 24° 54′ north latitude and 96° 37′ east longitude. In 1892 it contained seventeen houses, with a population of 69. The headman of the village has two others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe. There are nine bullocks and two ponies in the village.

LAGA or LAKA.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 41′ north latitude and 97° 12′ east longitude. The headman has no other villages subordinate to him. In 1892 it contained twelve houses, with a population of 51. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own five buffaloes.

LAGAT.—A Kachin village in Tract No. 19, Myitkyina district. In 1892 the village contained twelve houses, with a population of 37. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Singma sub-tribe.

LAGRA or LAKRAKONG.—A Kachin village in Tract No. 13, Bhamo district, situated in 24° 35′ north latitude and 97° 29′ east longitude. In 1892 it contained fifteen houses with a population of 58. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe, and own three buffaloes and one pony. There is good water close by the village and camping-ground for 1,000 men. Three hundred and fifty baskets of paddy are raised yearly.

LA-HAW-ZEIK.—A village in the Pya-thit circle, Myaing township, Pakôkku subdivision and district, with a population of 43, according to the census of 1891, and a revenue of Rs. 80, included in that of Pya-thit.

LAHMAI or LAMAI.—A Kachin village in Tract No. 26, Myitkyina district, situated in 25° 3′ north latitude and 96° 48′ east longitude. In 1892 it contained twenty-three houses, with a population of 107. The headman of the village has no others subordinate to him. The inhabitants are of the 'Nkhum tribe and own five bullocks.

LAHMAI.—A Kachin village in Tract No. 29, Katha district, situated in 24° 53′ north latitude and 96° 38′ east longitude. In 1892 it contained twelve houses, with a population of 47. The headman of the village has no others subordinate to him. The inhabitants are of the 'Nkhum tribe, and own one buffalo.

LAI HKA (Burmese, Lè-gya).—A State in the Eastern division of the Southern Shan States, lying approximately between 20° 15′ and 21° 30′ north latitude and 97° 50′ and 98° 30′ east longitude, with an area of 1,433·15 square miles. The State is bounded on the north by Möng Küng and Möng Nawng, on the east by Keng Hkam and Möng Nai, on the south by Möng Nai, Möng Sit, and Möng Pawn, and on the west by Ho Pōng and Lawk Sawk.

Area and boundaries.

History.

Hkun Lek is the earliest *Sawbwa* of Lai Hka, of whom much can be learnt. He began to rule about 1156 B.E. (1794), and appears to have been very highly thought of at the Burmese Court, where the Shwebo *Min* was then King. Consequently Hkun Lek had great power in the Shan States and his reign was a long one. In 1206 B.E. (1844) he was appointed *Bo Gyôk*, or General-in-Chief, of a large force made up of contingents from many of the Shan States, which marched against Karen-ni. Whether his strategy was weak or his troops unwarlike is not stated, but he was twice worsted by the Red Karens and only succeeded in subduing them when he received a reinforcement of a thousand Ka-the horse. After a year's campaign he returned to his State and died in 1854.

He was succeeded by his eldest son, who is always spoken of as *Kem-möng* A, who also had a considerable reputation as a military leader. He took part in the raising of the siege of Kēngtūng, beleaguered by a Siamese force, and as a reward for his services received the administration of the States of Lawk Sawk, Möng Ping, and Möng Küng from King Mindôn. He died in 1863, leaving issue only one daughter, Nang Leng.

According to Shan custom, he was succeeded by his next brother, Hkun Lông, until then Myoza of Möng Küng, who died four years later and gave place to the next brother, then Myoza of Möng Ping.

This *Sawbwa* was killed in 1232 B.E. (1870) in a gambling quarrel by the *Hēng* of Nawng Hkam.

As *Kem-möng* A had left no son, Hkun Nawng, a son of Hkun Lông, became *Sawbwa*.

He died in 1879 and was succeeded by Hkun Lai, the present Chief. Hkun Lai is a son of Nang Leng, and therefore grandson of *Kem-möng* A. He married Sao Lao, the widow of his predecessor Hkun Nawng, a daughter of the famous Nai Noi, *Sawbwa* of Mawk Mai.

In the year 1886 the members of the Limbin confederacy, the Möng Nai *Sawbwa*, the Möng Nawng Myoza and Sao Weng, ex-*Sawbwa* of Lawk Sawk, attacked Lai Hka and ravaged it from end to end. The *Sawbwa* took refuge in some hills to the east, and the population of the State was, it is said, reduced to one hundred souls. Of the few who returned many died of famine in the following year.

The State annals.

The following is a translation of what purports to be the State history. It is of no value as a contribution towards Shan race history and is no doubt compiled by a Burman, or at any rate mostly from Burmese sources :—

King Narapati Sithu left Arein-madana (Pagan) in his golden barge and made his way through Möng Nai, the chief State of the Kambawsa province, to Lai Hka. He noticed a number of old tanks near the place where he halted and this led him to have the ground dug up. A slab was thus discovered which bore the words *Yatana Kyaw Gaung* and the date 218 of Religion (325 B.C.). Further examinations brought to light the ruined Thambawdi image, measuring seven cubits in height, which had been set up by King Thiri Thudhamma Thawka (Açoka). Narapati Sithu repaired and set up the image on this spot and mounted a tablet with the inscription Mahā Pawrana. This spot was afterwards known by the name of *Hli Cha*.

After this King Narapati Sithu marched towards the north of Möng Küng and was struck by the vast tract of flat land he passed through, without any inhabitants except two villages of Yang Lam on the Teng Kwe river, east of Lai Hka. He resolved to colonize it and brought down from Möng Mīt some Shans of the Chein Lam tribe, who inhabited Kap Ka, Ba Aung, and Salè Kôn on the Lai Hka frontier. They established the villages of Pang Pet, Ka Mang, Wan Kan, Nawng Kaw, Nam Kai, Hsam Hsüng, Kông Mun, and Kawp La, and these become known as Hai Lōng Yang Su, and the tract bears that name to the present day. The descendants of Möng Mit settlers still inhabit the villages of Man Sè, Pun Nö, Na Tum, Wan Lōng, Nawng Mun, and Pōng Daw.

In those days the only parts of the country inhabited at all were Hsen Wi, Tawng Peng, Möng Pai, Sam Ka, and Yawng Hwe.

This forms the first Volume of the State History. The next tells the animal-myth of the female *naga*—the strapping native wench as some theorists have it—whom the Prince of the Sun (Dyaus Piter) loved, and who bore him three eggs. The story is practically the same as that told under Tawng Peng, except that in the Lai Hka variant the first egg hatched out Thukawaret, the King of all the birds, the second Pyu Sawt, King of Pagan, and the third a little maid, who in time married Udibwa, the monarch of Wideha (rit), *i.e.*, China.

Her name was U Myo Mè and she had five sons. The eldest succeeded his father as Emperor of China. The next three received charge of Maing Lin (Möng Lem), Maing Sè Gyi (Yünnan Sen) and Maing Sè-ga-le and Maing Maw (Sèlan and Möng Mao) respectively, and the youngest on account of his strength was made Ruler of Möng Mīt. He lived among the wild beasts and had three sons. The eldest, Hsö Sam Hpa, received charge of Sam Ka, the second, Hsö Hôm Hpa, succeeded his father in Möng Mit, and the youngest, Hsö Kawt Hpa, became Chief of Möng Küng.

Hsö Kawt Hpa of Möng Mit had three sons. In the year 867 B.E. (1505 A.D.) the second son, Hkam Ai, and the youngest, Sao Pēt Law, built a town at a place called Pang Ma Lang Kawn, to the north-west of Ho Hko in Lai Hka and settled there. Hkam Ai was the first *Sawbwa* and Pēt Law succeeded him after he had reigned fifteen years. He had no sooner become *Sawbwa* than the Möng Mīt Shan settlers, the Yang Lam (called Chein Lam above—the story seems to hint at the connection of the Yang Lam with the Palaungs) invited him to take charge of the town they had built at Nawng Hsan Hka. This was in 898 B.E. (1536 A.D.). Sao Pēt Law reigned twelve years and was succeeded by his son, Hsö Hsa Hpa, who died after six years' reign and was succeeded by his son Sao Mi Lek, who built walls round the town and dug a moat. After twenty years' reign he died without issue.

Meanwhile Pēt Kawn Hpa of the Möng Küng house had married the Möng Nai *Sawbwa*'s daughter. She died early and he returned to Möng Küng, where the people invited him to become Chief. Soon after his appointment he went down to Ava and was formally appointed Myoza by the King of Burma. From that time onwards (the date is not given) Möng Küng has remained under the direct adminis-

tration of the Burmese Government. Pēt Kawn Hpa stayed ten years in Ava, and when he returned appointed Hkun Yi of Sam Ka, who was of the Möng Mit line, to the charge of Lai Hka. This was in the year 931 B.E. (1569 A.D.). Hkun Yi oppressed the people and was very soon murdered by some fishermen as he was bathing in the river one day. He was succeeded by his son Sao Kang Hkam, who removed the capital from Nawng Hsan Hka to Wan Ban. While he was building the new town he married his son Hkun Hsang Myat No to the daughter of the Hsi Paw *Sawbwa*.

During his reign Yôn and Kalaung (mentioned in the Mawk Mai history as having come from Chieng Mai) rose against the king. The *Sawbwa* was therefore sent to subdue them and on his return built the Yatanaw Bôn Yit pagoda on a prominent place near Wan Pan and dedicated three deserters from his army to the service of the pagoda, along with their families. Kang Hkam reigned sixteen years and was succeeded by his son Hkun Hsang Myat No, who came back from Hsi Paw.

In the year 965 B.E. (1603) he built Nawng Hkam, west of Taung Ye Gan, and took it for his capital. He formed Tawng Wan Pôn and Wan Lōng into the circle of Tawng Paw Möng, Nawng Kaw Kawk Law and Küng Mōng into Hai Lōng circle, and Wan Kan and Nam Hkai villages into Hai Nawk circle. He reigned for twenty years.

His two sons, Sao Shwe Hsan and Sao Ne Ya, went with the Crown Prince Upa Yaza of Hanthawaddi to Sandapuli Yodaya and there the elder brother Sao Shwe Hsan married a Lang Sang (Wieng Chan or Luang Prabang) princess, and had a son by her. He left wife and child behind, however, and returned to Lai Hka, where he was appointed Myoza in 985 B.E. (1623) and reigned for twenty-seven years.

He was succeeded in 1012 B.E. (1650) by his younger brother, Sao Ne Ya, who reigned for thirty years. He left no children and was succeeded by his wife, who held the State for three years and then died.

After this Lai Hka was in charge of three Myoôks in succession, all of them much disliked by the people. A deputation of officials and others therefore went to Lang Sang and offered the State to the son of Sao Shwe Hsan, whom they found wearing the yellow robe in a monastery. He accepted the offer and took the title of Hkam Leng and brought his mother with him to Lai Hka, where he arrived in 1062 B.E. (1700). He allotted a piece of land to ten Lang Sang families who had come in his train and built the Hseng Hkam pagoda on it. The tract is known to the present day as the "Lang Sang ten-houses." Hkam Leng died after seventeen years' reign.

In 1079 B.E. (1717) his son Hsa Htun Awng succeeded him and was succeeded in 1091 (1729) by his son Hsa Htun U, who reigned for sixty-one years.

His son Law Na succeeded in 1156 (1794) and built the Hpaung Daw U and Loi Tap Ta Taung-teik pagodas. He was succeeded in 1165 B.E. (1803) by his brother La Hkam, who reigned four years and was followed by Law Na's son Hkun Lek, who married his half-sister, Santa Dewi, and had by her Shwe Ôk Hka and three other sons and two daughters. Hkun Lek was the first Chief to obtain the title of *Saw-*

bwa, for services rendered to the King, and his son Shwe Ôk Hka received the title of Shwe Taung Gyaw and was much employed in the King's service.

In 1182 B.E. (1820) Möng Ping was given to him, and four years later Möng Küng also was added to Lai Hka, and later, when his daughter Nang Hkam Mawn became one of the Queens of Burma, Ke Hsi and Möng Nawng were also assigned to him. In 1197 B.E. (1835) Shwe Ôk Hka was formally proclaimed *Kyemmöng* of Lai Hka, and one younger son, Hkun Lông, was put in charge of Möng Küng and another, Hkam Leng, in charge of Möng Ping. The younger son, Hkam Kaw, was employed about the King's person. In the year 1203 B.E. (1841) he was appointed to the charge of the irrigation works and constructed the Shwe Daung-Amarapura canal with four thousand Burmese labourers. Hkam Leng died in 1204 (1842) while he was in Ava, and Hkam Hkaw was appointed to succeed him as Myoza of Möng Ping, and in the same year Nang Um, the youngest daughter of the *Sawbwa*, was raised to the rank of Queen.

In 1205 B.E. (1843) Kēngtūng and the twelve Lü *Pan-na* rose in rebellion and the *Kyemmöng* Shwe Ôk-Hka Shwe Taung Gyaw was sent to suppress it. In the following year there was a rising among the Red Karens, and the *Sawbwa* himself, with the *Kyemmöng* and several other Shan *Sawbwas*, Myozas, and *Shwe-* and *Ngwe-kun-hmus* went with an army of twenty-seven thousand men and put it down. As a result, in 1207 B.E. (1847), the *Kyemmöng* Shwe Ôk Hka was appointed to be *Sawbwa* of Tawng Peng.

After a reign of forty-eight years, his father, Hkun Lek, died at the age of 66 and Shwe Ôk Hka succeeded him as *Sawbwa* of Lai Hka, and at the same time the State of Lawk Sawk was added to his territories. Shortly afterwards he went down to Burma and died at Ava. He left no sons behind and only one daughter, Nang Hkam Ni. He was therefore succeeded as *Sawbwa* of Lai Hka by his brother Sao Hkam Lông, Myoza of Möng Küng. He acceded in 1218 B.E. (1856) and died four years later, leaving a son, Sao Hkam Mawng, and three daughters, one of who was a minor Queen. Sao Hkam Mawng was an infant, but his sister procured his nomination to be *Sawbwa* and the administration was vested in the *Amats* and *myosayes.* They quarrelled among one another and the State fell into great disorder; the infant *Sawbwa* was removed, and the regency terminated after three years. Hkun Hkawt, a brother of Hkun Lek, was appointed *Sawbwa*, but died in four years.

In 1228 B.E. (1866), therefore, his youngest sister, one of the Queens, was appointed to the charge of Lai Hka with the title of Myoza. She appointed myoôks and *myo-teins* to govern the State for her. This continued for two years and then the former *Sawbwa*, Hkun Mawng, now become a youth, was appointed to the State. He built a number of sacred edifices and was diligent in good works, but died after twelve years' reign.

The administration was then again put into the hands of myoôks and other officials, and this continued until 1244 B.E. (1882), when Hkun Lai, another grandson of Hkun Lek, was appointed *Sawbwa*, with the title

of Kambawsa Ya-htā Maha Wuntha Thiri Thudhamma Yaza, and still reigns, under confirmation from the British Government.

Revenue details in 1891.

In 1891 the Lai Hka State contained 203 villages, with a total of 2,848 houses, of which 822 were exempted from taxation, leaving a balance of 2,026 assessable houses. The following land was under cultivation :—

	Acres.
Paddy-land	1,692
Taungyas	419
Garden land	123

The agricultural stock in the State was—

Buffaloes	1,778
Pack bullocks	537
Cows and calves	436
Ponies	49
Ploughs and harrows	2,506
Carts	5

Population and races.

while the population of Lai Hka was estimated at 8,928. In 1887 it is said that there were not above one hundred people in the whole State, while in 1881 there were some thirty thousand. The enormous decrease in this short period was due to the attacks of the Limbin confederacy in 1886, and a famine which ensued in the following year, in consequence of the State having been ravaged from end to end. In 1891 the races were divided as follows :—

Shans	6,731
Taungthus	1,613
Burmans	71
Yang	437
Shan-Chinese	76

The Taungthus live entirely in the hill country of the west and south-west circles, the Burmans in the capital, the Yang are scattered about in the south-east part of the State, while the Shan-Chinese live in a secluded dip in the hills known as Loi Nam Lin, south-west of the capital. There are a very few Palaungs in the north of the State and a village or two of Li-hsaw. The Yang Lam greatly outnumber the Yang Sek. The Taungthu women of Lai Hka have discarded their national dress and wear instead the Shan dress.

Occupations and industries.

The different occupations of adult males were—

Agriculture.

Cultivators of irrigated land	1,632
Cultivators of *taungyas*	394
Cultivators of gardens	24
	2,050

Trade.

Bullock traders	...	...	...	135
Petty traders	...	...	...	383
				518
Artizans	...	...	...	173
Officials	...	...	...	24
Aged and infirm	...	...	...	22
Pôngyis	...	...	...	80
				299

In 1891 the country east of the Nam Teng was almost devoid of population; the country was bare and what villages there were could scarcely procure firewood. Since then the country has been gradually becoming re-peopled.

Cultivation.

About seven-ninths of the land under cultivation consists of lowlying paddy-land; throughout the State the average outturn is about twentyfold; in some places, however, it is considerably higher, attaining as much as thirty to thirty-six fold. The eastern half of the State is watered by the Nam Teng, while the Nam Pawn rises in the Loi Lin circle and with its tributaries waters all the circles of the west and south-west.

Taungya cultivation is chiefly confined to the Taungthu population in the hills to the south-west of the State; the average yield is much the same as in the lowlying paddy-land.

Besides paddy, there is very little cultivation in the State: in the Natthit circle and in Pang Môn and Pang Lōng, where the Taungthu villages are, sugarcane, oranges, and *thanatpet* are cultivated; in the two latter circles mustard, onion, and pea gardens, which are to be found to a certain degree in nearly all the circles, are of considerable extent and are carefully kept; some cotton is grown in the eastern circles, and in the three Shan-Chinese villages the garden land consists of poppies and maize, with a little sugarcane, mustard, peas, chillies, and tomatoes.

Exports and imports.

The chief exports of the State are lacquer-work, betel-boxes, and cups; ironware from the Pang Lōng and Man Pôn circles, and *thanatpet* and a few oranges from Pang Môn and Pang Lōng. The imports are salt, *ngapi*, areca-nuts, cotton piece goods, and cloths; and in bad years, when the supply of paddy produced in the State is insufficient for the want of the people, paddy and rice.

There were only nine bazaars in the Lai Hka State in 1891. This number has now risen to twenty-one. That at Pang Lông is probably the best attended.

Iron.

Lai Hka is celebrated for its iron and its lacquer-work. Iron ore is found on the Loi Nam Lin hills west of the Pang Lōng and Man Pōng circles; it is chiefly worked on the spot. The ore is extracted from the Loi Nam Lin hill. There are three shafts on the north side of the hill, and on a ridge at a little distance are a number of shallow workings, from which most of the ore now extracted is obtained. There is another shaft on the south face of the hill, but it has not been worked for some years. The three northern shafts are all of considerable depth, but very narrow.

Each furnace has two workers, the smelter and his man. The former goes himself and mines the ore during the day, usually returning when he has filled two cooly baskets, this being as much as can be worked at one smelting. The latter's day-time work is to make sufficient charcoal for the smelting. This is made from pinewood, which is abundant.

The furnace is made of earth, and has two openings : in the lower the charcoal is placed, banked up so as to keep in the heat. The ore, having been broken up and pounded till it is as fine as gravel, is dropped into the furnace a handful at a time through the upper opening, charcoal being put in with it. A blast is obtained by means of bamboo bellows of the kind seen in the ordinary Burmese or Shan smithy. The smelting is begun about 2 A.M. and finished at sunrise. The piece of metal obtained (called *kaung*), on being taken from the furnace, is cleft almost in two, so as to admit of its being carried on a bamboo. The quantity of ore which yields one of these *kaungs* varies according to quality.

If the smelter works constantly and at his usual rate, he has four *kaungs* of metal at the end of the fourth day. On the fifth day he and his man take these to the bazaar, where they are disposed of at once (a ready demand being found for all he can turn out), and the rest of the day is usually kept as a holiday. The price per *kaung* varies from six annas to one rupee, eight to ten annas being about the average. The metal is bought by smiths from the neighbouring villages and from the adjoining circle of Hpawng Hseng in the Möng Nai State. A certain quantity is taken to Wan Pen in Möng Nai, where plough shares are made; but with this exception it is all worked in the neighbourhood of the mines, and the manufactured articles sold at the local bazaars, that of Pang Lōng being the largest and most frequented by those who come for iron-work.

The smiths have as a rule from three to six men, and, having bought the metals from the smelter, like him, work hard for four days, and on the fifth go to the bazaar to sell the manufactured articles and to get a fresh supply of metal. The *kaung* is re-heated in the smithy and beaten out into a flat rod, which is cut off into lengths of a size suitable for the working of the article intended to be made. Six men are required for this process, the smith (who holds and turns the *kaung*), a man to work the bellows, and four to beat out the hot metal. A smith with less than five men is assisted by those of a neighbouring smith, and usually pays for their services with small pieces of metal. Charcoal is bought at the rate of from 2 to 3 annas per cooly load.

The following are the implements usually manufactured and the wholesale prices of each :—

	Rs. A. P.		Rs. A. P.	
Mattocks	4 0 0	to	5 0 0	Per 10.
Axes	3 0 0	to	4 0 0	
Large axes	...		7 0 0	
Tripods	...		2 0 0	
Spades	1 4 0	to	1 8 0	
Dhamas (long)	2 8 0	to	3 0 0	
Dhamas (short and heavy) ...	...		4 8 0	
Dhakauk	...		1 8 0	
Scissors	...		1 8 0	
Tongs	1 0 0	to	1 8 0	

The iron-work of Pang Lōng is widely sold throughout the Southern Shan States, and is even taken to Mè Hawng Hsawn and Chieng Mai, but the industry is comparatively small at present. Smelters and smiths work very hard at their trade, but are not able to make a living on it alone, all cultivating fields or *taungyas* as well. Very much higher prices than those given above obtain in most of the large bazaars throughout the Shan States, and the profit made by those who buy in Pang Lông and retail the instruments made there must be considerable.

Lacquer-work.

Lacquer-work is carried on chiefly in and near the capital; the betel-boxes, cups, &c., made are of exceptionally good quality and in distant States sell for nearly double the price of similar articles made in Yawng-hwe and in other places; they are said to be nearly as good as those obtained from Mandalay and Rangoon. The bamboo frame-works are the only raw materials used in the manufacture that are produced in the State. The wood oil is brought from Lawk Sawk, Möng Küng, and other States (a very small quantity only being extracted in Lai Hka), while the pigments are brought up from Mandalay.

Silver work.

Pang Lōng is also well known for its silver work, which is of particularly good workmanship in the Shan States, though not so much prized as that of Lower Burma or Mandalay, the difference being that the figures are not embossed in such high relief. Betel-boxes, cheroot boxes, cups, and daggers are made, silver coins being chiefly used for the purpose, but the metal is also brought from the mines of Maw Sön and from Burma; the rate charged for labour is usually 50 per cent. upon the weight of the article for the better classes of workmanship. The industry is chiefly confined to the circle officials and their followers.

Revenue and tribute in 1898.

For 1898 the *Sawbwa's* budget figures show 529 villages with a total of 4,946 houses, of which 2,757 are assessable, the total collections of revenue being Rs. 15,845-1-6. This gives an incidence of Rs. 5-11-11 per assessable house, a somewhat low rate of taxation.

The tribute paid by the State has been—

					Rs.
1888	...	...	...	...	200
1889-90	...	...	...	...	2,000
1891-92	...	...	...	...	2,500
1893-97	...	...	...	...	5,000

and that sanctioned for 1898—1902 is Rs. 7,500 annually.

The present *Sawbwa* has been distinguished by the title of "Kyet Thayè Zaung Shwe Salwè Ya Min" during the present year (1898) in consideration of the able manner in which he has administered the State during the last ten years.

He has issue only two daughters, one aged 9 and the other 3, in 1898.

Bazaars in the State of Lai Hka are held at—

Lai Hka town.
Na Tit.
Wan Hēng Pang Tang.
Hai Nang.
Loi Yai.
Loi Lem.
Pang Hkam.
Wan Loi.
Nawng Kaw.
Wan Le.
Hat Li Nam Tun.
Wan Li Kat Kawng.

Na Poi.
Hai Hum.
Pang Lōng.
Wan Kun Nam Hkai.
Nam Pawn Nawng Leng.
Wan Pang Wan Ē.
Hsa Yai Wan Hti.
Tun Hōng.
Pang Hsang.

Revenue divisions in the State of Lai Kha.

Serial No.	*Hēng*ships.	Number of villages.	Number of houses.	Revenue collection. Rs.	A.	P.
1	Loi Lem	23	286	987	0	0
2	Pang Long-Wa Nin (south)	33	537	1,997	0	0
3	Pang Long-Wa Nin (north)	23	212	789	8	0
4	Pang Mōng	10	133	490	8	0
5	Hai Nam	14	123	488	8	0
6	Pek Lēng	10	58	218	0	0
7	Ta Nè	13	123	500	8	0
8	Nā Tit	32	337	1,359	8	0
9	Nam Pawn	30	238	969	8	0
10	Pang Tang-Wan Yēng	21	187	577	0	0
11	Hō Hkō	13	70	259	0	0
12	Hpā Hpēk	7	68	234	8	0
13	Wan Pan	21	160	505	6	0
14	Wan Mawn	6	32	104	6	0
15	Loi Yai	20	156	542	0	0
16	Pōng Nō	7	42	119	6	0
17	Nam Tōk	10	87	271	11	0
18	Wan Lōng	13	111	353	12	0
19	Kō Kōng	11	83	251	10	0
20	Wan Le	17	119	201	8	0
21	Sa Lai	17	144	213	4	0
22	Nā Poi	19	163	301	12	0
23	Nawng Wawn	18	110	118	8	0
24	Wan Kun	7	56	49	12	0
25	Tūn Hōng	14	82	151	8	0
26	Wan Lwe	9	56	103	0	0
27	Wan Hin	4	33	49	8	0
28	Nawng Kaw	9	81	131	8	0
29	Hpā Mawng	4	18	32	0	0
30	Hai Hawn	10	57	86	8	0
31	Nawn Chō	5	28	39	8	0
32	Lawn Si	1	14	22	8	0
33	Hpā Līm	5	31	49	0	0
34	Tak Mawk	3	26	51	12	0
35	Hō Tī	1	4	8	4	0
36	*Myóma*	1	305	...		
37	*Sin-gye-bôn*	28	292	...		
	Total ...	489	4,662	12,628	7	0

Larger villages, &c., in the State of Lai Hka.

Name of circle or village.		Number of villages in the circle.	Number of houses in the village.	Remarks.
Myoma ...	...	...	298	
Sin-gye-bôn villages	...	28	...	
Wan Sam ...	...	...	26	Shan village.
Loi Lem circle ...	...	23	...	Adjoining the territories of Möng Nai and Möng Pawn States.
Na Kit ...	...	...	44	Shan villages.
Hwe Ywet ...	...	...	27	Shan villages.
Hwe Mong ...	...	...	30	Taungthu village.
Pang Long Wanön circle	...	33	...	
Ywama ...	...	...	84	Shan village.
Kōng Pek ...	...	...	61	Taungthu village.
Yè Htam ...	...	...	49	Shan village.
Pang Mong circle ..	...	10	...	Adjoining the territory of Möng Nai State.
Ywama ...	...	...	31	Shan. Yang village.
Loi Tap ...	...	...	30	Taungthu village.
Na Tit circle ...	...	32	...	Adjoining the territories of Möng Nai, Lawksawk, and Möng Kung.
Na Tit *ywama* ...	...	...	45	Shan-Danu village.
Pang Hu (two groups)	...	...	39	Shan villages.
Loihk U ...	...	...	31	Shan villages.
Pang Tang-Wan Yēng circle.		21	...	Adjoining the territory of Möng Kung.
Ywama (Pang Tang)	...	...	28	Shan villages.
Sau Hpyā-lön Hso	...	...	40	Shan villages.
Wan Kat ...	...	...	30	Shan villages.

LAI HKA.—In latitude 21° 15′, longitude 97° 45′, called Lè-gya by the Burmese, the capital of the Southern Shan State of that name. The town measures about one thousand yards each way, and is surrounded by a parapet and ditch in fairly good order. It formerly contained between two thousand or three thousand houses, but the town was completely destroyed in and before 1886 in wars with Möng Nai. In 1894 it contained just over one hundred houses. Along the east side of the town is a marsh three hundred or four hundred yards broad, with *pôngyi kyaungs* on the other side of it; to the south and south-west is scrub jungle right up to the town; and to the west and north are paddy-fields. The town is commanded by a low hill six hundred yards to the north-west of the town, on which there is a *pôngyi kyaung* standing in a compound one hundred and fifty yards square, enclosed by a brick wall four feet high; between the town and this hill is open paddy ground with the Nam Pwi (15 yards × 2 feet) running down the middle of it; this stream has steep banks and is crossed by a cart bridge. The best camping-ground is on this hill near the *pôngyi kyaungs*; and good water can be got from the Nam Pwi. There is also room for a small camp

in the town round a *pôngyi kyaung* in the north-west corner. A large five-day bazaar is held outside the south-east corner of the town and there is a small daily bazaar in the middle of the town.

LAI HSAK.—In latitude 21° 5′, longitude 97° 10′, called Let-thet by the Burmese, is the capital of a sub-State of Yawng Hwe governed by a Myoza. It lies between Möng Ping (Maing-pyin) and Ho Pōng. The town contained thirty houses in 1894, and is not fortified. It is situated in a wide plain with a good deal of wet ground round it, which might be turned into paddy-fields if there were enough population to work them. The Myoza's house is in the middle of the town, surrounded by a bamboo paling eight feet high, enclosing a court-yard one hundred and fifty yards square. The inhabitants of the State arec hiefly Shans and Taungthus. The best camping-ground is round the *pôngyi kyaung* to the north of the town; here there is room for forty men in *zayats*, twenty in the *kyaung*, and eighty in the bazaar sheds. There is good water from the Nam Et, a stream eighteen yards wide, with three feet of water in December, four hundred yards to the east of the town.

LAIKA.—A village in the Myitkyina subdivision and district, containing three Lahtawng Kachin families; it was established about 1180 B.E. (1818 A.D.). A small amount of *taungya* is worked. Above Laika is a long narrow island or rather strip of islands known as the An-ngün Kyun (*q. v.*)

LAIKA or LEKYA.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 10′ north latitude and 97° 30′ east longitude. In 1892 it contained twenty houses, with a population of 84. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own eight bullocks and eight buffaloes. The village has good camping-ground and water.

LAI KWANG.—A village of the Southern Shan State of Kēngtūng. It is situated in the north of Kēngtūng plain, and is the chief village of the district of one of the *ho hoi* of Kēngtūng. The village has some thirty houses and a monastery. There are twenty-five other villages in the district, with a total of six hundred and sixty-eight houses, according to the State records.

LAILO.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had twenty-two houses; the name of the resident Chief was Sumchim. It is reached by a mule-path from Tiddim. The people are Kanhows and are subordinate to Howchinkup. The village is unstockaded and has been disarmed. There is good water-supply from a stream which flows through the village.

LAILUI.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had twenty-five houses; the name of the resident Chief was Twunkatung. It lies seven miles north-west of Tiddim. A road leads to it from Tiddim along the road to Manipur, 4½ miles, and then east along a Chin track, 2½ miles. The people are Kanhows, and call themselves the Shwentuk family of that tribe. The village is built on the site of an old Yo village called Dosel.

LAIMOK or YAYONG.—A Kachin village in Tract No. 13, Bhamo district, situated in 24° 40′ north latitude and 97° 29′ east longitude. In 1892 it contained twenty-one houses with a population of 97. The head-

man of the village has one other village (No. 1 of Tract No. 14) subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own six buffaloes. Water-supply is scanty, but there is good camping-ground and abundant grass. One thousand baskets of paddy are raised yearly, and there are three rubber trees near the village.

LAING-LE.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 192, according to the census of 1891, and a revenue of Rs. 660.

LAI PON.—An Indaw-gyi lake village in the Mogaung subdivision of Myitkyina district. The village has three divisions—

(*a*) The *Ywama* lies on the right bank of the Nam Mawn, a narrow tortuous stream, half an hour distant by native boat from the lake. It has eight houses and there is a broken-down *pôngyi kyaung* on the river-bank.

(*b*) The *Ywathit* lies about 200 yards east of the *Ywama* inland. It has eleven houses, built in an irregular line, and surrounded by *kaing* grass. It is never under water. It was established in 1890. Out of the eleven houses, six work *lè*, which is watered by the He-pa *chaung*: the supply is, however, precarious: the remaining five work *lepôk*, as they have no buffaloes.

(*c*) *Nam Pu Chi or Le Pôn Ga-le.*—This part of the village is on the *chaung* of that name which falls into the Nam Mawn. It is a little above the *Ywathit*, and 200 yards due south of the *Ywama*. The inhabitants of Nam Pu Chi broke off from Lai Pon some years ago because they disagreed with the *thugyi* of that place. It has ten houses. Out of them five work *yelè*, and the rest *lepôk*. In 1897 nineteen baskets of grain were sown.

LAISA.—A Kachin village in Tract No. 14, Bhamo district, situated in 24° 44′ north latitude and 97° 39′ east longitude. In 1892 it contained thirty-four houses, with a population of 105. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own two bullocks and three buffaloes. Water is available from a small spring to the east, and there is camping-ground.

LAITONG.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 52′ north latitude and 97° 40′ east longitude. In 1892 it contained sixteen houses; the population of the village was not known. The inhabitants are of the Lepai tribe. The headman has no others subordinate to him.

LAITUI.—A village of Chins of the Sôk-tè (Nwengal) tribe in the Northern Chin Hills. In 1894 it had one hundred houses: Powkayam was the resident Chief. Laitui lies ten miles south of Tiddim. The headman is of the Hwelnum family of Sôk-tès and is considered the head of the "Din" family. His two uncles were killed by the Siyins some years back, and so his father Powshwung migrated and built Laitui. The people belong chiefly to Dimlo, Molbem, and Lamayan, and have come under Howchinkup. There is good camping-ground, and water can be drawn from a stream at the north of the village. The village was disarmed in 1893; it is not stockaded. The present ruler is the son of Powshwung, the founder of the village.

LAIYAUL.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had thirty houses: the name of the resident Chief was Lyentil. It lies north-west from Kyang-rong, and the route lies from Botung over the Imbuk. The people are Yahows, Whenohs, and emigrants from Kwungli; they are tributary to Falam and under the influence of Vannul.

LAI YO.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894, it had 300 houses: Kip Byan was the resident Chief. It lies south-west of Falam post, on the same hill, and about 1,200 feet lower, and is reached by the Falam-Haka road (three miles). It is a mixed village of Hlunseos and Shunklas, and pays tribute to Falam. There is plenty of water along the road in the Laiyo valley and good camping-ground to the west of the village.

LA KAN.—A Kachin (Lana) village in North Hsen Wi, Northern Shan States, in Ping Hka circle of Möng Si, which contained twenty houses in 1894, with a population of sixty persons. The revenue paid was two rupees per household; the people were paddy cultivators by occupation, and owned twenty bullocks, ten buffaloes, and twenty-eight pigs. The price of paddy was six annas the basket.

LAKHUN.—A Kachin village in Tract No. 39, Myitkyina district, situated in 27° north latitude and 97° 41′ east longitude. In 1892 it con tained two hundred houses; the population of the village was unknown The inhabitants are Khamti Shans. The headman of the village has no others subordinate to him.

LAK LAI.—A large village in the Wild Wa country, mid-way between Möng Maü and Sung Ramang. The village is built in two parts on a saddle, across which four deep ditches have been dug. There are stockaded and tunnelled gates at each end, east and west, but the village is for the greater part in the hollow of the saddle and is commanded at close range on both sides. The village had about a hundred houses in 1893, and on the same ridge were several others of similar or greater size. The height of the saddle is 5,200 feet. To the north-east of this village appears to be the centre of the head-hunting country. There is fairly level camping-ground in poppy-fields to the east of the village, with water from three springs at no great distance.

LAKONG.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 3′ north latitude and 97° 52′ east longitude. In 1892 it contained twenty houses; the population of the village was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

LAKSAN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 20′ north latitude and 96° 5′ east longitude. In 1892 it contained twenty-eight houses; its population was not known. The headman of the village has no others subordinate to him. Half the houses are Shan and half Kachin; there is a *pôngyi kyaung* in the village.

LAKSANG.—There are two villages of this name, the north and the south, in the Ho Ya circle of the South Hsen Wi, Northern Shan State. They are some distance apart, but are under the same headman. They contained, in March 1892, sixteen houses, ten of which were in the southerly village, and a total population of 84. The villages had only recently been

re-settled and had no more than seven buffaloes. Paddy cultivation was the general occupation.

LA-LIN-GAN.—A revenue circle in the Sa-le township, Pagan subdivision, of Myingyan district. In 1895-96 the population was 360 and the *thathameda* amounted to Rs. 605. No land revenue was collected in the circle.

LA-MAING.—A village in the Madaya township and subdivision of Mandalay district, east of Madaya. It has ninety houses and its population amounted, in 1897, to 350 approximately. The villagers are agriculturists.

LAMONG.—A Kachin village in Tract No. 11, Bhamo district, situated in 24° 28′ north latitude and 97° 33′ east longitude. In 1892 it contained sixteen houses, with a population of 65. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe. There are three bullocks only in the village, which has a small well. Four hundred baskets of paddy and forty-eight baskets of other grain are produced in the village yearly.

LAMONG.—A Kachin village in Tract No. 40, Myitkyina district; its situation is not known with precision. In 1892 it contained fifteen houses; the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe.

LAMONG MAREIN.—A Kumlao village in Tract No. 39, Myitkyina district, situated in 26° 31′ north latitude and 97° 37′ east longitude. In 1892 it contained twenty-four houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe.

LAMTÔK.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. In 1894 it had twenty houses; Sawkaing was its resident Chief. It lies five miles south-east of Rawvan and can be reached from Rawvan by a road leading south from the mule-track, five miles. The inhabitants are called Torrs by the Haka Chins, and are of the same race as the Chinmès. The village is chiefly under the influence of Nunseo of Yôkwa. There is good camping-ground with plenty of water.

LAMYAN.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had thirty-three houses; the name of the resident Chief was Pong Tung. It lies four miles south-west of Tiddim and is reached from Tiddim *viâ* Dim Lu, 1½ miles, then turning to the west and descending by a Chin path, two and a half miles. The people are Kanhows and are subordinate to Howchinkup. The village was disarmed and destroyed in 1889. Water is obtainable from two streams north-east and south-east of the village. Lamyan is built on the site of an old Nwitè village; it was founded by Kanhow.

LANA or LWAIUN.—A Kachin village in Tract No. 25, Myitkyina district, situated in 24° 27′ north latitude and 97° 2′ east longitude. In 1892 it contained thirteen houses with a population of 84. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own ten buffaloes.

LANGLUM.—A Palaung village of twenty-nine houses in Tawng Peng State, Northern Shan States, with a population of sixty-two men, sixty-nine

women, twenty-two boys, and thirty-one girls. Tea and hill paddy are cultivated and the villagers own forty-one cattle and one pony. There is a good monastery. Langlum is situated on the Ruby Mines district border and in Myothit circle.

LAN-KU.—A village of fifteen houses on the Setkala *chaung* in the Shwegu subdivision of Bhamo district. The villagers own twenty-seven buffaloes and work *kaukkyi* and *mayin*.

LAN-YWA —A village in the Lan-ywa circle, Pakôkku township, subdivision, and district, with a population of 347, according to the census of 1891. The *thathameda* amounted to Rs. 1,450 for 1897-98.

LAOCHAN.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 38′ north latitude and 97° 38′ east longitude. In 1892 it contained twenty houses, with a population of 65. The headman of the village has no others subordinate to him. The inhabitants are of the Maru tribe.

LAO HPO.—A Kachin (Lahtawng) village in North Hsen Wi, Northern Shan States, in Sao Pawn circle, which contained forty houses in 1894, with a population of one hundred and twelve persons. The revenue paid was one rupee per household and the people were paddy, maize, and opium traders by occupation, and owned thirty bullocks, twenty buffaloes, and forty pigs. The price of paddy was eight annas the basket.

LAO LAI.—A Chinese village in North Hsen Wi, Northern Shan States, in the Nam Hsawn circle of Möng Si, which contained twelve houses in 1894, with a population of twenty-six persons. The revenue paid was two rupees per household, and the people were paddy, maize, and opium cultivators by occupation, and owned ten bullocks, seven buffaloes, five ponies, and forty pigs. The price of paddy was six annas the basket.

LAPANTUM or LEPANG-GATHAUNG.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 9′ north latitude and 97° 43′ east longitude. In 1892 it contained eighteen houses, with a population of 64. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi (Asi or Ithi) sub-tribe, and own five bullocks and three buffaloes.

LAPAUNG or LEYBÔN.—A Kachin village in Tract No. 31, Myitkyina district, situated in 25° 4′ north latitude and 96° 24′ east longitude. In 1892 it contained thirty-three houses. The population of the village was not known. The headman of the village has no others subordinate to him; the inhabitants are Shan-Burmans.

LAPU.—A Kachin village in Tract No. 3, Bhamo district. In 1892 it contained sixteen houses with a population of 76. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own no cattle.

LASHI.—A Kachin village in Tract No. 22, Myitkyina district. In 1892 it contained fifteen houses with a population of 75. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe.

LASHI CHINGKONG.—A Kachin village in Tract No. 18, Myitkyina district, situated in 24° 57′ north latitude and 97° 67′ east longitude. The

number of houses in 1892 was twenty. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe. The poppy cultivation here is very extensive.

LASHI LEITANG or LASHI LIDAN.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 36′ north latitude and 97° 53′ east longitude. In 1892 it contained fifteen houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lashi tribe.

LASHIO.—A circle in the Northern Shan State of North Hsen Wi, which in 1898 had twenty-three Shan and eight Palaung villages, with a total population of about 1,500, exclusive of the Lashio Civil Station. It is situated on the left bank of the Nam Yao, about half-way between its source in the Loi Lak hill and its junction with the Nam Ma, and consists chiefly of rolling downs with a few prominent limestone hills and small paddy plains in the lower ground. The inhabitants are almost entirely paddy cultivators, both irrigated and high-land fields being worked.

Lashio village.

Lashio village contained in 1898 twenty houses, with a population of ninety Shans, and is situated in a small valley some two miles east of the Civil Station. It has a small bazaar, close to the village, and at a little distance from it there is a small bamboo monastery and a large and conspicuous single pagoda.

The civil station.

Civil Station.—The headquarters of the Superintendent, Northern Shan States, consists of—

(1) The European Station, with court-house and quarters for the Civil Officers.

(2) Military Police post, the headquarters of the Lashio Battalion of Military Police.

(3) The Native Station, in which the various nationalities (Hindus, Mahomedans, Burmans, and Shans) are divided into separate quarters, with separate quarters for Government servants and for the temporary residences of the *Sawbwas* of the five Northern Shan States, and a bazaar.

The station is situated on a low spur overlooking the upper valley of the Nam Yao; it is at present the terminus of the Government cart-road from Mandalay, from which it is 178 miles distant.

Climate.

The water-supply is limited, being obtained chiefly from wells; the natural drainage is good and the climate fair, though liable to sudden changes, especially in the rains. The average annual rainfall is 54 inches.

		Degrees.
Highest maximum temperature in the shade	...	99
Lowest maximum temperature in the shade	...	62
Highest minimum temperature in the shade	...	70
Lowest minimum temperature in the shade	...	41

There is a combined post and telegraph office.

The principal natural object of interest is a small pool of hot water, about half an acre in area, with bubbling springs, about three miles north of the station. There are also several small limestone caves in the vicinity

Lashio is situated in longitude 97° 49′ east and latitude 22° 56′ north and stands at an altitude of 3,100 feet above mean sea-level. It was in Burmese times the centre of authority for the Northern Shan States. The Burmese post was in the centre of the valley, close to the Nam Yao, in an old Chinese fortified camp. The mortality among the Burmese troops was very great here and continued in the first British post, established in 1889 in the same place. The present station is four miles off on the western slope of the valley. Previous to Sang Hai's rebellion, Lashio was very populous and well-to-do and the population of the valley was estimated at 70,000. Early in 1888 there were not more than a score of houses in the entire valley and Lashio village did not exist.

LASHU or LASHU NAMTAT.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 23′ north latitude and 96° 40′ east longitude. In 1892 it contained twelve houses; its population was unknown. The headman of the village has no other subordinate to him. The inhabitants are of the Sassan tribe.

LATI or YATI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had eighty houses; Byen Soung was its resident Chief. It lies on the left bank of the Manipur river, and is reached by Bomban, 18 miles, and thence by a Chin track, four miles. The inhabitants Tashôns, commonly called Norns, and are subordinate to Falam. There is good water-supply in the village, which has also good camping-grounds.

LAUNG-BO.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 194, according to the census of 1891, and a revenue of Rs. 260.

LAUNG-BO-GYI.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 129, according to the census of 1891, and a revenue of Rs. 110.

LAUNG-DI.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district. It includes a single village and paid a revenue of Rs. 380 in 1897.

LAUNG-MAIK.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including three villages.

LAUNG-PU.—A village of two rows of houses, twenty-seven in all, on the east bank of the Irrawaddy in the Bhamo subdivision and township. The village has no cattle, and *taungya*, with a little *lè*, is the only cultivation. There is a *pôngyi kyaung* of fair size to the north of the village.

LAUNG-SHE.—A township of the Yawdwin subdivision of Pakôkku district, is bounded on the north by the Yaw township, on the east by the Pauk and Seik-pyu townships, on the south by the Minbu district, and on the west by the Southern Chin Hills.

It has an area of 621 square miles and a population of 13,422, divided between 113 villages. It pays a total revenue of Rs. 30,000. The headquarters of the township are at Laung-shè.

LAUNG-SHÈ.—A village in the Laung-shè circle and township, Yawdwin subdivision of Pakôkku district, with a population of 1,244 and a revenue of Rs. 2,830, according to thugyis' census-rolls for 1897. Laung-shè is the township headquarters.

LAUNG-SHÈ.—A village in the Ka-byu circle, Yes-a-gyo township, Pakôkku subdivision and district, with a population of 208, according to the census of 1891. The *thathameda* amounted to Rs. 200 for 1897-98.

LAUNG-TU.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district, including a single village. The population in 1891 was 54 and the revenue amounted to Rs. 90.

LAUNG-YIN.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district. It includes one village only, and paid a revenue of Rs. 400 in 1897.

LA-WA-GÈ.— A village of 100 houses in the Ava township of Sagaing district, twelve miles north-east of Myotha. The La-wa-gè Thugyi has two villages under him, with subordinate village headmen at each, namely, Chaung-zôn (ninety-seven houses) and Kantha (twenty-six houses). During the disturbed times of the Annexation the dacoit leader Po Tôk and his gang infested these parts. There is a well dug out on the rock near the "Payagôn" *kyaung*, a quarter of a mile east of the village.

LA WAT.—A name frequently seen on old maps of the Salween. It is apparently the same as Tā Hsang Lè, the ferry of Ywathit (Wan Maü) *q. v.*

LAW HKŪM.—A Palaung village in the Ho Maw circle of the Northern Shan State of North Hsen Wi, situated in the broad range of hills south of Nam Hkam. There were thirteen houses in the village in February 1892, with 108 inhabitants, all Palaungs of the Humai branch. They cultivated hill-rice and a small quantity of cotton.

LAW IN.—A Shan village in North Hsen Wi, Northern Shan States, in Ho Tao circle, which contained twenty-two houses in 1894 with a population of one hundred and ten persons. The revenue paid was three rupees per household and the people were paddy and tobacco cultivators by occupation, and owned eighty bullocks, twenty buffaloes, and four ponies. The price of paddy was eight annas the basket.

LAWKA THARAPU.—A pagoda to the west of the inner city of Ava, which was used as a heliograph station in the early days of the occupation of Upper Burma.

The pagoda is a conspicuous square block of considerable height, and was never finished. The pious founder died while it was being built and his family did not complete it. Steps were cut into the solid mass of the pagoda to enable the signallers to reach the top, which is of considerable extent and commands a great range of country. The Lawka-tharapu is surrounded by a massive brick wall, enclosing a quadrangular courtyard. Each face has a porch with a brick and plaster *pyathat* over it.

LAW KEO SHAN.—Called by the Shans Loi Min, a Kachin village in the Mang Ka circle of the Northern Shan State of Hsen Wi. It is situated at a height of 4,200 feet on the western slope of Loi Sè, an isolated ridge which runs from Man Hin to the Salween, between the Nam Yu and Wang Ma streams. There were ten houses in the village in 1892, all Kachins of the Maru clan. They cultivated hill-rice and sufficient opium for their own use, besides tobacco and quantities of vegetables.

LAWK SAWK.—(Burmese, Yat-sauk). A State in the Central division of the Southern Shan States. It is bounded on the north by Hsi Paw and its sub-State Hsum Hsai; on the east by

Boundaries.

the States of Möng Küng, Lai Hka and Möng Nai; on the south by Yawng Hwe and the Myelat States of Maw Sön and Pangtara; and on the west by the Myelat States of Ye Ngan and Maw.

Area, administration, and chief villages.

It is the most northerly of the few States which compose the Central division, and contains an area of 2,196 square miles. The State, which includes the dependency of Möng Ping, contains two hundred and eighty five villages, divided among sixty-three circles, the whole being administered by the *Sawbwa*, with the aid of eighteen *hēngs*, twelve *htamōngs* and two hundred and fifty-seven *kyaws*. Prior to the British occupation of the Shan States, Lawk Sawk suffered a good deal from civil war and anarchy: even in 1898 there were only nine villages of any reasonable size in the whole tract:—Lawk Sawk town, Nawng Lōng, Kyawk Ku, Nawng En, Ang Taw, Mai Ni, Kawng Bo, Alè Gyawng, and Ang Ngè.

Natural features.

Lawk Sawk as a whole is mountainous and, as elsewhere in the Shan States, the ranges run generally north and south, and are divided by broad valleys and rolling downs.

Rivers: the Zawgyi.

The country is well watered by numerous streams and a few rivers, which as a general rule issue from the limestone ranges and flow on the surface. Many of them, however, as is common enough all over Indo-China in limestone formations, sink into the ground and re-appear in as great a volume as they frequently have when they first come out of the hills. Nine-tenths of the area of the Lawk Sawk State is situated within the drainage systems of two large streams, the Zaw-gyi and the Nam Lang. The former rises in a large spring (just outside the south-west corner of the State), at the foot of the high Mè Nè-taung range in the north-west portion of Pangtara. The stream at first flows north for some fifty miles and, after passing the village of Hpōng Tan, turns abruptly to the west and breaks through the above-mentioned range by a series of deep gorges. Its course then lies to the south-west for several miles through the Maw State, and then turns north-west, and later on due north, and it eventually falls into the Nan Lum river close to the village of Ma-hkya in the Kyauksè district.

The Nam Lang.

The Nam Lang rises in the range of high hills that form for a part of their length the boundary between the States of Lawk Sawk and Möng Küng. The actual sources lie on the highest portions of this range, the main peak of which is called the Loi Sampa, and has an altitude of 7,846 feet above sea level. The Nam Lang has a very large feeder, the Nam Et, which rises in the same range of hills some fifteen miles to the south-east of the large village of Lak Hsak in the Yawng Hwe State and a considerable distance south of the sources of the Nam Lang. The confluence of these two streams is close to the village of Nam Ma Kaw. Below this point the main stream has an almost due south and north course, whilst before the confluence the Nam Lang flows more or less north-west and the Nam Et due north and south. These two streams together drain the whole of the Möng Ping dependency, the chief town of which (Möng Ping) is situated on the Nam Et. The drainage eventually flows into the Nam Tum in the extreme north-east corner of the State.

In addition to the two high ranges that bound the State on the east and west there is a minor range of hills that runs due north and south, almost

through the centre of the State, and forms the watershed between the Zawgyi and Nam Lang rivers. This range attains an altitude of something like 5,000 feet at its highest point.

The central plateau.

The middle and southern portions of the State consists of fine open rolling country, having an average altitude of 3,500 feet. This plateau, though quite bare of tree vegetation in many places, is fairly well wooded in others, and extensive portions of it have a park-like appearance, especially those lying between 3,000 and 4,000 feet, which are covered with scattered clumps of oaks and pines standing in fine grassy glades. The more open downs are covered with grass, the bracken fern, stunted *Tægestremias*, a species of *Phyllanthus*, and raspberries. Nearly the whole of this plateau shows signs of having been once under cultivation, and its comparatively bare open character is chiefly the result of prolonged *taungya* cultivation. The consequence of this surface denudation is that the streams are cooped up in narrow channels with deep vertical banks. They are subject to sudden and violent floods, which as quickly subside and leave the streams almost dry within a few hours of the rise.

Forests: teak.

The forests of Lawk Sawk are situated on the borders of the central plateau at the foot of the main ranges and along the slopes and crests of the latter. The greater portion of the State being above 3,000 feet, teak and the species of trees usually associated with it do not exist and are only found in the lowlying tracts in the northern portion of the State, where, however, fairly extensive forests occur. The most southerly teak tract is situated on the headwaters of the Nam Mè Lōng and Hsa Taw streams, both of which are feeders of the Zawgyi river. This tract is at the present time (1898) worked by Messrs. J. W. Darwood and Company. In 1892 the Deputy Conservator of Forests girdled 2,673 trees in these forests and at the same time counted 557 naturally dead trees.

The next important teak-bearing tracts are situated in the upper drainage of the Nam Et and Nam Lang streams, and the forests are known locally as the Möng Ping, Kēng Hkam, Nawng Law, and Maw Kalu forests. They contain good teak, but owing to the Nam Lang disappearing underground in several places it has so far been found impossible to extract the timber for export to Burma.

The Pyaung-shu forest.

To the north of these, other tracts exist in the lower drainage area of the Nam Lang and close to the banks of the Nam Tu (Myitngè). These are the richest teak forests in the State. They are situated in the Nawng Lōng district and are included in what used to be known as the Pyaung-shu forests. These have been leased to Messrs. The Bombay Burma Trading Corporation. In 1893 a Forest Officer who examined this tract of couutry described it as follows:—

"*The Taung-ba-yauk forest* is situated in a bend of the Myit-ngè river on the Ngôk-ga-le-Lawksawk road. The ground is very steep and in parts rocky and inaccessible, especially in the western portion. A dense undergrowth of tall matted grass greatly increases the intensity of the jungle fires, from which the teak has suffered considerably. The forest has been over-worked. Much of the remaining timber is unsound and

the natural reproduction is by no means good. The total area is 4,100 acres, of which 2,050 are teak-bearing.

"*The Pônmin forest* is situated on the steep slopes on the left bank of the Myit-ngè about two miles above the Taung-ba-yauk forests. Its general character is very similar to that of the latter, but having a northerly aspect it is less dry and the natural reproduction better. It has been heavily girdled over. The area is 1,420 acres, of which 940 are teak-producing.

"*The Tamantaw forest* is situated about six miles above the Pônmin forest at the Tamantaw ferry on the Myit-ngè river. It has an area of 1,000 acres, of which 750 are teak-producing. The natural reproduction is very good, but the forest has been exhausted of most of the mature marketable timber and it will require a good rest before any more girdling can be done in it.

"*The Nam Mè Lōng forest* is situated on the right bank of the stream of that name flowing into the Nam Mè Lin, a couple of miles above the junction of that river with the Myit-ngè. The ground is generally fairly level and the teak of good quality. Though over-girdled in past years, the natural regeneration is very good and the forest would promise well if protected from the jungle fires, which are very destructive. The area of this forest is 8,536 acres, of which 5,110 are teak-bearing.

"*The Namlan forest* is situated on the left bank of the Namlan, above the first 'natural bridge.' The forest has never been worked on account of this 'natural bridge' which forms a barrier to all timber floating down; but this difficulty could be easily overcome by a small outlay in preparing a road for dragging the timber below it."

Other species.

In addition to the teak forests noted above the State is very rich in coniferous and oak forests, most of the higher ranges being clothed with this growth. Generally speaking, it may be said that the pines (*Pinus khasya*) are found on the lower and medium spurs, whilst on the higher crests and ridges where the rainfall is excessive, they give way to dense evergreen forests of oaks, chestnuts, magnolias, *laurinæ*, *ardisias*, *cedrela*, *toona*, and other lofty trees. On the uncleared portions of the highest ridge of the Mè-nè-taung (such as on the Mi-so-hein and Mo-ma-choti peaks) the trees attain a great height and, together with the several stages of undergrowth, form almost impenetrable high forests, very similar in character to those found growing on the ranges bordering the sea-coast in Tenasserim. In the vicinity of the villages, where *taungya* clearings have encroached on the old forests, wild roses, raspberries, strawberries, medlars, &c., are found growing in profusion; whilst such familiar species as the violet, ivy, and primrose are common in the more open woods. The winters at this altitude (6,000 to 8,000 feet) are, of course, very severe, and hard frosts are the rule during the early months of the year, but, notwithstanding this, the forests keep their clothing of leaf even at that period, as they are composed chiefly of evergreen non-deciduous species. It is this peculiarity that makes them invaluable factors in regulating the rainfall and supply of moisture precipitated on these higher hills. With the exception of the various species of oaks and chestnuts and the *toona* (*cedrela toona*), few trees of any economic importance are found in this type of evergreen moist forest, but

the coniferous forests growing at a lower altitude are potentially of great value and, when the railway traverses the Shan States, pine timber and turpentine will be exported to Rangoon at low rates.

Pine.

Generally speaking, the State (with the exception of the highest points where the rainfall is too heavy) is well suited to the growth of the species as far as altitude and soil are concerned. Wherever excessive *taungya* cultivation has not exterminated the tree it is found growing in profusion. Exceptionally rich forests of *Pinus khasya* are found to the north-west of the capital at the foot of the high Mè-nè-taung range, and along the spurs of medium elevation (4,000 to 5,000 feet) that branch off from that system. These forests probably cover an area of 300 square miles and for quality of growth, density of stock, and effective natural regeneration they are all that can be desired. Similar forests have been seen growing on the watershed between the Zaw-gyi and the Zalu streams, in the vicinity of the village of Nam Pan Môn, and to the east of the capital, whilst further to the north and east of the abovementioned village much more extensive areas under this species are known to exist. The pine forests can be exploited just as easily as the teak forests, but work in this direction has not yet been undertaken.

Geology.

The rock in the State is entirely limestone. In the Na Kyawng circle, bordering the Myelat States of Maw Sön and Yawng Hwe, silver-lead mines were worked in bygone days. The works have long remained closed, but it is more than possible that these mines will again be successfully worked, just as the mines in Maw Sön are being worked at a good profit.

Rainfall.

At Lawk Sawk town the rainfall is approximately 50 inches, but on, and in the vicinity of, the high ranges it is very much more than this.

History.

When the Shan States were first subjugated by the Burmese, Lawk Sawk formed a part of the Yawng Hwe State, but in 1150 B.E. (1788) and possibly earlier it was a separate State under a Myoza. In 1209 B.E. (1847) the Myoza died without issue or near relations, and the Yawng Hwe *Sawbwa*, through Court intrigue, and chiefly, no doubt, by the influence of his daughter, then one of the favourite Queens, obtained a grant of the State. He sent his brother, Hkun Shwe, then titular *Kyem-möng* (heir-apparent) of Yawng Hwe, to administer it. Hkun Shwe died three years later and thereupon a certain Maung Shwe Gya, of Myaung-aing, gave himself out as a descendant of the original line of Myozas and assumed authority in the State, throwing off the overlordship of Yawng Hwe. King Mindôn, however, sent him to act as *Sikkè* in Möng Nai. About the same time Maung Baik, Myoôk of Hsi Kip, was at Amarapura, whither he had been summoned to settle a quarrel which he had with Hkun Nyan of Sam Hka, who had attempted to drive him from Hsi Kip. Maung Baik succeeded in obtaining for himself the charge of Lawk Sawk State and Hsi Kip was surrendered to Hkun Nyan. Already in 1216 B.E. (1854), however, there was a change and Maung Baik had to take refuge in In-le-ywa, while Lawk Sawk was granted by the King to the *Sawbwa* of Lai Hka. The State was then administered by *amats* from Lai Hka until the death of the *Sawbwa* of that State in 1225 B.E. (1863). A Myoôk, sent up from Mandalay, took charge of the State for three years, and then, in

1228 B.E., Sao Weng, grand nephew of the Yawng Hwe *Sawbwa*, obtained a royal order and took over the chieftainship, with the title of *Sawbwa*.

Lawk Sawk at Mindôn's death.

On the death of King Mindôn the Shan *Sawbwas* were, according to regular custom, summoned to Mandalay to meet his successor, King Thibaw. Sao Weng went down in 1241 B.E. (1879), but failed to attend the following year, and when the Burmese forces came up to attack Möng Nai he fled before them with the *Sawbwa* of that State to the Trans-Salween principality of Kēngtūng.

Sao Mawng, the *Sawbwa* of Yawng-hwe was thereupon ordered to take charge of the Lawk Sawk State and sent his uncle, Le Bwin, with the title of Myoza. Le Bwin only remained a year, and the administration was then carried on by two *Amats* from Yawng Hwe named Maung Po and Maung Nit. In 1246 B.E. (1884) the Nawng Lōng *Heng*, Nga Lin, attacked them and drove them out, taking charge himself with the title of Myoôk. He maintained his position till 1886, when he was overthrown by Sao Weng, who had returned along with the Möng Nai *Sawbwa* in the train of the Limbin Prince.

About half a year after his return, Sao Weng, as a member of the Limbin Confederacy, advanced on Yawng Hwe, established a body of men in a strong position at Ku-gyo, a few miles north-east of Maw Li Hsat, and attempted to reduce the Yawng Hwe capital. He refused to submit to British authority. His forces were driven from Ku-gyo by the British troops in February 1887, and a couple of months later, on the advance of a column on his capital, he fled to Kēngtūng, taking with him the Lai Hka Queen, one of King Mindòn's widows, and her infant son born to the King. The latter died early of fever; the Lai Hka *Mibuya* returned first to Lai Hka and then to Hsi Paw, and Sao Weng remained an exile and a bitter enemy of British authority in Möng Sè, one of the Kēng Hūng *Pannā*, until his death in 1896.

Hkun Nu, the present *Sawbwa*.

NOTE.—The present *Sawbwa*, Hkun Nu, was appointed by order of the Government of India. He is a son of Hkun Hkam Awng, formerly Myoza of Tam Hpak, a territory which had merged in the State of Hsa Htung. Möng Ping, now a dependency of Lawk Sawk, originally formed part of the Yawng Hwe State, but was a separate charge in 1200 B.E. (1838) under a Myoza named Hkun Cha. This man died in 1852, after which a Myoôk from Mandalay administered the State for two years until, in 1854, Möng Ping and Lawk Sawk were both assigned by the King to the *Sawbwa* of Lai Hka, who sent first his brother, *Kyem-möng* A, and afterwards *amats*, to carry on the administration. This went on till 1866, when Lawk Sawk was assigned to Sao Weng, and Möng Ping at the same time was given to his father, Sao Shwe Baik, with the title of Myoza. Father and son fled before the Burmese in 1880, and returned with the Limbin Prince in 1886. The following year they fled before the British, and Sao Shwe Baik died on the journey to Kēngtūng. Möng Ping was assigned along with Lawk Sawk to Hkun Nu of the Tam Hpak ruling family, and though Hkun Nu's father, Hkun Hkam Aung, was nominally Myoza of Möng Ping, he had no more than the name and exerted no authority whatever in the State. He died a few years after his installation.

History from the State annals.

What follows is a translation of the State history. It is obviously of quite modern compilation and is of little value, except that it shows how little connection there was in the earliest times between the States of the south and those of the north. It contributes nothing directly towards the history of the Tai and indirectly only serves to show that the real Tai came southwards very much later than has hitherto been supposed.

When Kawli *Min* returned from Ceylon he determined to build a city and, after travelling about for some time, he selected a site on some high ground called Naga Kyit-kôn, which was approved by the wise men, and here he built the city called Rathawadi (Lawk Sawk) and dwelt in it with his people.

Azatathat *Min* travelled all over his kingdom with a great army, and in the course of his journey came to the Yawng Hwe lake, where he stayed for some time in a floating palace. On the third waxing of *Tabaung* 42 B.E. (March 680 A.D.) he formally demarcated the country of Yawng Hwe. It was bounded on the east by the Lein-mè river; on the south by the Hpi Lu river; on the west by the country of the *Ngwe-kun*, Nga Kwa; and on the north by the Myit-ngè river. When this had been settled he gave the country of Yawng Hwe to the Myoza of Rathawadi.

In 101 B.E., on the 15th of the waxing of *Kasôn* (May 739 A.D.), Dwottabaung *Min*, the King of Prome, also came and stayed in a floating palace on the Yawng Hwe lake and confirmed the Myoza of Rathawadi in the possession of this territory.

In the year 228 B.E. (866 A.D.) Thiri Dhamma Thawka *Min* resolved to construct eighty-four thousand pagodas, tanks, and wells, and sent relics of the Buddha to all the countries in the world Under instructions from Thare Hkettara (Prome) the Myoza of Yawng Hwe built a pagoda and dug a tank on a piece of ground inside Rathawadi.

In the year 414 B.E. (1052 A.D.) Nawrata Minzaw, King of Arimandana (Pagan), came and stayed in a floating palace on the Yawng Hwe lake. There had been quarrels between the rulers of Yawng Hwe and Rathawadi, so the King declared Rathawadi to be independent of Yawng Hwe and it has so remained ever since. In commemoration of the independence of the country the Chief of Rathawadi built a pagoda, enshrining true relics of the Buddha.

Narapadi Sithu *Min*, King of Pagan, next came to Yawng Hwe in a *shwe hpaung-daw* (literally a barge, presumably a litter; the *Intha* tale represents it to be a flying ship). He also lived on the lake. He had come to restore all the pagodas, and went first to Möng Nai. There he was met by the *nats* and Dewathu Zanawidu presented him with five large jack-fruit, each three-and-a-half cubits in circumference. From Möng Nai he went to Lai Hka and thence to Möng Küng and Möng Lin, at all which places he restored ancient pagodas. Finally he came to Rathawadi. There he built a pagoda three and five-sixths cubits in height. Under it he placed relics of the Buddha and he named it Môktaw Zedi. He ate one of the jack-fruit presented to him at Möng Nai on its dedication and sowed the seeds with his toes as he stood before the pagoda. From that time Rathawadi has been called Yat-sauk by the Burmese, because the King stood upright (*yat*).

In the reign of Mingyi-zwa Sawkè of Ratanapura (Ava) the Chief of Lawk Sawk again was confirmed in charge of the whole State.

In 788 B.E. (1426 A.D.), in the time of Mo-hnyin Mintaya, the Myoza of Lawk Sawk was ordered to mark out the site for the capital at Sagaing. This was finished in the time of Shinmashin Minpaya-gyi, in the year 790 B.E. (A.D. 1428), and the king was so pleased with the way in which it was done that he gave to the ruler of Lawk Sawk the five great insignia as follows: The *hti*, a white umbrella; the crown or *ma-gait*; the sceptre or *thanlyet*; sandals or *che-nin*; and the fly-flap or *thamyi htap*. Besides this, the Lawk Sawk Chief was chosen to conduct the arrangements for the royal ceremony held on the occasion.

In 829 B.E. (1467 A.D.) the *Sawbwa* of Hsi Paw, with troops from Ava, invaded Lawk Sawk and ravaged the place, so that it was deserted for three years, until, in 832 B.E., Maung Htun Min, son of the Möng Nai *Sawbwa*, was appointed Myoza of Lawk Sawk. This was in the reign of Mo-hnyin Mintaya Shinbyushin *Min*. The new Myoza built a new town and took possession of it on Thursday morning, the fifth waxing of *Tabaung* of that year (1470). His father, the *Sawbwa* of Möng Nai, gave him the districts of Mak Môn and Pa È to add to his State.

In 838 B.E. (1476) King Narapadi came up to Lawk Sawk and stayed there the whole of the month of *Tazaungmôn* (November) amid great rejoicings.

In 885 B.E. (1523) the Chief of Lawk Sawk presented an elephant with twenty nails (the same number as a human being) to the King Shwe Nan Kyaw Shin, who was greatly pleased and granted the right to build a gilt spire to the *haw* in addition to the insignia previously mentioned.

In 902 B.E. (1540) Taw-maing-yè, son of Kôn-maing, the Governor of Ava, was appointed *Sawbwa* of Lawk Sawk, with the right to build a golden *yôn* in addition to the *haw* above mentioned.

In the year 912 B.E. (1550) during the reign of Hanthawadi Sinbyushin *Min*, the *Sawbwa* of Lawk Sawk rendered valuable services in the invasion of Ka-le Hsawng Hsup, and the king gave him thirty elephants and a golden carriage for his wife to ride in. In the reign of Nyaung Yan *Min*, however, the *Sawbwa* rebelled. He was killed at Lawk Sawk and all his family were made prisoners.

The State was placed in charge of Myoôks and *myokaings*, until the king of Ava, Anauk-bet Lôn *Min*, in the year 992 B.E. (1630), appointed the Möng Mao *Sawbwa*, Sōng Hkem, to the charge of Lawk Sawk. In the month of *Kasôn* (May) of that year Sōng Hkam, with his four sons Htūt Hkam, Hsoi Hkam, Tap Hkam, and Pai Hkam, and three hundred families, came and settled in Lawk Sawk. Shortly after Htūt Hkam was appointed Myoza of Salit Môngـ-Tung, and Pai Hkam Myoza of Hsum Hsai.

In the same year the king Anauk-bet Lôn *Min* marched up to the Yawng Hwe lake and there Sōng Hkam presented a pony which had ten circular flexures. The king was much pleased and granted the *Sawbwa* the right to the five insignia and to use a highly ornamental State barge.

Sōng Hkam died in 1022 B.E. (1660) and was suceeeded by Thibawsa, who built a pagoda called Su-taung-pyi to the north of that erected by

Anaw-ra-hta Minsaw, but after a reign of five years he was removed and Htūt Hkam was transferred from Salit Möng Tung to his father's State.

In the year 1042 B.E. (1680) Htūt Hkam accompanied the king of Burma in his invasion of Arakan and Hsan Toi (Sandoway), and died during the campaign.

His younger brother Pai Hkam of Hsum Hsai succeeded him in *Tabaung* (March) of that year, and sent his son Shwe Gyaw down to the palace, whence he was appointed to the charge of Myothit.

Pai Hkam died in the year 1069 B.E. (1707), and was succeeded as *Sawbwa* by Shwe Gyaw, who built the pagoda called the Myodaung Zedi in the year 1081 B.E. (1719).

He died ten years after this, and was succeeded by his son Hkun Shwe Tha in the month of *Nayôn* (June) 1092 B.E. Hkun Shwe Tha paid a tribute of two ponies, a gold cup weighing ten ticals, and a roll of longcloth. In the year 1102 B.E. (1740) he accompanied the General Minyè-kyaw Thado in his invasion of Manipur, and in return received confirmation of all the distinctions bestowed on his father. In the year 1110 B.E. (1748) he built a pagoda at a place called Shwe Pein-nè-bin, and he and his *amat* Taung-min-gyi each built a repository for the reception of Buddhist scriptures beside it. In the same year he, his wife, and the *amat* Taung-min-gyi each built a pagoda on a piece of high ground north of the town. The *amat* also dug a canal and connected the lake at the foot of the hill with the Nawng Möng lake, so that a sort of moat was created near the town. In the year 1112 B.E. (1750) the Talaings invested the town of Lawk Sawk, but retired after a settlement had been negotiated. On the 12th waning of *Thadin-gyut* (October) 1114 B.E. (1752) Kwè Hkôn La-in and Nyaung Shwe Kyaw attacked Lawk Sawk without success.

The following year Hkun Shwe Tha died and his son Tha Pôn *Min* succeeded him as *Sawbwa*. This was at the time of the fall of Ava, but the Pai-Hko *Min* was still king and Tha Pôn paid his tribute at Pegu, though in the same year Alaung Paya Kônbaung *Min* became King of Ava.

On the 3rd waning of *Tabaung* 1116 B.E. (March 1754) the Thenat Wun Min-hla Kyaw-gaung came up with an army to Lawk Sawk and the *Sawbwa* Tha Pôn and his son the *Kyem-möng* immediately made their submission and drank the water of allegiance to Alaung-paya. The *Kyem-möng* went on with the Thenat *Wun* and rendered great assistance in the reduction of Lai Hka and Kēng Tawng, whence they returned to Lawk Sawk.

On the 5th waxing of *Waso* 1117 B.E. (July 1755) the Thenat *Wun* repaired the Mo-gyo-pyit pagoda north of the Kyaung-taik and then returned to Ava.

The month after he had left the Hsen Wi Ha-*möng Bo* at the head of an army of twenty thousand men, made up of the forces of all the nine *Sawbwas*, marched on Lawk Sawk and attacked the town. The *Kyem-möng* made a stout resistance and drove them off after a fight in which the Ha-*möng Bo* himself was killed.

The *Sawbwa* Tha-Pôn Min died in the month of *Waso* 1122 B.E. (July 1760) and was succeeded by his son the *Kyem-möng*, who sent down his younger brother, Shwe Yi, for service in the palace. On the 12th waning

of *Tabaung* (March) of the same year, Ba-dwe-daw of Taung-ngu rebelled and the *Sawbwa* of Lawk Sawk attacked and took the town.

On the 12th waning of *Tabaung* 1125 B.E. (March 1763) he was promoted to the *Sawbwa*ship of Möng Pai, and his younger brother Shwe Yi succeeded him as Myoza of Lawk Sawk. Two years after his accession he dug a moat round the town, and in 1133 B.E. (1771) he repaired the Shittaung pagoda.

In *Tawthalin* (September) of the next year he built a pagoda at the cave called U Hmang, and crowned it with a *hti* seven years later. In this year (1779) he issued an order to the people to build pagodas whenever they had the means to do it, and made them do so at Loi Mè Hpak Kai, Ōng Kyaw, and Nawng Lōng. About the same time the Pônna *Sayadaw* superintended the renewal of the Shwe Pin Taung pagoda.

In the year 1779 also the villages of Môn Pyin, Pang Kè, and Kyauk O were added to the Lawk Sawk State.

In the year 1143 B.E. (1781) all the villages, which originally belonged to Lawk Sawk and had been taken from it, were restored, but two years later Loi Mè and Awng Pan were withdrawn and created *Ngwegunhmu*ships, independent of Lawk Sawk.

In the year 1147 B.E. (1785) the King of Burma marched with an army on Yodaya Dwayawadi, and a contingent from Lawk Sawk went with him. They got as far as the A-hta river and then returned. The Myoza Shwe Yi had two sons by Kinma Kyaing, a younger sister of the Queen Shin Loi Mè. These were Maung Gyi and Maung Kywet. The former was named *Kyem-möng* and married a daughter of the Lai Hka *Sawbwa*, and when his uncle, the Möng Pai *Sawbwa*, died he was appointed to succed him, but died at Yawng Hwe on the journey.

In the year 1152 B.E. (1790) all the *Sawbwas* of the Shan States assembled at Möng Nai, and Shwe Yi died there in the month of July of that year.

He was succeeded in *Kasón* 1153 B.E. (May 1791) by his son Maung Kywet, who built a pagoda at Ho Pan north of the town in the month of July of the same year. The following year there was another assemblage of the Shan *Sawbwas* at Möng Nai, and in July Maung Kywet died there as his father did.

He had no issue and consequently Hkun Sam Lik, the son of Maung Gyi, succeeded him. Shortly after his accession his half-brother, Hkun Toi, rose in rebellion and ravaged a considerable part of the State. In the year 1801 the whole of the capital except seven houses and the suburbs of Loi Mè, Hpak Kai, and other neighbouring villages were entirely destroyed by fire. It was not rebuilt for two years, when the work was carried out by hereditary *Amat* Hkam Wat Möng Hsüng, the north and south *Mye-daing Sa-res*, and *Pawmöng* Awng.

There was another gathering of the Shan State *Sawbwas* at Möng Nai in 1173 B.E. (1811), and Hkun Sam Lik died there as his two immediate predecessors had died.

His two sons, Shwe Ek, by his Shan wife Nang Toi, and Ôn Gaing, by his Burmese wife Ma Shwe In, applied to be appointed, and Ôn Gaing was successful and acceded in May 1812, but was deposed in favour of Shwe Ek the year after.

In the year 1187 B.E. (1825), during the reign of Ein-she Sagaing *Min*, the British army landed at Shew Dagôn and Môttama (Martaban). The king then appointed all the Shan *Sawbwas'* Generals with the title of *Mahā Nè-myo*, and ordered them to lead their forces against the invaders by land, while the Royal brother Min Mya Bu took command of the Burmese forces and attacked them by water. The Shan *Sawbwas* found that the British army had better weapons than they were furnished with, and so they returned home. The Burmese army was then defeated and their General killed.

In the year 1189 B.E. (1827) the Lawk Sawk *Sawbwa* received an order to pay in tribute to the amount of ninety-one ticals of pure silver, and the year after he had to pay one hundred and forty ticals, reduced the next year to ninety-one ticals. Thus in three years Lawk Sawk had to pay 322 ticals of pure silver.

About this time the chief monk of the Ho Pan *kyaung*, north of the town, saw a white umbrella raised over a white-ant hillock in front of the six pagodas which stand on the hill to the east. He said it was the relics of the Buddha manifesting themselves and sent the novitiants to the place. When they got there the white umbrella was gone, so they put up a flag in its place. A pagoda was built on the spot and crowned with a *hti* by the uncle of the *Sawbwa* on the 15th waxing of *Tabo-dwè* 1192 B.E. (27th January 1830), and round this all the officials of the town built other shrines.

In 1834 the *Sawbwa* Hkun Shwe Ēk and his wife built the pagoda called Mya-thein-dan on the high ground to the south of the town. His uncle Hkun Ôn built a pagoda to the south of the Ôn Mang cave, and his brother-in-law erected one beside it, and Hkun Kyi and Hkun Tan, other uncles, repaired the Shwe Peinnè Bin pagoda.

About this time the deposed *Sawbwa* Ôn Gaing went with an army across the Salween and died on the march.

Shwe Ēk died in 1212 B.E. (1850) and Lawk Sawk was then put in charge of Myoôks and *Myogaings* for a time, and during this period a rising took place and a band of two thousand men destroyed most of the villages in the outskirts of the capital. In 1213 B.E. (1851) the Nyaung Gaing interpreter was appointed Myoza, but held the post for a year only, and in 1852 the Pagan King appointed Hkun Paik of Hsi Hkip to be Myoza, but he was removed on the 9th December 1854.

Mindôn *Min* appointed the Lai Hka *Kyemmöng* to be *Sawbwa* of Lawk Sawk, but he died in Ava in 1856 on the 4th September, and the State was administered for ten years by *myowuns*, *sitkès*, and Myoôks.

On the 19th January 1866 (11th waxing *Pyatho*, 1228 B.E.) Saw Waing, *Sawbwa* of Yawng Hwe, was appointed to be *Sawbwa* of Lawk Sawk, with the title of Kambawsa Yahtā Mahā Thiriwuntha Thudhamma Yaza and the insignia of that rank. In 1872 he and his father began the irrigation works at Lawk Sawk and also set up the Shit-thaung pagoda, and held a great feast on the occasion of the dedication of the images and relics. He also built the Sulabôn pagoda and planted a *Tagôndaing* near it and brought up a standing image of marble four and a half cubits in height from Mandalay to Lawk Sawk, where it was received solemnly by the whole town. He commenced the building of his *haw* (palace) in

1876 and entered it a year later, on the 14th January 1877, with all his family, and rejoicings, to which people came from all parts of the neighbouring States, were kept up for seven days, but it was not till the following year that he put a *hti* on the spire.

When King Thibaw came to the throne Saw Waing went down to Mandalay and received a royal order assigning to him Tawng-she, Nawng Hsakaw, Pang Sit, Pang Pyaw, Pa Wa, and Mang Hpök as part of the Lawk Sawk State, and this order was enforced by the Möng Pai *Sitkè*, who was then in charge of the Myelat.

Early in 1881 he joined the Möng Nai *Sawbwa* in his rebellion against King Thibaw and had to fly across the Salween to Kēngtūng.

King Thibaw then placed Saw Maung, the *Sawbwa* of Yawng Hwe, in charge of Lawk Sawk in addition to his own State. Saw Maung came and established his uncle Sai Pwin as administrator and returned to Yawng Hwe in July 1882. Shortly afterwards Bo Shwe was appointed *Myowun* of Lawk Sawk. While he was in charge two years later, the Pangtara *Ngwe-gun-hmu* took possession by force of the villages of Tawng-she, Nawng Hsakaw, Pang Sit, Tat Gyi, Ôn-it, Aung Wun, and Pang Pyaw. Before he had taken steps for their recovery King Thibaw was deported, and these villages have since remained in the *Ngwe-gun-hmu's* hands.

In 1886 the ex-*Sawbwa* Saw Waing, with a force of five thousand men from Kēngtūng and Möng Nai, came and re-established himself in the State.

He was not, however, content with this, but on the 7th waning of *Thadin-gyut* 1248 B.E. (19th October 1886) set out to attack Yawng Hwe. When the British troops occupied the Shan States in the beginning of 1887 Saw Waing refused to make submission. His forces were driven out of Yawng Hwe territory, and when his capital was entered in April of that year, Saw Waing fled to Kēngtūng, and subsequently to Möng Sè in Kēng-Hūng, where he died.

After Bo Saing had held charge of Lawk Sawk for nine months as Myoôk under the British Government, Hkun Nu, hereditary Myoza of Tam Hpak, was appointed *Sawbwa* of Lawk Sawk, and took charge on the 6th October 1887.

Sacred buildings.

The sacred edifices of the State have no great artistic merit, and none are of any widespread sanctity. Of the seven monasteries at Lawk Sawk town, the Hpila *kyaung*, in which resides a *Sadaw*, is the principal. The Sandagu *kyaung* is but a modest structure, though as it contains a *Sadaw* it has a reputation. The Kyaungdaw was built by the late Möng Ping Myoza, the father of the late *Sawbwa* Sao Weng, who died a refugee in Möng Sè. The chief beauty of the monasteries in Lawk Sawk consists in their position and the magnificent views which they command.

Cultivation.

The crops of the State are paddy, sessamum, cotton, ground-nuts, *thanatpet*, and oranges. The Taungthus cultivate the hillsides, whilst the Shans and Danus irrigate their crops in the valleys. The paddy is all consumed locally, and the sessamum fetches Rs. 3-8-0 per basket when sold locally. Cotton is planted in June, and gathered during the last three months in the year; its price, sold

locally, is Rs. 10 per 100 viss. The cotton finds its way for the greater part to Burma. The ground-nut crop is not of large importance and its value fluctuates greatly. The normal local price is quoted at Rs. 5 per 100 viss. The *thanatpet* (cigar wrapper) crop is valuable, and the local price is stated to be Rs. 50 per 100 viss. The crop finds its way to Burma for the greater part. The oranges of the State are inferior to those grown in the Mawk Mai State, but they are nevertheless sweet and good. The crop is grown chiefly in the south-west of the State, in the Alè-gyaung, Kaungbo, and In-ke circles. The fruit sold locally commands a price ranging between Rs. 5 to Rs. 10 per 100 viss, and the crop is disposed of in the local bazaars and in Burma.

Population and races.

The population of this comparatively large State is approximately only 15,000 persons. At the time of the annexation the State was ravaged, destroyed, and almost entirely depopulated. It was estimated in 1890 that the population had increased 10 per cent., and in the next three years it increased by over 200 per cent., and in 1898 it was found that the population had doubled in the five years preceding; but it is still far below the number which it once had. In 1898 the State paid Rs. 12,000 tribute, against Rs. 24,000 which it paid in the times of the King of Burma.

The inhabitants of the State are Shans, Taungthus, Taungyos, Danus, and Palaungs. The Shans form one-half of the entire population and the Danus three-quarters of the remainder. The Taungyos number less than twenty in all, whilst the Palaungs, 200 in number, are nomads who are liable to move north or south and over the boundary of the State at any time. They grow opium chiefly. Including the capital suburbs Lawk Sawk has 32 circles, and there are 12 in the sub-State of Möng Ping.

Industries.

The industries, besides the cotton blankets already mentioned, are the manufacture of rude pottery and a considerable quantity of paper from bark obtained in the hills. Lac is also found in the hills and some rude lacquer-work produced. Crude sugar is also made in a few villages in the south of the State.

LAWK SAWK.—In latitude 21° 15′; longitude 96° 55′, called Yatsauk by the Burmese, the capital of the Southern Shan State of that name. The town is situated in bare undulating country. Just to the south is a weedy lake three-quarters of a mile long by one-quarter of a mile broad. Above the lake to the north is a steep hill, on which are the *Sawbwa's haw* and some pagodas; the town is built all round this hill, but most of the houses are to the north, where there are the bazaar and several *zayats*, with accommodation for one hundred and fifty men in them. The *haw* is a wooden building surrounded by a mat paling eight feet high, enclosing a courtyard a hundred yards square. The best camping-ground is outside the east gate on the left hand going out: here there is good water from a stream running from the lake into the Zaw-gyi river. The camping-ground is large and is on grass among trees.

Situation.

Lawk Sawk is admirably placed on the high ground which rises abruptly from and to the west of the valley of the Zaw-gyi river. It is strongly situated and was strongly fortified in former times. The defences, which are now fast falling into decay, consist of

massive brick walls and a moat. The walls and buttresses are specially high and strong on the north and north-west, where there is no moat. On the other faces a broad deep moat, which is still in perfect repair, circles round the walls of the town. The moat is filled with running water, the overflow of a large artificial tank on the north-west of the town. It draws its supply of water from some perennial springs in the limestone rocks. On the east and close to and below the town is a large well irrigated paddy plain, and to the north and north-west lies a great stretch of rolling downs. The abundance of water near the town benefits the trees, some of which are very fine, especially rubber trees of various kinds, and bamboos. The *Sawbwa* has planted orange groves, and these promise success. The town is remarkably clean, owing to the personal attention of the *Sawbwa*.

The credit of laying out this now dilapidated but once formidable site is given to one Maung Tun, said to have been the general in command of the first Burmese army of aggression in the Shan States.

Buildings.

Of the seven monasteries in the town none are of any great artistic value, but they are splendidly situated and command an imposing view. The *Sawbwa's haw* is also placed in a commanding position on high ground above the town, and the enclosure was at one time very strongly defended. The building itself is now only a modest teak and thatch house. The bazaar is in the main street and in the centre of the town, and covers an area of 60 square yards. The sheds are very primitive, but are always full on bazaar day, and the sellers display a large assortment of merchandise.

Bazaar trade.

Besides food stuffs, glazed pottery, raw cotton and yarns, pine torches, goods from Manchester, silks, quilted coats, &c., are found locally-woven cotton blankets of a variety of patterns and also locally-made paper.

Distances.

	Miles.
From Lawk Sawk to Myittha	66
From Lawk Sawk to Lai Hka	60

LAWKUM.—A Kachin village in Tract No. 7, Bhamo district, situated in 24° 2′ north latitude, and 97° 25′ east longitude. In 1892 it contained sixteen houses, with a population of fifty-two. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own four bullocks and two buffaloes in the village which has a fair water-supply.

LAWKUM.—A village of seven Kachin and two Shan-Burmese households west of the Sinkan *chaung*, in the Shwe-gu subdivision of Bhamo district. The Kachins are of the Lawkhum-Hpanksa tribe, and came from Nangwan, one day to the east; the Shan-Burmese came from Nankha, near Sin, in 1890. *Lè* and *taungya* are cultivated.

LAWMUN.—A Kachin village in Tract No. 9, Bhamo district, situated in 24° 16′ north latitude and 97° 31′ east longitude. In 1892 it contained twenty-six houses, with a population of 101. The headman has no others subordinate to him. The inhabitants are of the Maran tribe, and own three buffaloes and one bullock. The village has good camping-ground and plenty of water.

LAW NAW.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it had six Palaung and one Kachin villages, with two hundred and sixty houses and a population of about one thousand five hundred. It is situated on the range of mountain west of the Möng Wi valley, starting from above Loi Haw circle and following the eastern slopes of the range to some eight miles below it. The circle consists of heavily timbered hills. The headman's village had twenty Palaung houses, with a population of about 100. It is situated on a high wooded spur overlooking the Möng Wi valley.

LAWNG YAM.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision, which included nine villages in 1898 and had a population of 307. It is in charge of a *nè-baing*. In the same year it paid Rs. 516 net revenue, but had no revenue-paying *thanatpet* trees.

LAWN HSAI.—A village of the Southern Shan State of Kēngtūng, situated on the Mékhong, some seven miles south of the mouth of the Nam Lwe. There is a ferry here, often known as the Hsop Lwe ferry, from the fact of the people of Lawn Hsai having formerly lived at the mouth of the Nam Lwe. The village stands in a position of much natural beauty. Betel palms flourish, and some sugarcane and vegetables are grown in the gardens. A small extent of level ground is laid out in paddy-fields. The village has twelve houses and a small monastery. The people are Lü.

LAWPE or NAWPWE (LOI PHAI).—A Kachin village in Tract No. 33, Myitkyina district, situated in 25° 12′ north latitude and 96° 18′ east longitude. In 1892 it contained twenty houses with a population of 73. The headman of the village has four others subordinate to him. The inhabitants are of the Lepai tribe, and own twenty-two buffaloes.

LAWPUM.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 52′ north latitude and 97° 53′ east longitude. In 1892 it contained twenty houses; the population of the village was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

LAWPUN or PUNGATAUNG.—A Kachin village in Tract No. 15, Bhamo district, situated in 24° 26′ north latitude and 97° 14′ east longitude. In 1892 it contained fifteen houses, with a population of 45. The headman of the village has two others subordinate to him. The inhabitants are of the Lepai tribe, and own ten buffaloes. There is a small water-supply here and fair camping-ground.

LAW-SÔN.—A village in the Lawsôn circle of the Myitkyina district, with a population of 150. The villagers cultivate *kaukkyi* only.

LAW SUN.—A village on the Namten *chaung* in the Mogaung subdivision of Myitkyina district. It has sixty-one houses and two hundred and forty buffaloes, and there is a small *pôngyi kyaung*. A few guavas and custard-apples are grown. It is said to have been founded about 1830 by emigrants from Kamaing, who left because the land there was inundated. *Lè* and *taungya* cultivation are practised.

LAWTAN.—A Kachin village in Tract No. 9, Bhamo district, situated in 24° 16′ north latitude and 97° 29′ east longitude. In 1892 it contained thirty houses, with a population of 83. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and

Kaori sub-tribe. There are no cattle in the village, which has good camping-ground.

LAW-THA.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including a single village with an approximate area of appropriated lands of twenty-five square miles. The population in 1891 was 165, and the revenue amounted to Rs. 497.

LAWUNKA.—A Kachin village in Tract No. 39, Myitkyina district, situated in 26° 40′ north latitude and 97° 46′ east longitude. In 1892 it contained thirteen houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe.

LĀ YU or NAM LAO.—A small township in the Kawn Kang district of the Northern Shan State of Mang Lön West. It lies on the hill slope between Pā Tep and Möng Kao, and has 200 acres of irrigated paddy-land. The only other villages, two in number, depend chiefly on *taungya* for their rice crop. There were thirty-two houses in the township in 1892. It is very small in area and not likely to increase to any great extent in population, which is chiefly Yang Lam or mixed Shan and Yang Lam.

LÈ-BET.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 365, according to the census of 1891, and a revenue of Rs. 650, included in that of Inbin.

LE-BIN.—A revenue circle in the Kyauk-padaung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 1,335 and the *thathameda* amounted to Rs. 1,506. No land revenue was collected in the circle.

LE-BIN-GÔN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district. In 1895-96 the population was 265 and the *thathameda* amounted to Rs. 400. No land revenue was collected in the circle.

LE-BO.—A village in the Leik-san-gun circle, Amarapura township and subdivision of Mandalay district, eight miles south of headquarters. It had a population of 100 at the census of 1891 and paid Rs. 280 *thathameda* tax.

LE-BÔK-GYI.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two square miles of appropriated lands. There are 124 inhabitants who keep thirty-four acres under cultivation. The principal products are paddy and jaggery. The *thathameda* revenue in 1896-97 amounted to Rs. 410. The village is under the Palu-zwa Thugyi and is sixteen miles from Ye-u.

LE-BU.—A village in the Natmauk township of Magwe district, in the hills sixteen miles east of Natmauk. There is a certain amount of teak in the neighbourhood. There is a considerable extent of cultivation, which is rendered more certain by the rainfall, here considerably greater than in the district to the west.

LE-BYA.—A revenue circle in the Katha subdivision and district. There are two villages in the *Ywa-thugyi*ship, with seventy-three houses in all. The villages are not far from Katha. The annual average revenues from the circle were, in 1897, *thathameda* Rs. 650; *kaukkyi* tax, about Rs. 358; *mayin* tax, about Rs. 62; and *taungya* tax, about Rs. 11.

LE-BYIN.—A village in the Taung-she circle of the Pangtara State, Myelat district of the Southern Shan States. It contained thirty-seven houses in 1897, with a population of 158 persons, who paid Rs. 478 annual revenue. The villagers grow sugarcane and use water-wheels in the Zawgyi stream for crushing the cane.

LE-BYU.—A village in the Le-byu circle, Laung-shè township, Yawdwin subdivision of Pakôkku district, with a population of 132 and a revenue or Rs. 330 in 1897.

LE-CHU.—A revenue circle in the Lega-yaing township and subdivision, Upper Chindwin district, including seventeen villages.

LE-DA.—A village in the Pya-thi circle, Myaing township, Pakôkku subdivision and district, with a population of 180, according to the census of 1891; *thathameda* amounted to Rs. 480 for 1897-98.

LE-DAING-ZIN.—A circle in the Magwe township and district, including the villages of Le-daing-zin, Le-gyin-yo, Chaing, Thetyindaw, and Thabyesan.

LE-DA-MA.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 57, according to the census of 1891; the *thathameda* amounted to Rs. 190 for 1897-98.

LE-DAN.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of 172, according to the census of 1891. The *thathameda* amounted to Rs. 470 for 1897-98.

LE-DAUNG-GAN.—A village in the Ye-u township and subdivision, of Shwebo district, seventeen miles from Ye-u. The population numbers 96 and there are twenty-one acres of cultivated land. Paddy is the chief crop. In 1896-97 the *thathameda* revenue paid amounted to Rs. 220.

LE-DÈ.—A village in the Ne-yin circle, Ye-sa-gyo township, Pakôkku subdivision and district, with a population of 231, according to the census of 1891, and a revenue of Rs. 510.

LE-DE.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of 134, according to the census of 1891, and a revenue of Rs. 250, included in that of Pangan.

LE-DE.—A village in the Pauk township and subdivision of Pakokku district, with a population of 64, according to the census of 1891, and a revenue of Rs. 150.

LÈ-DI.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of one square mile of appropriated land. The population in 1891 was 51, and the area under cultivation ninety-eight acres. Paddy, *thitsi*, and jaggery are the chief products. The *thathameda* revenue in 1896-97 amounted to Rs. 300 The village is under the Lema Thugyi, and is fifteen miles from Ye-u.

LÈ-GAING.—A township in the Minbu subdivision and district, is bounded on the north by the Salin townsip of the Salin subdivision, on the east by the Môn river, separating it from the Salin township, and by the Sagu township, on the south by the Sagu township, and on the west by the Sidôktaya township.

Boundaries.

The headquarters are at Lè-gaing town. A small portion of the township is irrigated from the Man river by a branch of the Sagu canal. The Man river runs through the centre of the

township, and along its upper reaches there are many villages of Chins, descendants of the Chinmè and Chinbôk of the hills.

The chief pagodas of the township are the Shwepan Maing and the Kyaung Daw Ya, at both of which festivals are held and largely attended.

LÈ-GAING.—The headquarters of the township of the same name in the Minbu subdivision and district.

LE-GAN.—A revenue circle in the west of the Mintaingbin township, of Lower Chindwin district, with six hundred and forty-eight inhabitants, who are for the most part cultivators and mat makers. There are eight villages in the circle : Legan, Kyauk-tan, Wanbè U, Kôn-ywa, Paung-byauk, Mogaung, Palanbin, and Indaing. *Thathameda*, the only source of revenue in the circle, amounted to Rs. 1,870 in 1896-97.

LÈ-GAN.—A village in the Tilin township, Pauk subdivision, of Pakôkku district, with a population of 97, according to the census of 1891, and a revenue of Rs. 220.

LE-GAUK.—A circle in the Maymyo township and subdivision of Mandalay district, including four villages. It is also the name of one of the villages in the circle, four miles west of Maymyo, with a population of 246 according to the census of 1891. The *thathameda* paid by the village for 1896 was Rs. 150. *Danu* paddy is cultivated.

LE-GA-YAING.—A subdivision of the Upper Chindwin district comprises the townships of—

(1) Le-ga-yaing. | (2) Homalin.
(3) Uyu.

Natural features.

Roughly speaking the subdivision lies between the main ranges of hills which trend towards each other in the southern portion of the subdivision. The western range follows the course of the river Chindwin fairly closely, with offshoots running abruptly to the river. The eastern range, dividing the subdivision from the Myitkyina and Katha districts, is separated from the river by a considerable tract of country of an open character and well adapted for cultivation. Long spurs from the main range intersect this tract, in many cases forming convenient natural boundaries for the circles which they enclose. The country is well watered by streams from the main ranges. These streams flow through sandy beds and are shallow, but in the rainy season sufficient water accumulates to float out into the main river teak logs and rafts laden with paddy and other local produce. None of the hills are very high. In many cases they have flat tops which afford facilities for the construction of good roads following their general direction.

It is evident from the general configuration of some of the minor spurs that the river Chindwin must have cut its way through opposing ranges before finding its present channel. It is a noteworthy feature in the physical geography of the district that the sides of the hills skirting the Chindwin and facing west are always steep and generally precipitous. This characteristic does not distinguish the hills abutting on the river on the other side.

Rivers.

The Chindwin and its main tributary the Uyu are the only rivers of note. The Chindwin is navigable for light draught stern-wheel launches all the year round as far as the waterfall some thirty miles above Kanti. In the months of July, August, and September

small launches can ascend the Uyu as far as Shwe-dwin. Up to the beginning of the dry season, large country boats can go as far as Haungpa, but in March and April only *lôndwin* can get through. The Chaung Gyi, a tributary of the Uyu, the Mu *chaung*, Chin-the *chaung* (in Le-gaing township), Nan We *chaung*, and Nan Tarit *chaung* (in Homalin township) are navigable for small country boats for some ten or twelve miles from their mouths.

Produce.

Besides paddy, tobacco, sweet-potatoes, Indian-corn, cotton, and sessamum, various plants used for dyeing purposes are worked in the dry season. Tobacco and sweet-potatoes are cultivated on the river-banks and islands. Indian-corn is grown on the plains and also on the hills in *yas*.

Races.

Burmese, Shans, Chins, Ganans, and Kachins are found in the subdivision. Ganans appear only on the south-east frontier adjoining the Katha district. They are few in number and came originally from Wuntho. The Chin element also is slight, being confined to a few villages on the western border of the Homalin township. There are a few scattered Kachin villages in the north of the Homalin township and in the Se-ywa circle of the Uyu township.

Boundaries.

LE-GA-YAING.—A township of the Le-ga-yaing subdivision of Upper Chindwin district, lies to the south of the subdivision and bestrides the Chindwin river. Its approximate area is 2,484 square miles. It is bounded on the north by the Thaung-thut State and the Wetkauk, Leik-saw, and Kodaung circles of the Uyu township; on the south by the Yuwa, Katun, and Lawtha circles of the Kindat township; on the east by the Pinlèbu township of the Katha district; and on the west by the Kabaw township and the Thaungthut State.

Minerals.

Gold dust is worked in the river-bed just below He-hlaw. The working season only lasts from December to April and the out-turn is very poor.

The township paid Rs. 38,520 revenue in 1891.

Pagodas and antiquities.

There is a somewhat celebrated image of Gaudama in the monastery at Zi-gôn village. The legend runs that it was made a very long time ago out of a piece of teak wood cut from a tree growing on the bank of the river just above Paung-byin. The tree fell into the river and floated up and down stream until at last it stopped opposite Zi-gôn. The *pôngyis* and villagers flocked to the river side and, when it came to land, it allowed timber enough for two images to be cut from it, and then floated into midstream again and disappeared up the river. The image is much venerated by the Shans of the district, and a festival and fair are held at Zi-gôn in honour of it every year in the month of *Tagu* (April). Nothing is told of what became of the remaining piece of the log, though tradition says that sometimes it may be seen floating in the Kaya *jhil* at the back of Zi-gôn village.

Near Malu village, at Thamisin, there is a rock in the river, crowned by a pagoda, and on the steep river bank stands a *eugenia* tree. It is said that the son of a *Sawbwa* of Mogaung came to ask for the hand of a beautiful girl named Hinkan of Malu. But the girl loved a young man of Auktaung village, and to avert a forced marriage, she, along with her lover, threw herself off the precipitous river bank and died. A bunch of leaves

of the *eugenia* tree with which her lover had decorated her head dropped on the spot, took root, and grew into a tree. The *Sawbwa's* son, when he heard of the death of Hinkan, flung into the river the *lepet* that he had brought for his nuptial feast and out of it was formed an island whereon the Thamisin pagoda was built.

LE-GWET-KYI.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 205 and the *thathameda* amounted to Rs. 198. No land revenue was collected in the circle.

LE-GYA.—The capital of the State of Pang Mi in the Myelat district of the Southern Shan States. It contained eighty houses in 1897 and had a population of three hundred and forty persons. Only forty-three houses were assessed, and these paid Rs. 344 annual revenue.

LE-GYA.—*See* under Lai Kha.

LE-GYI.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 311, according to the census of 1891. The *thathameda* amounted to Rs. 470 for 1897-98. The village has a Civil bungalow and a police outpost.

LE-GYI.—A village in the Thayettaw circle, Madaya township and subdivision of Mandalay district, in the centre of the circle. It has forty houses, with an approximate population in 1897 of 150. The villagers are cultivators.

LE-GYI.—A village of two hundred and fifty houses in the Sagaing township and Sagaing district. It lies twenty-three miles west of Sagaing, and was held by a military detachment during 1888. The military were replaced by Military Police, who have now given place to Civil Police. Near it lies a fertile plain, which is exceedingly productive when the Irrawaddy floods rise high. In the neighbourhood are three pagodas, the Shweku-dôk the Shinminmôkdaw, and the Paungdaw-u *paya*.

LE-GYIN.—A village in the Le-gyin circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 22, according to the census of 1891. The *thathameda* amounted to Rs. 50 for 1897-98.

LE-HAUNG.—A revenue circle in the Taungtha township, Myingyan subdivision, and district. In 1895-96 the population was 480, and the *thathameda* amounted to Rs. 595. No land revenue was collected in the circle.

LEIK-CHAN.—A village in the Ye-bôk circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 520, according to the census of 1891. The *thathameda* amounted to Rs. 640 for 1897-98.

LEIK-KYA.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district, including two villages. It is also the name of one of the villages in the circle, situated six miles south-east of Pyintha, with a population of 296 according to the census of 1891. The *thathameda* tax paid by the circle for 1896 was Rs. 250. *Taungya* is practised.

LEIK-MAN-AING.—A village in the Ngè-do revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters. It had a population of 65 and paid Rs. 140 *thathameda* in 1891.

LEIK-SAN-DIN.—A village in the Sadaw circle, Amarapura township and subdivision of Mandalay district, situated eight miles south of headquarters. It had a population of 310 at the census of 1891, and paid Rs. 390 *thathameda* tax.

LEIK-SAN-GUN.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district. The circle includes three villages and has a police station. The land revenue collected in 1891 was Rs. 877. There is an evening bazaar called the Nyaungbin-tha-zè. The population at the census of 1891 was one thousand two hundred and sixty-five, chiefly Manipuris. The *thathameda*-tax amounted to Rs. 2,280. The village in Burmese time furnished a large staff of boatmen for the boat fleet of the kings.

LEIK-SAW.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including nineteen villages.

LEIN-BIN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision, Mandalay district. It is the only village in the circle, and is situated fifteen miles north-east of headquarters. It had a population of 40 at the census of 1891, and paid Rs. 120 *thathameda*-tax and Rs. 185 land revenue.

LEIN-BIN.—With ninety houses, is the headquarters of the Ti-hlaing *myothugyi*ship in the Wundwin township, Northern subdivision of Meiktila district. It has a picturesquely situated *kyaung*, but no pagoda of historic interest. In the *myothugyi*ship are six villages which engage to a small extent in salt-boiling, but the salt is of a coarse and inferior quality and is only locally consumed.

LEIN-DAW.—A small village in the Ye-u township and Ye-u subdivision of Shwebo district, twelve miles from Ye-u. The population numbers one hundred and thirty-eight, and there are 71·2 acres of cultivated land. Paddy is the principal crop. Many of the villagers are employed in making small plaster pagodas, and lacquer-ware is also produced. The *thathameda* revenue in 1896-97 amounted to Rs. 282.

LEIN-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with half a square mile of attached land. The population in 1891 was thirty-five, and there were eighteen acres under cultivation. Paddy and jaggery are the chief products. The village is eleven miles from Ye-u and in 1896-97 paid Rs. 147 *thathameda* revenue. The village is under the Ywama Thugyi.

LEIN-HLA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-three miles from headquarters. There are eighty-two inhabitants, mostly rice cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 310.

LEIN-HLA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-six miles from headquarters. There is a population of one hundred and thirty-five, and the *thathameda* revenue amounted to Rs. 350 in 1896-97. Paddy cultivation is the chief industry.

LEKA.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 8′ north latitude and 97° 26′ east longitude. In 1892 it contained twenty-one houses with a population of 82. The headman of the village

has ten others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe. The village has plenty of open ground, good water, and a signalling post. There are eleven bullocks in the village.

LEKKAUNG-GA-LE.—A village in the Madaya township and subdivision of Mandalay district, east of Madaya town. It has forty-five houses, and the population amounted in 1892 to 150 approximately. The villagers are cultivators.

LEKKAUNG-GYI.—A village in the Madaya township and subdivision of Mandalay district, east of Lekkaung-ga-le. The houses in the village are 180 in number, and the population amounted in 1897 to 750 approximately. The villagers are cultivators.

LEKÔTPUM or LEKATPUM.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 16′ north latitude and 97° 37′ east longitude In 1892 it contained nineteen houses with a population of 80. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe. There are some Yawyins in the village.

LÈ-LAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 656 according to the census of 1891, and a revenue of Rs. 2,060.

LÈ-LU.—A circle in the Myothit township of Magwe district, including the villages of Lèlu, Kyaung-ôn, and Ma-gyi-san.

LE-MA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with four square miles of village lands. In 1891 the population was 49 and there were seven acres under cultivation. Paddy, jaggery, and *thitsi* are the chief produce. The village is sixteen miles from Ye-u and paid Rs. 90 *thathameda* revenue in 1896-97.

LÈ-MUN.—A revenue circle and village with one hundred and thirty-eight inhabitants in the north of the Budalin township, Lower Chindwin district. Paddy is the principal produce. The revenue in 1896-97 was Rs. 320, from *thathameda*. The annual festival of the Pôndu pagoda, situated near Le-mun village, is held in December.

LÈ-MYÈ.—A revenue circle and village on the left bank of the Chindwin river, in the west of the Budalin township of Lower Chindwin district It is entirely agricultural, the food grains produced being paddy and sessamum. The population in 1891 was 577 the revenue in 1896-97 amounted to Rs. 1,160 *thathameda*.

LE-MYE.—A village in the Ye-u township and subdivision of Shwebo district, 18 miles from Ye-u town. There are forty inhabitants and thirty-six acres of cultivated land, chiefly under paddy. In 1896-97 the *thathameda* revenue amounted to Rs. 140.

LENACOT.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had twenty-five houses. There is no resident Chief in the village. It lies forty-five miles north of Tiddim and seventy-seven miles south of Manipur, and is reached by a path leading on the west to Tang, thence to Tinzin, 37¼ miles. It stands an an elevation of four thousand feet. The inhabitants are Yos and are subordinate to Howchinkup. The village

has been disarmed; it is partly stockaded. Water is obtained in a nullah on the east of the village.

LE-NGAUK.—A revenue circle in the Salin-gyi township of Lower Chindwin district. Revenue amounting to Rs. 2,793 was collected in 1896-97, of which Rs. 2,450 was from *thathameda* and Rs. 343 from rent of State lands. The circle lies eight miles due north of Pa-le, the headquarters of the Pa-le subdivision, and 17 miles north-west of Salin-gyi. The villages included in the circle are Len-gauk, Tamabin-gwa, Mindôn, and Kyaing Kamauk. Paddy, jowar, sessamum and peas are raised. To the east of the village are several springs on level ground which form a large morass and supply water for the cultivation of *mayin* paddy in the dry weather.

LE-O.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 136, according to the census of 1891, and a revenue of Rs. 500.

LEPAIPUM or LAPE.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 24′ north latitude and 97° 57′ east longitude. In 1892 it contained forty houses with a population of 210 The headman of the village has two others subordinate to him. The inhabitants are of the Lepai tribe and Szi or Assi sub-tribe, and own six buffaloes.

LE-PÔN.—Near the Indaw-gyi lake in the Myitkyina district, was at first a mere temporary settlement for the cultivating season. At the time of the dispersal after Haw Saing's rebellion in 1883 it was turned into a village by fugitives from different places. In 1890 it contained sixteen households, including two from Hè-pan, two from Mo-hnyin *Myoma*, two from Yikan Yikô, two from Lwe-mun, and the rest from Lôn-kaung. The villagers hire buffaloes in the dry season and grow *mayin* paddy, irrigating the fields by channels from the Lè-pôn *chaung*, which they dam for the purpose. They were protected in 1890 by the Nawkun Kachins (on the hills west of Mo-hnyin *Myoma*).

LE-PÔN YWA-HAUNG.—A village in the Munsin circle of Myitkyina district, containing twenty-six houses with a population of one hundred and forty. The villagers work *kaukgyi* and *mayin*.

LÈ-PYIN-GWET.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 14 miles from Ye-u, with a population of 261. The chief industry is paddy cultivation and the *thathameda* revenue in 1896-97 amounted to Rs. 370.

LE-SAW.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 144, according to the census of 1891.

This is a purely Taungtha village, and the second largest in the township. It lies at the top of a small hill and is surrounded by culturable paddy-land. The *thathameda* amounted to Rs. 290 for 1897-98.

LETAK.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had one hundred houses: Tongseo and Rasum were its resident Chiefs. It lies thirty miles south-west of Haka, and can be reached *viâ* Bwenlôn. It is a well-built and stockaded village. Neither camping-ground nor water-supply are good. The village pays tribute to the Shan-te family

of Haka Chiefs, but Lyen Paung has the most influence. The people are Lawtus and are closely allied to the Yos.

LE-THA.—A circle in the Taung-dwin-gyi township of Magwe district, includes the villages of Thein-gôn, Mi-hlaung-ôn, Mezali-gôn, Ki-aung West, Ki-aung East, Pyun-wa-gyi, and Tanbin-gôn.

LE-THA.—A village in the Kinmun-daung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 100, according to the census of 1891. The *thathameda* amounted to Rs. 220 for 1897-98.

LET-TUT.—A revenue circle in the Myingyan township, subdivision, and district. In 1895-96 the population was 1,971, and the *thathameda* amounted to Rs. 2,872. No land revenue has yet (1897) been assessed in the circle.

LET-HLÔK.—A revenue circle and village in the Salin-gyi township of Lower Chindwin district, on the left bank of the North Yama stream. *Mayin* paddy, jowar, sessamum, and peas are grown. The population is 197, and the revenue in 1896-97 amounted to Rs. 420 from *thathameda* and Rs. 27 from State lands.

LET-HLÔK.—A village of twenty houses about seven miles from Sagàing, in the township and district of that name. It was formerly known as Lè-lôk because the inhabitants worked land under grant from King Tha-bwin Min daya-gyi. Out of the produce of the land they had to give something to the King for the upkeep of the Kaung-hmu-daw pagoda.

LET-HLÔK.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-five miles from headquarters, down the Mu river. It has three hundred and fifty-seven inhabitants, who paid Rs. 690 *thathameda* revenue in 1896-97. They are all rice farmers.

LET-KAUNG.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. Let-kaung is also the name of a village in the circle, situated ten miles east-north-east of headquarters. It had a population of 35 at the census of 1891, and paid Rs. 80 *thathameda* tax and Rs. 231 land revenue.

LET-KÔK-PIN.—A circle in the Natmauk township of Magwe district, including the single village of Let-kôk-pin.

LET-MA.—A village on the east bank of the Irrawaddy in the Bhamo subdivision and district. In 1890 it had twenty-seven households, all Shan-gales. It is said to have been settled by them in 1228 B.E. (1866 A.D.) under the direction of the Udaung *Wundauk*, the former residents having migrated in the previous year owing to forays of the Sadaung-taung Kachins. The original settlers came from Mogaung. The villagers work *taungya*, and let out the twenty buffaloes they own to neighbouring villages. A little cotton is grown for home use, and there is some indigo and betel-vine cultivation. There are two *laungs* and ten *pein-gaws* here.

LET-MAING.—*See* under Māng Lön (Hsa Htung sub-State).

LET-WA-TAUNG.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with nine square miles of attached land. The population in 1891 was 91 and there were one hundred and twenty-five acres under cultivation. Paddy and jaggery are the chief products. The village is twelwe miles from Ye-u, and paid in 1896-97 Rs. 380 *thathameda* revenue.

LET-PA-BYA.—A revenue circle in the Kyauk-pa-daung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 475 and the *thathameda* amounted to Rs. 738. No land revenue was collected in the circle.

LET-PA-DAN.—A village of 820 inhabitants in the circle of the same name in the Ka-ni township of Lower Chindwin district, situated near the North Yama *chaung*. The chief products are paddy, jowar, and peas The revenue in 1896-97 amounted to Rs. 290, from *thathameda.*

LET-PA-DAUNG.—A revenue circle in the Salin-gyi township of Lower Chindwin district, with 1,164 inhabitants. It lies in the north-east of the township, on the right bank of the Chindwin river, opposite Mônywa. The villages included in the circle are: Letpadaung, We-gyi, Nat-kyun, Kado-gôn, Palaung, Oma, Tandaw, Ywa-shè, Tandaw-gyi, Wet-hmè, Shwe-hlè, Taw-gyaung, and A-lè-ywa.

Sulphate of copper is found in Letpadaung hill. The villagers are for the most part cultivators, but some jaggery is manufactured. The revenue was Rs. 6,210 from *thathameda* in 1896-97.

LET-PA-DAW.—A village in the circle of the same name, with 310 inhabitants, on the left bank of the North Yama stream in the Ka-ni township of Lower Chindwin district. The crops raised are jowar and peas. The revenue in 1896-97 amounted to Rs. 310, from *thathameda.*

LET-PA-DO.—A circle in the Myin-gun township of Magwe district, including the single village of Letpado.

LET-PA-GAN.—A revenue circle and village in the south-east of the Min-taing-bin township of Lower Chindwin district, with 650 inhabitants. The revenue amounted to Rs. 1,840, from *thathameda,* in 1896-97.

LET-PA-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of one and a half square miles of appropriated lands. There are fifty-two inhabitants and eleven acres of cultivation. Paddy is the chief crop; the *thathameda* revenue in 1890 amounted to ninety rupees. The village is fourteen miles from Ye-u, and is under the Aung-ke-zin *thugyi.*

LET-PA-GYIN.—A village of one hundred and fifty houses in Myotha township of Sagaing district. It lies sixteen miles north-west of Myotha, in the midst of a thick jungle tract.

From this village the dacoit Shwe Yan dominated the neighbourhood until the spring of 1888. He came down to aid in the burning of the Myinmu fort on the 12th May 1888, and in the jungle near, Lieutenant Williamson, Mr. O'Dowda, Inspector of Police, and two British soldiers were killed in action by his followers three days afterwards. Shwe Yan was himself shot on the 25th July of the same year by Lieutenant Atkinson and a party of soldiers from Tha-gyin.

LET-PAN.—A village and circle in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 104, according to the census of 1891. The circle consists of Letpan and Kun-gin villages. The *thathameda* from Letpan amounted to Rs. 100 and from Kungin to Rs. 120 for 1897-98.

LET-PAN.—A revenue circle and village in the south-west of the Mintaingbin township of Lower Chindwin district, with fifty-seven inhabitants. The *thathameda* amounted to Rs. 210 in 1896-97.

LET-PAN.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 91, according to the census of 1891, and a revenue of Rs. 160.

LET-PAN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 91, according to the census of 1891, and a revenue of Rs. 140.

LET-PAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 91, according to the census of 1891, and a revenue of Rs. 440.

LET-PAN.—A village in the Sagaing subdivision and district with sixty houses, ten miles north-east of Sagaing. Lime is manufactured here.

LET-PAN NORTH.—A revenue circle and village of three hundred and thirty-five inhabitants in the north of the Budalin township, lying between the Lower Chindwin and Shwebo districts and on the main road from Môn-ywa to Ye-u. *Thathameda* amounted to Rs. 640 for 1896-97.

LET-PAN SOUTH.—A revenue circle, including the villages of Letpan South and Letpan East, with three hundred and thirty-five inhabitants, in the north of the Budalin township of Lower Chindwin district, on the main road from Môn-ywa to Ye-u.

LET-PAN-AING.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of 154, according to the census of 1891, and revenue of Rs. 320, included in that of Nyaung-nyodaw.

LET-PAN-BIN.—A village in the Waya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 632, according to the census of 1891. The *thathameda* amounted to Rs. 2,440 for 1897-98.

LET-PAN-BIN.—A village in the Sindè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 78, according to the census of 1891, and a revenue of Rs. 180.

LET-PAN-CHAUNG.—A village in the Let-pan-chaung circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 54, and a revenue in 1897 of Rs. 130.

LET-PAN-DAN.—A circle in Tig-yaing township, Katha subdivision and district. In this circle Tandaw, Thet-ke-gyin, O-mye-dwin, and Kyauk-o villages are included. Tandaw village is situated on the Mèza *chaung*. Letpandan is the headquarters of the *thugyi* and has ninety-one houses. The villagers are mostly Burmans and Shans; they cultivate *kaukkyi*, *mayin*, and *taungya* paddy, and cut firewood and bamboo.

LET-PAN-DAN.—A village of forty-one houses on the right bank of the Irrawaddy in the Bhamo subdivision and district. The village is nine feet under flood in the rains.

LET-PAN-DO.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 129, according to the census of 1891, and a revenue of Rs. 330.

LET-PAN-GA.—A village in Thayetpin circle, Maymyo subdivision of Mandalay district, with twenty houses.

LET-PAN-GAING.—A village in the Ye-za-gyo township, Pakôkku subdivision and district, with a population of 1,762, according to the census of 1891, and a revenue of Rs. 3,141-4-0.

LET-PAN-GÔN.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district, containing one village only. The population in 1891 amounted to 163 and the revenue to Rs. 374.

LET-PAN-GÔN —A village in the Thayettaw circle, Madaya township and subdivision of Mandalay district, situated south-west of Na-be-pin-ywa. The houses in the village number 80 and the population amounted in 1892 to 360. The villagers are cultivators.

LET-PAN-GÔN.—A village in the Shwe-pyè circle, Nga-singu township, Madaya subdivision of Mandalay district, west of Shwe-pyi village. The village has twenty-five houses and its population amounted in 1897 to 100 approximately. The villagers are petty traders.

LET-PAN-GÔN.—A village in the Kya-uyin circle, Nga-singu township, Madaya subdivision of Mandalay district, south-west of Kya-uyin. The village has thirty-five houses. Its population amounted in 1897 to 125 approximately, engaged in agriculture.

LET-PAN-GYUN.—A revenue circle in the Sa-le township, Pagan subdivision, Myingyan district. In 1895-96 the population was 841, the *thathameda* amounted to Rs. 2,110, the State land revenue Rs. 424, and the gross revenue Rs. 2,534.

LET-PAN-GYUN.—A village in the Letpan-gyun circle, Pakôkku township, subdivision, and district, with a population of 400, according to the census of 1891. The *thathameda* amounted to Rs. 1,790 for 1897-98.

LET-PAN-HLA.—A village in the Nga-singu township and subdivision of Mandalay district, north-east of Shwe-pantaw. The village has sixty houses and an approximate population of 180 as ascertained in 1897. The villagers are cultivators and coolies.

LET-PAN-KA-YA and PYIN-HLA-DAW.—Two villages of twenty-nine and thirty-four houses respectively, seven miles to the south-west of Myotha, in the Myotha township of Sagaing district.

LET-PAN-SIN.—The headquarters of the Yin-kè *myothugyship*, in the Katha township, subdivision, and district. It is situated on a small island in the Irrawaddy, about eleven miles from Katha. There are many large fisheries in the neighbourhood, but the village has no more than twenty-three houses. The inhabitants are exclusively fishermen and coolies, working the fisheries round the village.

LET-PAN-THÔN-GWA.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Mu river, forty-seven miles from Ye-u. The population in 1891 was 199, mostly engaged in paddy cultivation. The *thathameda* revenue in 1896-97 amounted to Rs. 390.

LET-PAN-ZIN.—A village in the revenue circle of the same name, Amarapura township and subdivision of Mandalay district, five miles south

of headquarters. It had a population of 185 at the census of 1891 and paid Rs. 240 *thathameda* tax. The land revenue amounted to Rs. 248.

LET-PAN-ZIN.—A village of one hundred and eighty-six houses in Ava township of Sagaing district, eleven miles west of Ava on the Irrawaddy. The villagers send quantities of firewood to Mandalay.

LET-PYA.—A village in the Letpya circle, Pakôkku township, subdivision, and district, with a population of 246, according to the census of 1891. The *thathameda* amounted to Rs. 840 for 1897-98.

LET-SAO.—A Kachin village in Tract No. 13, Bhamo district, situated in 24° 38′ north latitude and 97° 35′ east longitude. In 1892 it contained fifteen houses, with a population of 73. The headman of the village has no others subordinate to him; the inhabitants are of the Maran tribe and own two buffaloes and one pony. Four hundred and fifty baskets of paddy are raised yearly.

LET-SAUNG-YU.—A village of twenty-six houses in the Ava township, five miles west of Ava on the banks of the Irrawaddy.

The village is said to derive its name from the fact that under the Burmese règime the duty of receiving the presents and tribute from neighbouring States was allotted to men from this village. Adjoining it is the Tha-bye-bin village, with seventy-eight houses.

LET-SÈ.—A village in the Maya-gôn township, Ye-u subdivision of Shwebo district, on the Mu river, ten miles south of Ye-u. There are seventy-five inhabitants, all engaged in rice cultivation. The *thathameda* amounted in 1896-97 to Rs. 96.

LET-SÈ.—A village in the Letsè circle, Seik-pyu township, Pakôkku subdivision and district, with a population of five hundred and eighty-seven, according to the census of 1891. The *thathameda* amounted to Rs. 870 for 1897-98.

LET-SÈ-GAN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, covering an area of four square miles of attached lands. There are twenty-one inhabitants, and one and a half acres of cultivated land. Paddy, jaggery, and *thitsi* are the chief products. The *thathameda*, amounting in 1896 to Rs. 160, is paid in with that of the adjoining village of Mye-gu. The village is 13 miles from Ye-u.

LET-SE-GAN.—A village in the Seiksin circle, Myaing township, Pakôkku subdivision and district, with a population of eighty-four, according to the census of 1891. The *thathameda* amounted to Rs. 320 for 1897-98.

LET-SWE.—The headquarters of the Pandaw circle, near Nyaung-ôk in the Ma-hlaing township, Northern subdivision of Meiktila district. The dacoits *Bo* Shwe Yauk and *Bo* Tok Paw gave some trouble here after the Annexation. The former was killed in a quarrel with another dacoit, and the latter captured by the police.

LET-TAUNG-GYI.—A revenue circle in the Salin-gyi township, Lower Chindwin district, consisting of Let-taung-gyi, Chaung-gan, Ma-gyi-gan, Kôkko zu, Thaya gôn, and Yo-ywa villages with nine hundred and thirty-one inhabitants. It is situated in the western portion of the township, three miles from the township boundary, and has large monasteries and tanks and a large pagoda. The revenue amounted to Rs. 2,370, from *thathameda*, in

1896-97. The circle has recently been divided into the Let-taung-gyi and Kôkko-zu circles, under independent headmen. The Let-taung-gyi circle contains Let-taung-gyi, Thaya-kôn, Chaunggan, and Yo-ywa South villages. The Kôkko-zu circle contains Kôkko-zu, Ma-gyi-gan, and Yo-ywa North villages.

LET-TAUNG-NGÈ.—A revenue circle and village in the Salin-gyi township, Lower Chindwin district, with one hundred and six inhabitants. It is situated on the plain in the west of the township, three miles from the boundary. The revenue amounted Rs. 240 from *thathameda* in 1896-97. Let-taung-ngè is the smallest circle in the township.

LET-THET.—See under Lak Hsak (Yawng Hwe sub-state).

LET-THIT.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. It is the only village in the circle and is situated eleven miles east-north-east of headquarters. It had a population of 175 at the census of 1891 and paid Rs. 410 *thathameda* tax and Rs. 80 land revenue.

LET-THIT.—A circle in the Taungdwin-gyi township of Magwe district, includes the villages of Aung-bauk and Kyaun-gôn.

LET-THIT-A-SHE.—A village in the Pôndaw Naig-ngan revenue circle, Amarapura township and subdivision of Mandalay district, nine miles south-west of headquarters. It had a population of 139 at the census of 1891 and paid Rs. 260 *thathameda* tax.

LET-THIT-MYAUK.—A circle in the Myothit township of Magwe district, includes the villages of Tse-taw-gôn and Nyaung-ôn.

LET-TI.—A village in the Mayagôn township, Ye-u subdivision of Shwebo district, ten miles from headquarters. There are 220 inhabitants, mostly employed in the rice cultivation. The *thathameda* revenue amounted to Rs. 1,250 in 1896-97.

LET-TÔK.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population numbered 2,475, the *thathameda* amounted to Rs. 3,273, the State land revenue to Rs. 410-3-9, and the gross revenue to Rs. 3,683-3-9.

LET-WE.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 1,915 and the *thathameda* amounted to Rs. 2,579. No land revenue was collected in the circle.

LET-WE-GYI.—A village in the Wayin-dôk circle, Madaya township and subdivision of Mandalay district, north-east of Paw-kywè. It has twenty-five houses, and its population amounted in 1897 to eighty-six approximately. The villagers are cultivators and coolies.

LET-WE-MYIN-DAING.—A village in the Ngè-do revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquaters. It had a population of 170 at the census of 1891 and paid Rs. 330 *thathameda* tax.

LET-YA CHAUK-YWA.—*See* under Maymyo.

LETYA-MYIN-DAING.—A village in the Ngè-do revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters. It had a population of 90 at the census of 1891 and paid Rs. 190 *thathameda* tax.

LET-YET-KÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eight miles from Ye-u. There are 519 inhabitants, chiefly rice cultivators. The *thathameda* revenue in 1896-97 amounted to Rs. 528.

LET-YET-MA.—A village in the Letyama circle, Myaing township. Pakôkku subdivision and district, with a population of 1,086, according to the census of 1891. The *thathameda* amounted to Rs. 3,220 for 1897-98.

LÈ-WE.—A township in the Pyinmana subdivision of Yamèthin district, with an area of 1,600 square miles. It is bounded on the north by Pyinmana and Kyi-daung-gan subdivisions, on the east by the Karen State of Bawgata, on the south by Toungoo, and on the west by Thayetmyo district.

Revenue. It has fifty-two revenue circles. The average amount of revenue collected during a period of three years was—

	Rs.
Thathameda-tax	32,304
State lands tax	10,378
Excise	86

The population at the time of the census of 1891 was 16,167. No later information has been supplied.

The village of Lèwe is ten miles from Pyinmana to the south-west. In 1897 it had two hundred and fifty houses and a substantial bazaar. In the township in the same year there were twenty-seven villages with more than fifty houses.

LÈ-WE.—Headquarters of the township of the same name, in the Pyinmana subdivision of Yamèthin district.

LE-NA.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 905 and the *thathameda* amounted to Rs. 1,410. The land revenue collected in the circle was Rs. 142-2-8 and the gross revenue Rs. 1,552-2-8.

LE-YA.—A village in the Leya circle, Pakôkku township, subdivision, and district, with a population of 355, according to the census of 1891. The *thathameda* amounted to Rs. 1,810 for 1897-98.

LE-YIN.—A village in the Saw circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 154 and a revenue of Rs. 340.

LE-YWA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 155 and the *thathameda* amounted to Rs. 243 No land revenue was collected in this circle.

LE-YWA.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including Le-ywa and Zi-byu-bin villages, with 436 inhabitants. It is situated in the north of the township, two miles from the North Yama.

Paddy, jowar, sessamum, and peas are grown. The revenue amounted to Rs. 1,030 from *thathameda* in 1896-97.

LE-YWA.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of 85, according to the census of 1891. The *thathameda* amounted to Rs. 190 for 1897-98.

LE-YWA.—A village in the Ye-u township and subdivision of Shwebo district, three miles from Ye-u town, with a population of 448. One hundred and seventy-eight acres were cultivated in 1890, besides 26·7 acres of State lands. The chief crops are paddy, *pènauk*, til-seed, and vegetables. Eleven hundred and eighty rupees *thathameda* revenue were paid in 1896-97. Le-ywa is situated on the Mu river in the north of the district, opposite the village of Thawati in Shwebo district.

LE-ZIN.—A village in the circle of the same name in the Mônywa township of Lower Chindwin district, three miles to the south-east of Mônywa. In 1891 the population was 921. In 1896-97 the revenue from *thathameda* amounted to Rs. 2,050. The principal products are jowar and sessamum.

LE-ZU.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district. It had a population of 1,215 at the census of 1891 and paid Rs. 1,880 *thathameda* tax.

LE-ZU.—A village in the A-li-gan circle, Myaing township, Pakôkku subdivision and district, with a population of 110, according to the census of 1891, and a revenue of Rs. 180, included in that of Aligan.

LIANG SSU.—A Li-hsaw village east of the Salween in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Thein-ni). It is situated high up on the Salween ridge, south of Mo Htai and west of Kawng Ai. In 1892 it contained four houses, with a population of 23. They cultivated a considerable quantity of highland paddy, maize, and opium Like all the Lihsaw villages in the circle, the men are frequently called upon to punish raids of the Kachins from the western bank of the river. They use nothing but cross-bows, with arrows poisoned with aconite. Some of the arrows have iron barbed tips, but most of them are simple bamboos, hardened at the tips with fire.

LIBWEL.—A village of Chins of the Tashôn tribe in the Northern Chin Hills. In 1894 it had twenty houses, with Yaul Shil as its resident Chief. It lies north of Lomban and south of Sagyilain, and is reached *viâ* Lomban, Lati, Bwelkwa, and Balloi, 20 miles from Lomban. The people are Tashôns, commonly called Norns, and pay tribute to Falam. There is a good water-supply.

LI-LIN.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 92, according to the census of 1891. The *thathameda* amounted to Rs. 160 for 1897-98.

LIN-BYU.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an appropriated area of one and a half square miles and a population of 254. The area under cultivation is 114 acres and paddy is the chief crop. The village is fourteen miles from Ye-u and paid Rs. 940 *thathameda* revenue in 1896-97.

LIN-DA-GYIN.—A village in the Lin-da-gyin circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 79 and a revenue of Rs. 170 in 1897.

LIN-DA-LU.—A circle in the Natmauk township of Magwe district, includes the village of Lindalu only.

LIN-DAUNG.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 153, according to the census of 1891, and a revenue of Rs. 660.

LIN-GA-DAW.—A revenue circle in the Sa-le township, Pagan subdivision, of Myingyan district. In 1895-96 the population was 335 and the *thathameda* amounted to Rs. 586. No land revenue was collected in the circle.

LIN-GA-DAW.—A village in the Lingadaw circle, Myaing township, Pakôkku subdivision and district, with a population of 806, according to the census of 1891. The *thathameda* amounted to Rs. 1,210 for 1897-98.

LIN-GA-ZAUK.—A revenue circle in the Pagan township and subdivision of Myingyan district. In 1895-96 the population was 340 and the *thathameda* amounted to Rs. 511. No land revenue was collected in the circle.

LING KEO TSAI.—Called by the Shans Mau Kang Kwang, a village in the trans-Salween Ko Kang circle of the Northern Shan State of North Hsen Wi (Thein-ni) not far from the Hsing Hsang ferry. It stands on the steep slope at a height of 4,500 feet and contained in 1892 six houses with a population of 48. They cultivate a great amount of opium and a good deal of hill rice, maize, and Indian-corn for the manufacture of spirits. They are all Chinese and owned eighteen draught animals.

LIN-GÔN.—A village in the Madaya township and subdivision of Mandalay district, east of Si-u-ywa. The village has twenty houses and its population amounted in 1897 to 80 approximately. The villagers are cultivators and coolies.

LIN-LE.—A circle in the Myothit township of Magwe district, includes the villages of Linle and Mingyan.

LIN-LE-IN.—A village in the Maymyo circle and subdivision of Mandalay district, paying in 1896 Rs. 160 *thathameda* tax.

LIN LONG.—A Kachin (Lahtawng) village in North Hsen Wi, Northern Shan States, in Sao Pawn circle, which contained sixteen houses in 1894 with a population of forty-five persons. The revenue paid was one rupee per household and the people were paddy, maize, and opium traders by occupation, and owned fifteen bullocks and five buffaloes. The price of paddy was eight annas the basket.

LIN-LU.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including three villages. It paid a revenue of Rs. 690 in 1897.

LIN MAW.—A Yang Lam village in the Man Hpai circle of the Northern Shan State of South Hsen Wi. There were in March 1892 eight houses with a population of 32. The village lies in the rolling country west of the Loi Kawng peak and the cultivation was all *taungya*, rice, and cotton.

LIN-MWE-GYAUNG.—A village in the Kaungmun-chauk-ywa circle, Pathein-gyi township, Amarapura subdivision of Mandalay district. It is situated eighteen miles north-east of the headquarters. It had a population of 162 at the census of 1891.

LIN-NE-IN.—A village in the Tha-gyaung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 64, according to the census of 1891, and a revenue of Rs. 130.

LIN-ZIN.—One of the quarters of Sagaing town. It is inhabited almost entirely by Manipuris, who now wear Burmese dress and have adopted Burmese customs and religion. They are all descendants of the captives brought from Manipur during the reign of the King Bodaw-paya.

LINZIN.—A village of thirty-seven houses in the Padu township of Sagaing district.

Tradition says that from this village came one of the wives of the King of Panya. Her son quarrelled with the King's son by a former wife and established himself separately at Sagaing in A.D. 1322, where he founded a dynasty which lasted for forty-nine years and ruled all the country north up to Manipur. The pagodas, built by the queen, his mother, are still shown at Linzin.

LIPÔN or LIPUM.—A Kachin village in Tract No. 15, Bhamo district, situated in 24° 34′ north latitude and 97° 15′ east longitude. In 1892 it contained twenty-two houses with a population of 60. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own two bullocks. There is no water-supply near, but there is a fair camping-ground; the village would make a good signalling station to Mogaung.

LISHAW.—A revenue circle in the Mogôk township of Ruby Mines district, numbering one hundred and sixty-three houses with a population of 1,108. It is about forty square miles in extent, and the Lishaw population is very thin. This Sinitic tribe carries on hill-cultivation, growing among other things potatoes and vegetables for sale. They also rear pigs. The whole circle is densely forest grown and has an altitude of 6,000 feet. The principal villages are Le-u, Pyaung-yaung near Bernardmyo, Pandaw, Kyaukpôn, and Ingyauk.

LOI AI (Burmese, LWÊ-E),—A State south-west of the Myelat district of the Southern Shan States, with an approximate area of two hundred square miles. It is bounded on the north by Hsa Möng Hkam; on the east by the Hsikip dependency of Yawng Hwe and by Nam Hkai States; on the south by Nam Hkai and Loi Lông; and on the west by the Yamèthin district of Upper Burma.

Boundaries.

The western portion of the State is extremely hilly and is watered by a number of small streams which flow into the Paunglaung river, a stream which constitutes the boundary line with Yamèthin. The eastern part of the State is of the regular Myelat character, open rolling downs, cleared of all jungle. It also is well watered. None of the streams are of any size except the Nam Pilu (Balu), which enters the State at Paw Ya and flows northwards, forming the boundary between Hsa Möng Hkam and Hsi Kip. The three chief peaks in the Western range are Loi Pang Mi to the west of Mwe Byin village; Mè-kwè hill to the south of the same village, and Ma-yan, which lies to the north of Pang Mi hill. They all approach six thousand feet, but their height has not been determined.

Natural features.

Population and races.

In 1897 the population of Loi Ai amounted to 5,471 persons, made up of the following races:—

	Population.
Taung-thu	3,762
Taung-yo	820
Shan	253
Zayein Karens...	172
Burmans	128
Danu	281
In-tha	49
Danaw	6
Total ...	5,471

Lôn Po is the chief village of the State and the residence of the *ngwe-gun-hmu*. There are five circles in Loi Ai, known as Lon Po Taik, Paw Ya Taik, Mwebyin Taik, Lwè-è Taik, and Banbyin Taik. All the villages, of which there are eighty-seven in the State, are extremely small, only nine having over twenty houses.

History.

The records of the State have all perished, and little exists but bare lists of names. Loi Ai, however, had a chequered existence, being sometimes under its own Chief, sometimes a mere dependency of one or other of its neighbours.

Chief.	Year.	Tribute.	Remarks.
		Rs.	
(1) Maung Baung ...	...	...	
(2) Maung Maing ...	...	50	Son of No. (1)
(3) Paw Kyi ...	...	125	Son of No. (2)
(4) Maung Shwe ...	1814	125	Son of No. (3)
(5) Kaw Thaw ...	1834	250	Son of No. (4)
(6) Maung Kaing ...	1864	1,200	Son of No. (5)
(7) Nga Meik ...	1868	1,200	Burman *ywa-ôk*.
(8) Nga Hpo ...	1869	1,200	Ditto.
(9) Hkun Shwe Kya ...	1870	1,400 to 2,000	Brother of No. (6)

Maung Kaing was deported to Mogaung for killing the Lamaing *Wundauk's* messenger with a piece of firewood, and died shortly after the British Occupation.

In 1887 the revenue collections amounted to Rs 4,671, of which Rs. 2,000 was paid as tribute.

LOI BAUNG.—A village situated in the east of Nam Hkai State, Myelat district, of the Southern Shan States. In 1897 it consisted of forty-four households with a population of 277 persons. Thirty-three of the houses only were assessable to revenue and paid a total of Rs. 264. The cultivation was all *hai*, upland, and was in the main paddy, though chillies were grown to some extent.

LOICHEP is the principal Kachin village in the Shawlan portion of the Sailein circle, Kodaung township of Ruby Mines district. The *Duwa* is recognized as the Chief of the Lahtawng *Duwas* in Shawlan.

LOI HAWM.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it had one Palaung and three small Kachin villages, with sixty houses and a population of about 300. It is situated on the lower slopes of the range of mountains west of the Mong Wi valley, and opposite to that place, and consists of low wooded hill slopes, with a narrow strip of paddy plain at the bottom. The main village had twenty-five Palaung houses and a population of a bout 120, and is situated on a wooded spur running down into the Möng Wi valley.

LOI HKI LEK.—Latitude 20° 5', longitude 98° 55', altitude 6,500 feet. A conspicuous mountain in the watershed range between Möng Chyawt and Möng Hang, trans-Salween districts of Mong Pan, Southern Shan States. It is a fine bold rounded hill and clear of forest at its summit. In fact there is no forest above 5,000 feet.

LOI HKU.—A village in the Centre Riding of the Shan State of Mang Lön west. It lies west of the Nam Pang in the circle of Nam Lawt, not far from the main road west to Möng Heng. There were thirty-three houses in April 1892, with 150 inhabitants, all Shans. Four bullock traders lived in the village and a large number of buffaloes were kept for hire. The bulk of the villagers themselves cultivated rice, both upland and lowland, and also some sugarcane.

LOI HPA LÖM.—A Palaung village on the lower slopes of Loi Līng in the Ho Ya circle of South Hsen Wi, Northern Shan States. There were in March 1892 only four houses, with six families and a population of 38. The Palaungs were of the Man Tōng branch and came here about twenty years ago. They cultivate hill-rice and a little cotton. There is a *pôngyi kyaung* with three robed inmates.

LOI HSANG.—A Yang Lam village in the Man Hsai circle of the Northern Shan State of South Hsen Wi. It is situated on the lower features of the rocky peak of Loi Kawng and there were nine houses in the village in March 1892, with fifty-one inhabitants. They cultivated chiefly hill-rice and cotton.

LOI HSĒNG.—A village in the Mong Hēng circle of the Northern Shan State of South Hsèn Wi, situated about a mile to the south of the main village. It is divided into three groups containing in April 1892 twelve, six, and five houses respectively. To the west of the village is an abrupt rocky peak standing out from the low ridge which bounds the uplands of Hai Pu. On the summit of this are crowded together ten pagodas entirely occupying the somewhat cramped summit, and on the stairway up and scattered about on rocky terraces are a number of other shrines. The date of the foundation of the original pagoda is not known. The others have been added at different times by the pious. The population of the village when it was visited in April 1892 was 104. A small amount of irrigated paddy and a good deal of hill-rice, sugarcane, and tobacco were grown. Not far from the village is a large bazaar indifferently known as the Möng Hēng and Loi Hsēng bazaar. There is a *pôngyi kyaung* in the outskirts of the village, which had twelve robed inmates. The headman of Loi Hsēng has also in his charge the village of Kōn Na and Nam Līk Hpai. The place was only just beginning to recover from the disturbances of 1888-89 and many of the former inhabitants were still fugitives in Mang Lön.

LOI KAM.—A Palaung village in the Na Wa, or North Möng Ha circle of the Northern Shan State of South Hsen Wi. It contained in March 1892 six houses, with a population of 72. According to Palaung custom there were two families resident in each house. They belonged to the Man Tōng branch and were engaged in lowland paddy cultivation.

LOI KANG.—A Chinese village in North Hsen Wi Northern Shan States, in the Man Tak circle of Möng Si, which contained twelve houses in 1894 with a population of fifty persons. The revenue paid was two rupees per household, and the people were paddy and maize cultivators by occupation, and owned four bullocks, two buffaloes, and thirty-five pigs. The price of paddy was six annas a basket.

LOI KANG.—A Palaung village in North Hsen Wi, Northern Shan States, in Man Kang Lông circle of Möng Si, which contained eighteen houses in 1894, with a population of seventy-five persons. No revenue was paid. The people were paddy and maize cultivators by occupation. The price of paddy was six annas a basket.

LOIKAW or GANTARAWADI.—The village from which the title for Eastern Karen-ni has been taken is a Shan village on the Balu stream at the north-western extremity of the State. Much timber is sent up from here to the Yawng Hwe or Fort Stedman Lake, as well as to Sam Hka and other places on the river. It has been, since 1891, the headquarters of the Assistant Political Officer in charge of Karen-ni, and a detachment of troops is quartered there in a small stockaded position.

LOIKHAM, MANMOWO, MIKHU.—Kachin villages in Tract No. 3, Bhamo district, situated in 23°42′ north latitude and 97°18′ east longitude. In 1892 these villages together contained sixty houses in all with a population of 185. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own five bullocks. Water is available from a small stream.

LOIKHYEP.—A Kachin village in Ruby Mines district, situated in 23° 42′ north latitude and 97° 40′ east longitude. In 1892 it contained twelve houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe.

LOI KIU NORTH.—A Shan village of twenty-one houses in Tawng Peng State, Northern Shan States, with a population of twenty-one men, twenty-three women, six boys, and seven girls in 1897. The villagers own thirteen cattle and cultivate lowlying fields. The village is situated in the Mōng Ngaw circle.

LOI KŌNG.—A village in the Centre Riding of the Shan State of Mang Lön West, in the Sè Hi township, on a hillock between Loi Tawng and the Pang river. It stands at a height of 3,700 feet, and there were nine houses in April 1892, with fifty-six inhabitants, all Shans. They cultivated hill-rice and a little tobacco.

LOI KŌNG.—A Palaung village in the Nga Kyang circle of the Shan State of North Hsen Wi, situated in the low hills to the west of Mōng Yu. There were five houses in the village in February 1892, with eighty-three inhabitants, all Humai Palaungs. They cultivated a good deal of hill-rice and cotton.

LOI KUNG.—A circle in the Northern Shan State of North Hsen Wi, inhabited by Kachins of the Lana clan. In 1898 it contained four villages, with a population of 250. It is situated six miles north-east of Kut Kai and consists of slightly timbered undulating country.

LOI LAI.—A circle in North Hsen Wi, Northern Shan States, which in 1898 had twelve Kachin (Maru) villages and a population of about 500. It is situated some twenty miles almost due south of the capital and about ten miles north-east of Lashio and consists of mountainous wooded country. Loi Lai village contains nine Kachin houses, with a population of about 50, and is situated on the southern slope of a sharply-pointed wooded hill.

LOI LAM.—A Palaung village in the Na Wa, or North Möng Ha circle of the Northern Shan State of South Hsen Wi. It contained in March 1892 four houses, with a population of 48. The villagers, who all belonged to the Man Tōng branch of the Palaungs, were engaged in lowland paddy cultivation.

LOI LAN.—A village in the *Kawn Kang* or Central Riding of the Shan State of Mang Lön West. It is situated in a triangular hollow near the northern foot of Loi Lan, the ridge which here stretches at a height of seven thousand feet for nearly ten miles parallel to the Salween. Loi Lan village is about six miles east of Man Pīng, the capital of the State, and is only separated from the Salween by a comparatively low ridge. Quantities of sugarcane and betel, and a good deal of rice are grown. There were fifteen houses in the village in April 1892 with ninety-four inhabitants, all Shans. The village stands at a height of 2,400 feet. It renders service and furnishes paddy to the *Sawbwa* in place of revenue.

LOI LAN.—The general name by which the watershed between the Salween and the upper waters of the Mè Pai is known. It forms the natural eastern boundary of trans-Salween Karen-ni, in the northern portion known as the Wan Pa Lön or thirty-eight Pilu villages. The Loi Lan is a fine bold hill rising in places to over 7,000 feet.

LOI LAW.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 57′ north latitude and 97° 33′ east longitude. In 1892 it contained thirty houses with a population of 93. The headman of the village has four others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own ten bullocks and forty buffaloes.

LOI LAW.—A Kachin village in Tract No. 19, Myitkyina district. In 1892 it contained twelve houses with a population of 46. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe.

LOI LÖN.—A Wa State in the Northern Shan States, not as yet within the administrative boundary. It is sometimes called Lön Lōng, oftener Lön Nö, and occasionally simply Lön. It lies approximately between 22° 20′ and 22° 35′ north latitude and between 99° and 99° 20′ east longitude. It is bounded on the north by Nā Fan, Mōt Htüng, and other dependencies or allies of he Ngek Lek State, and by Hsung Ramang and the sub-State of Pak-hka-tè; on the east by the Wa federation of Pēt Kang; on the south by Mang Lön; and on the west partly by that State, and by Yawng Lawng and Sūng Lōng.

Position and boundaries.

Natural features.

The country consists of the mass of hills, with a general tendency to run north and south, but with numerous cross-ridges which divides' the Nam Hka from its tributary the Nam Pang. The hills have been cultivated for many years and there is little heavy jungle except in the narrow valleys. The rest is secondary jungle on hills which have been left fallow for a longer or shorter time. The Nam Hka and the Nam Pang in a general way form the east and west frontier lines, and the streams running into these are insignificant mountain torrents running at the bottom of deep narrow ravines.

History.

The Chief, the Naw Hkam U, has systematically avoided meeting British parties, and since 1892 has been on bad terms with the *Sawbwa* of Mang Lön, so that there have been numerous skirmishes on the border and some raiding. The earlier history of Loi Lön is by no means clear. It appears to have been at one time in subordinate alliance with Mang Lön, if not even a division of that State. In any case it has no separate history. The present Chief has mixed himself up in the quarrel between Sao Mahā, formerly *Sawbwa* of West Mang Lön, and his brother Tön Hsang of Ta Küt, and has several times despatched armed bands against the latter. This hostility extended itself in 1897 to a party of British troops and, as a consequence, seven Loi Lön villages, including the capital, were burnt in that year. Yet British parties have several times visited the State unmolested.

The Wa population.

It contains three Shan villages, Nam Palö, Hwe Hôk, and Na Yawng, with twenty-five houses among them. Otherwise, apart from a scattered house or two of Shans at the capital and a few Kachins and Lahu in that neighbourhood and on the north-eastern border, the population is entirely Wa. There are no head-hunting villages and no skull avenues; outside a few villages there are posts with skulls, mostly of animals, but occasionally of men, and always very old. At the capital a Buddhist monastery was being built in 1897, but the vast majority of the population are spirit-worshippers. Pigs and fowls, however, furnish the sacrifices. Chicken-bones are largely consulted. The forked posts, or *wang ün kēng*, set up to record the sacrifice of a buffalo, which are so characteristic of the wild Wa villages, and are rare, if not altogether absent, in most Mang Lön villages, are frequently seen in Loi Lön; there are said to be a few Wa Pwi villages, but, if so, they have been weaned from the search for human heads.

Industries.

A good deal of rice is cultivated, and a greater proportion of opium than in Mang Lön; also a quantity of maize and Indian-corn, with pumpkins and tomatoes round the houses, as well as the wild mustard so universal in the hills. The quantity of liquor made from rice and maize is very much greater than in Mang Lön. There are no manufactures, except here and there some iron-work. The women weave the clothes for the household.

Besides the capital (*q. v. infra*), the following villages existed in 1897, with the number of houses paying taxes, according to the State record:—

	Houses.		Houses.
Hpang Lōn	200	Hsoi Hsaw	20
Mōt Kang	15	Pawng Lak	50
Na Yawng	10	Mōt Lō	8

	Houses.		Houses.
Kawn Sang	50	Yawng Hkō	10
Hsa Ut	70	Man Maū	8
Yawng Lōk	20	Ta Aw	22
Kawn Hpang	40	Kawn Kit	11
Hku La	30	Kawn Kūng	30
Hsa Nā	7	Hūng Kut	14
Hwe Hōk	7	Yawng Hkawng ...	10
Mōt Tūng	50	Hto Hse	30
Mōt Ka Lō	40	Pa Nūng	100
Nam Pa Lō	8	Lōng Wak	70
Hkawng Koi	30	Yawng Hkawng ...	20
Lōn Hkam	50	Lōng Hpo ...	10
Hti Htung	·30	Yawng Pang ...	50
Yūng P'rōk	50	Kawng Yang ...	30
Ngek Htè South ...	70	Ta L'ret Pang ...	50
Ngek Htè North ...	25	Kawng Hk'rōng ...	50
Yawng Mōt	45		

The Kachins lived chiefly round Mōt Tung. At Pa Nūng there was a village of Lahu, distinct from the Wa village. There were also a number of smaller villages. The population of the State therefore is very considerable, very much greater than that of any Shan State of equal area at the present time. Except the Shan villages, all were situated on ridges, on knolls, or on distinct sub-features of the hills, in fairly defensive positions; none were formidably stockaded, but none were altogether without defences.

LOI LÖN.—The capital of the small Wa State of that name, in the Northern Shan States, standing at an altitude of 5,650 feet, in longitude 99° 14′, latitude north 22° 29′.

Loi Lön lies on the watershed of the Nam *kha* and Nam Pang. It is composed of a group of three villages built on the crest line of the ridge.

The first or head official village, the residence of the *Sawbwa*, Naw Kham U, is perched on a steep knoll, which is commanded only from the north by a higher hill some three-quarters of a mile to a mile distant. The village was heavily stockaded, when visited, and had three tunnel entrances. It was burned in April 1897, but has since been re-occupied. There are a few Shan huts, where some Shan *pôngyis* were living. A *kyaung* site was being scarped out of the hill-side in 1897, and must have taken a great deal of labour.

The centre village is merely a collection of grass huts and is used as a granary and a bazaar. The bazaar is held every five days.

The third or eastern village, Man Kye Pat Woi, is about a hundred yards distant from the bazaar on the top of a low knoll. It had twenty-six houses and a not very formidable stockade. There is a small Lahu village to the west of and below the head village, but this was burned in the 1897 disturbances. Paddy can be obtained in fair quantities and also fowls and eggs. There are a few cattle and great number of pigs. Water is rather scarce and is distant, being found in a steep hollow to the south of the ridge. There is also a small supply on the northern slopes.

Roads lead to Loi Nüng *via* Pang Lat (12½ miles) to Yawng U (37 miles) *viá* Pa Nüng, to Mong Hsaw (48 miles) *via* Pang Mi. Loi Lön is one hundred and thirty-seven miles distant from Lashio *via* Man Hpang and Na

Fan. Great quantities of poppy are grown on all the slopes below the main village.

LOI LÔNG.—The most southerly State in the Myelat division of the Southern Shan States, lying approximately between 19° 40′ and 20° 18′ north latitude and 96° 25′ and 96° 57′ east longitude. It has an estimated area of sixteen hundred square miles. On the north it is bounded by the Nam Kai and Loi Ai States of the Myelat; on the east by the States of Sam Ka and Sa Koi belonging to the Central division, and Nam Tôk belonging to the Myelat division; on the south by the Shan State of Möng Pai and the Pyinmana district of Upper Burma; and on the west by the Pyinmana and Yamèthin districts of Upper Burma.

Area and boundaries.

The boundary line has not been sufficiently defined to admit of detailed description. The whole State is a mass of hills, culminating in the Byin-gyè range, which marks the boundary with the Yamèthin district. It is well watered throughout, with the exception of the Nawng Pi circle in the north-west of the State, which is very arid. Some villages in this circle draw their water from the Balu *chaung*, at a distance of five miles.

Natural features.

The mountain ranges in the State all run north and south, in nearly parallel lines. The chief peaks in the westernmost or Byin-gyè range, are, proceeding from north to south, the following: Mye-ni, Kama, Kywè, Môk, Byin-gyè Mèkôn, Yetwet, and Sindaung hills. Most of these are over six thousand feet above mean sea-level, but the separate heights are not recorded. There is practically only one trade route over this range to the plains, that opened out by Hkun Tan Kyè, which passes a short distance south of the Sindaung peak, and it is a very bad one. What other paths there are are impracticable for animals.

Hills.

Between the Byin-gyè range of hills and the Paunglaung river there is a block of hills to the west. It is called the Waleng range, and consists of a series of ridges, out of which rises here and there a considerable peak. The chief, counting from the north, are Thitsè, Loi Tan, Pyinsin, and Seitpu hills. Each of these has an altitude of about six thousand feet, and Loitan and Seitpu are very precipitous.

The Maungla is the next range to the east, running parallel to the Paunglaung river, with the Mauk, Pinka, Lônlin, and Kaunggyi for its chief elevations, all of them over six thousand feet. There are several passes through this range, those most used passing under the Mauk and Pinka hills. One, lately opened up by the regent Hkun Tan Kyè, runs along the foot of the Kaunggyi peak.

A few miles to the south of this ridge begins the Kazaw range, outlining the east bank of the Paunglaung river. It has an average height above sea-level of four thousand feet. Due east of this lies the much higher range called Lônkyè, of which the chief peak bears the same name. This, like that of Kambyu, is very abrupt and rocky, and is probably the highest in the State, except Loi Lông. Following the trade route east, the next range is the Yebu, which rises to about five thousand feet and lies between the Lônkyè and Kaunggyi hills. Still further eastwards comes the Loi Ngin range, parallel to the Maungla-taung, and about five miles distant from it.

Southward of this the hills continue, but they are not so sharply defined until Loi Lông, on the borders of Möng Pai State, is reached. This is the highest point in the State.

The range which bounds the State on the east is called Loi Maung, and the peak of that name which lies just east of the capital rises to five thousand feet. The Langsa (Lada) peak, further to the north, is a thousand feet higher.

The Loi Lông State is well-watered by some large mountain streams. They are, however, essentially torrents and are neither navigable nor available for floating timber.

Rivers: the Paunglaung.

The most notable is the Paunglaung. This rises in the Sindaung hill in Hsa Möng Hkam State, and flows thence due south through that State and Loi-ai into Loi Lông, after traversing the whole of which it enters the Pyinmana district and empties itself into the Sittang. In the dry-weather the Paunglaung dwindles down to a depth of two feet of water except for occasional deep pools, but the villagers on its lower course move from place to place on rafts during that season. In the rains it becomes a raging flood and is quite unnavigable.

Its chief tributaries are the Ko-kwe *chaung* and the Hlwè-gyi *chaung*. The former rises in Seitpu hill and flows direct west, entering the Paunglaung in the Pyinmana district. The latter rises in Mèkôn hill and is joined near the village of Taungbyu by another stream with its source in the Yetwettaung. It flows due south and also enters the Paunglaung in the Pyinmana district. Neither of these streams are navigable. Other tributaries of the Paunglaung river are the Pinlè, the Ye-in, the Nam Sin, the Nam Ka, and the Nam Pa, all of which rise in the Byingyè range and flow eastwards, and the Myè-gya, Nam Mun Kyi, Nam Mun Gale, which rise in the Maungla range and flow to the west.

Another considerable affluent is the Pin Nga, rising in two branches in the Yebu and Loi-kyè hills. Close to the village of Pin Nga, the river which is here about one hundred feet across, falls three hundred feet sheer, and forms a magnificent water-fall. The noise is deafening, and the ground for two hundred yards is sodden with the spray.

The Balu.

The Balu river rises in the Laungda hill on the Myelat plateau, flows due south past Pinlaung, the Loi Laung capital, turns to the west, plunges under a hill, and then flows north again through the States of Nam Kai, Loi Ai, Hsi Kip, Hsa Möng Hkam, and Loi Maw. It again goes under ground and comes out in the Yawnghwe lake. It is sluggish, but unnavigable, owing to the rocks in its bed and the narrowness of the channel. It has, however, an average depth of four feet. The height of its banks in most places prevents the river being used for irrigation.

The larger streams indeed all have this characteristic, and the only channels available for irrigating the land are the Nam Tung, the Kala, and the Tisan, all of which are little more than brooks. The first rises in the Northern circle of Pin Mun, flows to the south-east across the plateau, and enters the Balu river. The Kala *chaung* rises in the Loi Maw range and runs westwards to the Paunglaung. The Tisan rises in the same range, a

little to the north, flows through the Nawk Wo (Naung Wo) circle and enters the Balu.

Gold washing.

Washing for gold is carried on in many of the streams, particularly in the Paunglaung after it has entered the Yamèthin and Pyinmana districts. Nuggets weighing as much as a half and a quarter tical are said to have been found, and dust seems to be fairly abundant. The villagers of Thabyin in Loi Lông used to wash regularly, but the returns were hardly remunerative. The process was crude. A pit seven feet in diameter and from six to twelve in depth was dug close to the river-bank until a stratum of stone was reached. The layer of earth immediately above this was washed and from one to twenty-five ticals of gold is said to have been the outturn of each pit. In some places the whole west bank of the Paunglaung is honey-combed with these pits.

Tourmaline is found in the Namun circle, but the stones are worthless. They are either black or pinky white.

Forests.

The whole of Loi Lông is thickly wooded, but the forests are valueless, partly on account of their inaccessibility and partly because of the absence of trees worth the felling. Some teak grows along the Hlwe-gyi stream, but the number of trees does not probably exceed one hundred and the labour of extracting would be enormous. Pines, *thitya*, and *in-gyin* are abundant in the Paunglaung valley; *pyinkado*, *padauk*, and *pyinma* are not quite so common.

Climate.

The rainfall in Loi Lông appears to be a good deal heavier than in other more easterly parts of the Shan States. Frosts in the early morning occur from December till about February, and occasionally latter, in all parts of the State except the Lower Paunglaung valley, where the temperature is practically that of the plains.

Pagodas.

There are few pagodas in the State, as is natural in a territory inhabited chiefly by the Sawngtūng Karens, very few of whom have been converted to Buddhism. The first *pôngyi* seems to have settled in the State so recently as 1183 B. E. (1822). His name was U Pyinnya and his *kyaung* was built at Namta. There are more now in the Shan and Taungthu villages.

The Mwedaw pagoda at Pinlaung, the capital, was built in 1156 B. E. (1794) by some Taungthus and Shans, whom the headman, a Karen named Lalui, had induced to settle there. As is only natural, it is very small and insignificant. There is another pagoda on Singtaung which was built in 1808 by Hpayataga U.

In 1215 B. E. (1853) the Yinmi pagoda, close to Pinlaung, was built by the then Chief Minparami. These three shrines practically exhaust the list of religious buildings in Loi Lông. What others there are are not more than twenty or thirty feet high, the achievement of pious poverty.

Cultivation.

Rice is the main crop of Loi Lông, produced both from irrigated flat lands and from hill-clearings. Other produce consists of earthnuts, tobacco, indigo, sessamum, sugar-cane, chillies, oranges, limes and the ordinary vegetables and fruits, such as wild mustard, papayas, and plantains. Practically nothing is available for export. The price of paddy ranges from eighty to one hundred and twenty rupees the hundred baskets, and rice from two hundred and seventy-five to three hundred and thirty.

A census taken in 1893 found the population of Loi Lông to amount to Rs. 28,804 persons, and Mr. F. H. Giles, who conducted it, was of opinion that there had been an increase of about ten *per cent.* since the Annexation.

Population and races.

No less than fourteen different races are found in the State. These were in 1893—

	Rs.
Taungthu	16,640
Shan	3,898
Zayein	3,592
Burman	2,405
White Karen (Mèpu)	1,295
Red Karen	297
Intha	209
Taungyo	196
Yinbaw Karen	68
Lamüng Karen	65
Banyot Karen	60
Danu	60
Danaw	17
Padaung	2
Total ...	28,804

Of these the Lamüng speak the Sawng-tüng language. The Zayein are really divided into the Kwunsaung and the Pahlaing, who seem to speak radically different dialects. In fact the Zayein is a collective name for the various septs known as Loi Lông, Salôn, Karathi, Sinzin, Bawhan, who all talk the Zayein or Sawng-tüng dialect and are really the same race, though they have distinctive dress and differing customs.

Most of the villages in the State are small. Not one contains as many as one hundred houses. Pinlaung, the capital, really consists of five adjoining villages which collectively numbered one hundred and sixty-two houses in 1893.

Villages, markets, and trade.

There are five markets in the State, held at the villages of Pin-laung, Ti-yun, Nan-kwo, Pin-kun, and Ka-zaw. The bazaar at Pin-laung, the capital, is the largest and numbers perhaps one hundred stalls. The others are very much smaller.

There is exceedingly little trade done with Loi Lông. The only export is silk, and the imports are the ordinary articles, salt, *ngapi,* dried fish, silks, and Manchester goods, which come up from Burma.

There are only ninety-four pack bullock traders in the State and they own no more than one thousand seven hundred and forty-one pack bullocks among them.

Shan paper seems to be the only manufacture of the State, and it is carried on only at the village of Na Mun. The women weave their clothes. Beyond this there are no handicrafts or industries worth noting. Loi Lōng is a poor State and not likely to get much richer.

The Sawng-tüng Karens, commonly known as the Gaung-to, or Zayein are found in the south of Loi Lông. Mr. F. H. Giles, who is responsible for the following information regarding

The Sawng-tüng Karens.

them, found them in 1893 in the following villages:—

(1) Ban-pa, the headquarters of the race.
(2) Byin-gyi.
(3) Saung-kè.
(4) Nawk Wo.
(5) Lôn Kyè.
(6) Maung-la (one house only).
(7) Loi Lông.
(8) Ka-thè (Möng Pai State).
(9) Loi Pwi.
(10) Sa-lôn.
(11) Baw Han.
(12) Kun Hwat.
(13) Mè Sün (Möng Pai).
(14) Loi Sang (Möng Pai).
(15) Pa-hlaing.
(16) Kawn Sawng.
(17) Karathi.
(18) Mè-ye (Möng Pai).
(19) Wa Tan (Möng Pai).
(20) Ding Klawng (Möng Pai).
(21) La Müng (Wa-müng).
(22) Tap Law (Möng Pai).
(23) Daung Lang (Möng Pai).
(24) Lang Ye (Möng Pai).
(25) Kara.

The inhabitants of villages (15) to (24) talk a somewhat different language from that of the Sawng-tüng proper, but they are said to be of the same race. The dialect of the village of Kawn-sawng in particular is said to be incomprehensible beyond the limits of that one village.

Legendary history: the first settlement.

The people give the following history of themselves. Years ago, beyond the memory of man, a race of Karens, called the Sawng-tüng, or Lôn-tüng, inhabited a tract of country called Lôn-tüng, south-east of Thatôn, in the Amherst district of Burma. Either because the climate did not suit them, or more probably on account of the internal strife which followed the carrying off captive of the Taung-thu King by the King of Pagan, twenty households, numbering about one hundred persons, left Lôn-tüng and made their way north till they arrived at a spot south-west of where Ngwe-daung and Naungpalè are now situated. There they halted, cut out a site, cleared the hills and built a village, which they called Lôn-tüng, or Sawng-tüng after their old home. Here they stayed for ten years, when the soil was exhausted, and they migrated to Loi Ling Ela in the present State of Möng Pai. After a stay of twelve years the majority moved north-west and founded a village at Ham Bang (yellow earth) now known as Loi Lông. A few families, however, remained at Loi-ling Ela and their descendants are still there. Loi Lông is in the extreme south of the present Loi Lông State, which then would appear to have been uninhabited. At any rate there was no trouble in settling, and the original twenty households had so increased that a swarm broke off and founded another village called Ban-sang on a site south of the present village of Pin-nga. Ban-sang village no longer exists, but the hill, which took its name from the village, records the settlement.

The next important move on the part of these Sawng-tüngs took place, it is said, three hundred and sixty years after the founding of Ban-sang, when the village of Lôm-swi was built. Fifteen years after this comes the first mention of a Chief. La-tang, the ruler of the Sawng-tüng State, died and was succeeded by his brother La-ku. La-ku wished to re-visit the house of his ancestors and abdicated in favour of his son La-kawng. One of La-kawng's first acts was to remove the village Lom-swi to Lom-kyè, a very short distance south-east of Ban-sang and not far from the site of the old village known by that name. When La-kawng died his brother La-sa succeeded him and he proceeded to mark out the limits of the Sawng-tüng State. In

one portion of the State the boundary was fixed by a row of trees on which were a number of hornets' nests. Hornets are much esteemed when roasted as an article of food among the Sawng-tüng. Shortly after the demarcation a child belonging to a race of which La-neing was chief, with headquarters at Ban-pa, went into the jungle to collect firewood and was stung to death by hornets from La-sa's boundary trees. When La-neing heard of this he had the trees with the hornets cut down and burnt. La-sa was very indignant and prepared for war. He called out all the able-bodied Sawng-tüng men, but found that he had not a strong enough force to attack Ban-pa, and therefore struck up an alliance with the Chief of Sawng-kè and cemented the treaty by marrying his son La-tein to the daughter of the Sawng-kè chieftain, on which occasion a great feast was given, mutual oaths of alliance taken, and many buffaloes, pigs, and fowls slaughtered, and *kaung-ye* (rice-beer) drunk. After this an attack was made on Ban-pa by the allies and the place was taken and all the inhabitants massacred. La-sa immediately settled there, for the position was a very strong one, and Ban-pa has since remained the capital of the Sawng-tüng race.

Shortly after this a man, La-pye, came up from Lon-tüng, the original seat of the race, with some new immigrants, and La-sa thought the occasion a good one for extending his territory at the expense of the Shans of the Nawk Wo valley. The first expedition resulted in the overthrow of the Sawng-tüng by the Shans under La-leing, La-müng, and Ariya. Another expedition was planned by La-sa and three columns marched down. The Shans defeated one, but were caught between the other two and defeated, and La-pyè and a few men from Ban-pa settled down in the new territory. The Kathè hill and the Loi-pyi country were also annexed and colonized by men from Ham-bang, and these were joined five years later by new colonists from Lôn-tüng. After this La-sa reigned for five years at peace and then died and was succeeded by his son La-tein, who had up till then been living with his father-in-law at Sawng-kè.

He now moved to Ban-pa and after six years peaceable reign resolved to further extend the Sawng-tüng State. He attacked the Taung-thu (Ba-o) village of Pin-mun, about twenty-nine miles north-east of Ban-pa, and drove them out, with their chief La-pring. The Taung-thu fled to Na-mun and Nawng-pi, at no great distance, and the Pin-mun lands were colonized by the Karens under a man named La-tôn, whose grandson Shwe Gaung is now *mye-daing* of the circle. As soon as this was done, La-tein raised more men from Byin-gyi and Sin-sin, under La-saw and La-pau, and marched on Na-mun, Nawng-pi, and Saung-o. The Taungthus, under their leaders La-pring, La-sawng and, La-pan, made but a feeble resistance, and La-saw and La-paw settled down in their lands. Upon this the aboriginal inhabitants of Pet-kaw, Tha-po, Pa-hlaing, and Pin-ka made voluntary submission and took the oaths of allegiance to La-tein.

La-tein now set to work to organize his territories and divided them into twelve *taungza*ships, which are now mentioned for the first time. These twelve circles were—

(1) Loi Lông (Ham-bang)	(4) Sa-lôn	(8) Byin-gyi
(2) Hkun Hawt	(5) Ka-la	(9) Maung-la
(3) Hkun Sawng	(6) Loi-pyi	(10) Nan-kwo
	(7) Ban-pa	(11) Sin-sin

(12) Pa-hlaing.

Having organized his State in this way, he resolved to increase his population by inducing Shan and Taungthus to settle in it. With this object he sent La-lui, an influential official, to create a village at Pin-laung. In this La-lui was entirely successful and Pin-laung was founded in 1156 B.E. (1794).

La-tein was now of sufficient importance to attract the attention of his neighbour, Ke-waw of Sam-ka, who invited him to come to an agreement for the advance of trade. After a preliminary complimentary meeting at the Tat-gaung pagoda, a treaty was arranged, whereby a man Pu Hwe Hkam Saw, said to be a Siamese, became intermediary and general agent for the two States. He acted in this capacity for four years and then went to Ava, where he obtained from the Burmese King a patent as *Sawbwa* of the two States of Sam Ka and Loi Lông, with headquarters in the lowland town on the Balu river. La-tein does not seem to have resented this conversion into a feudatory, and probably the burdens were hardly felt, if indeed any were imposed. He died four years later and was succeeded by his brother La-tu. Shortly after La-tu's accession, Pu Hwe Hkam Saw made out a list of the circles in his double State of Loi Lông and Sam Ka and sent it down to the Burmese Court This is what is known as the *Sittan* of 1145 B.E. (1783) and probably was a simple copy of La-tein's scheme of *taungza*ships. La-tu was not consulted in the matter and was disturbed in his mind as to what the issue might be. He consulted Ke-waw, but got no advice from him, and then had recourse to fowl's bones, as a result of the inspection of which he resolved to go to the Burmese Court himself. He took with him a Shan named Gôn-na as interpreter and a following of twenty Karens with the following presents for the Burmese King :—

Ten viss of hornets.	Ten viss of wax.
Twenty pairs of bows.	Twenty pairs of cross-bows.

One thousand poisoned arrows.

La-tu was favourably received and, through the good offices of *Awe-yauk Thandawsin,* U Mya Nyein, succeeded in obtaining a Royal order, appointing him Chief over the twelve *taungzas* of Loi Lông, apparently without specific title either of *Sawbwa* or Myoza. The date of this formal reception of Loi Lông into the Burmese Empire is not known, but La-tu was thereafter known as La-tu *Min.*

Pu Hwe Hkam Saw did not take the news well. He sent three *bos* (Einda, Puseinda, and Ariya) to command La-tu's presence at Sam Ka. La-tu read his *ameindaw* to them and refused to come. Pu Hwe Hkam Saw thereupon sent the *bos* back with a force to occupy Na-kun, which they did without much trouble. La-tu and his Sawng-tüng tried during a period of two years to drive them out, but were not successful. Then La-tu died and was succeeded by his son La-naw, who immediately set out for the Burmese capital, taking with him the same presents, the hornets, wax, bows, and arrows, which his father had laid before the King. Gôn-na, the interpreter, and U Myat Nyein, the Palace official, again brought the matter to a satisfactory conclusion. La-naw got an *ameindawsa,* appointing him Chief of the twelve *taungzas* and ordering the withdrawal of the Sam Ka forces. This was dated the eighth waning of *Nayon* 1173 B.E. (June 1812).

Pu Hwe Hkam Saw submitted and withdrew his men and since then Loi Lông has remained at peace, divided into the twelve *taungza*ships created by La-tein, and too poor to excite the cupidity of its neighbours. When Lanaw died he was followed as ruler by two of his children (Shwe Ni and Shwe Aung), both of whom died minors, an official named Ba Tin acting as regent. Then a certain Nga Po, who was Shwe Ni's son by a Shan woman and therefore not considered a Sawng-tüng, governed the State, but the succession is not definitely recorded until the year 1216 B.E. (1854), when the Chief Hkun Na was succeeded by his cousin Hkun San Da. Two years later he died and was followed by his son La-mu or Hkun Pu, who reigned for twenty-six years, and two years before his death in 1882 was formally created Myoza, with the title of Kambawsa Min-thu Thiri Maha-zeya Yaza. To him succeeded the present Chief Hkun Hkam Chôk, his son, during whose minority Hkun Tan Gyè, the most prominent of the *Taungzas,* acted as regent The revenue collections of the State in 1897 amounted to Rs. 16,042, out of which Rs. 8,000 was paid as tribute.

Later History.

LOI LÔNG.—A village in the State of the same name in the Myelat division of the Southern Shan States. It is one of the most southerly in the State and is built high on Loi Lông hill. It contained in 1893 seventy-five houses with a population of 267, all Zayein, or Sawng-tüng Karens. The revenue paid was seventy-five rupees. A few irrigated fields are worked, but the majority of the cultivation is on hill clearings. The villagers barely grow enough to support themselves.

LOI LÔNG.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 45′ north latitude and 97° 14′ east longitude. In 1892 it contained forty houses. Its population was not known. It has been erroneously marked as Loi Yai on the Intelligence map. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe. There are no cattle in the village.

LOI LÔNG.—A village of the Southern Shan State of Kēngtūng. It lies four miles west of the capital town on the main road to the Salween, and about three miles from Kēngtūng cantonment. A good bazaar is held here every fifth day. Loi Lông is the centre of a considerable group of villages in Kēngtūng plain, under an official called the *Ho Hoi.* According to the State records these number twenty in all, with a total of 594 houses.

LOI MA LAW.—A Lepai Kachin village in North Hsen Wi, Northern Shan States, in Ho Tao circle, which contained twelve houses in 1894 with a population of seventy persons. The revenue paid was three rupees per household and the people were paddy, maize, and opium cultivators by occupation, and owned twenty bullocks, five buffaloes, and one hundred pigs. The price of paddy was eight annas the basket.

LOI MAO.—A Kachin (Lahtawng) village in North Hsen Wi, Northern Shan States, in Möng Li tract, which contained sixteen houses in 1894 with a population of thirty-four persons. The revenue paid was one rupee per household, and the people were paddy, maize, and opium traders by occupation, and owned fifteen bullocks and five buffaloes.

LOI MAW (Burmese, LWÈ-MAW).—A State in the south-west of the Myelat district of the Southern Shan States, with an area of 49 square miles.

Area and boundaries.

It is bounded on the north by Hsa Möng Hkam and Yawng Hwe; on the east by Yawng Hwe; on the south by Nam Hkai; and on the west by the Hsi Hkip dependency of Yawng Hwe.

Natural features.

The greater part of the State consists of rolling, treeless downs. The eastern portion is very arid, but there is a considerable stretch of irrigated land near the chief village. The Nam Pilu (Burmese, Balu) forms the boundary on the north. Otherwise there are no streams worth notice. The rainfall is heavy but the State is believed to be exceptionally healthy.

Population and races.

In 1897 the population amounted to 4,279 persons, living in 671 houses, made up of races in the following numbers:—

Taungthu	3,336
Taungyo	516
Shan	192
Danaw	117
Danu	84
Intha	26
Burman	8
Total ...	4,279

The State is divided into four circles,—U Taik, Paw-kin, Wa-daw, and Möng Nai (Monè), containing fifty-seven villages, and paying Rs. 3,221 *thathameda* and Rs. 214 *lègun*. The tribute is fixed at Rs. 2,000.

History.

The State records of Loi Maw, as of most of the Shan States, have been burnt, and details of its history are therefore fragmentary. The first *Ngwe-kun-hmu* mentioned is Maung Gôk, who held Hsi Hkip in addition to Loi Maw. He attacked the State of Nam Hkai, but was defeated by Maung Dwe of that State and had to fall back. He then persuaded Maung Shwe Ni, hereditary *Ngwe-kun-hmu* of In-le-ywa, to join forces with him, and they succeeded in driving back Maung Dwe. Both he and Shwe Ni were thereupon ordered to In-dein by the Burmese *Wun*, were imprisoned, and died in gaol. Maung Hpo Gôk was a native of Möng Löng village in In-dein State and had displaced Maung Hpo Saw, the hereditary Chief, as *Ngwe-kun-hmu* of Loi Maw. This man, was now, in 1196 B.E. (1834), reappointed and, after ten years of quiet rule, was succeeded on his death by his son Maung Lōk, who was murdered in 1209 B.E. (1847) by his brother-in-law Maung Shwe Daung, a son of Maung Po Gôk. Shwe Daung installed himself as Chief, but was forced to fly in a few months, and was afterwards killed in an affray in the Indein neighbourhood.

Mi U, the widow of Maung Lôk, had made a speedy second marriage with Maung Tôk Gyi, the *Myedaing* of Taungkya, and, on the flight of Shwe Daung, she returned to Loi Maw with her son Maung Pyi, who became *Ngwe-kun-hmu*, with Maung Tôk Gyi as regent during his minority. Tôk Gyi died six years later and Maung Pyi's uncle Twet Min succeeded him as regent. He also died in 1217 B. E. (1855) and Maung Shwe Pyi thereupon was himself confirmed in charge as *Ngwe-kun-hmu* on the 15th August of that year. He retained charge until 1236 B.E. (1874), when

the scheming *Potthudaw*, U Mye Su, procured his dismissal and he was deported to Mandalay. Maung Thè, one of U Mye Su's hangers-on, was placed in charge as *Ywa-ôk* of both Loi Maw and Loi Ai. The people of both States, however, so cordially disliked him that he was recalled within the year and another outsider, Maung Kya, was appointed, with the title of *Ngwe-kun-hmu*. He stayed no more than a year either, and in 1878 Maung Meik, a son of Maung Pyi, the deported *Ngwe-kun-hmu*, was appointed on the 12th February. Maung Meik's cousin, Maung Chit, succeeded in currying favour with the Myelat *Wun*, Yawng Hwe *Sawbwa*, Saw Maung, and displaced Maung Meik in 1880. Six years later Maung Chit died and his younger brother Maung At was appointed, but was removed before the end of the year and was succeeded by the old *Ngwe-kun-hmu*, Maung Pyi, who came up from Mandalay. He was in charge of the State at the time of the British occupation, was confirmed as *Ngwe-kun-hmu*, and still retains charge, though he is approaching seventy years of age. His son Maung Meik, who acted for a time as *Ngwe-kun-hmu*, committed suicide on the 22nd August 1897.

LOI MAW.—A district in the Northern Shan State of South Hsen Wi. Till 1896 it formed part of Möng Ma, but is now a separate charge. In 1897 it contained fifty villages and was administered by a Chinese Myoza, who lives at Nawng Lön village at the foot of Loi Maw and Loi Lau peaks and between them. The whole area of Loi Maw is very hilly and the climate cold. Even in April and May the nights are quite chilly. The area of the circle is about three hundred square miles. The circle lies in the north-eastern part of South Hsen Wi and touches the Salween at the village of Nam Kawng. Möng Hawm bounds it on the north-west and Möng Kyeng and Möng Ma on the south, whilst a strip of Möt Hai runs along its eastern borders.

The inhabitants of the circle are of various races—Palaungs, Chinese, Was, Li Hsaws, and Shans. There are four Chinese villages with a total of 127 houses, several Palaung villages, and a few each of Li-Hsaws and Shans. The population in 1897 was estimated at 2,156 adults and 1,502 children. They owned between seven and eight hundred horned cattle, sixty-nine ponies, and over hundred mules. The latter were used as pack-animals by the Chinamen. The bulk of the cultivation, estimated at 1,140 acres, was dry; but along the streams there were about 84 acres of wet paddy. The Chinamen grew considerable quantities of opium and drew all their supplies of rice and vegetables from the neighbouring districts of Möng Hawm and Möng Ma. Considerable quantities of rice spirit are manufactured, and there is a limited number of mules bred regularly, while pigs and poultry are found in very large numbers. The fowls here and in Ko Kang are very much finer birds than in any other part of the Shan States and are more like Dorkings than bantams. Loi Maw was assessed at Rs. 1,260 annually in 1897.

LOI MAW.—The chief village of the State of that name in the Myelat district of the Southern Shan States and the residence of the *Ngwe-kun-hmu*. It contained twenty-six houses in 1897, with a population of one hundred and twenty-six persons, all of them followers of the Chief and exempted from the payment of tribute. A considerable stretch of irrigated rice land extends north and south of the village.

LOI MAW.—A block of mountains in South Hsen Wi, Northern Shan State, forty-six miles due east of Lashio. It consists of a high ridge and a collection of peaks rising to a height of 7,500 feet above sea-level. To the south-west of the peak known locally as Loi Lan lies the Nawng Leng plateau, so called from the village of that name. Nawng Leng itself stands at a height of 5,600 feet and the plateau gradually slopes away to the south towards the bell-shaped peak of Loi Kaw Han, where there is a sudden and steep descent into the Möng Kyeng, Tang Yan plain. Nawng Leng is twenty-four miles in an air-line south-east of Möng Yaw, through which the Irrawaddy-Salween railway line will pass. On the east the plateau is bounded by high peaks and ridges, whilst to the west there is a descent into the well-watered valley of the Nam Pang, a large tributary of the Salween. The whole of the plateau is practically devoid of trees and, except along the banks of streams and where paddy is not grown and some fields of beans and peas, is covered with bracken and long grasses. There is a considerable water-supply, but the chief drainage is east to the Salween and north to the Nam Ma and Nam Kyek rather than across the plateau. It seems to offer a very promising site for a sanitarium, though it is over twenty miles from the line of the Mandalay-Kunlôn railway, which here has an altitude of about 3,000 feet.

LOI MAWK.—A circle in the Northern Shan State of Hsi Paw, eastern subdivision, which included six villages in 1898 and had a population of two hundred and eighty-nine. It is in charge of a *nè-baing* and is bounded on the north by the suburbs of Hsi Paw town, on the west by Maw Kio and Nam Hsim, on the south by Sè Mun, on the east by Nam Yang, and on the south-west by Ton Pè. In the same year it paid Rs. 614 net revenue. The population is engaged in *taungya* cultivation.

LOI MÔN.—A Palaung village in North Hsen Wi, Northern Shan States, in Kap Na circle, which contained thirty houses in 1894, with a population of one hundred and fifty persons. The revenue paid was three rupees per household and the people were paddy and maize cultivators by occupation, and owned sixty bullocks, fifteen buffaloes, and twelve ponies. The price of paddy was eight annas a basket.

LOI MOP.—A village in the Möng Hēng circle of the Northern Shan State of South Hsen Wi. It is situated in the east of the circle, not far from the Mang Lön border and about a mile from Ho Hko, under the headman of which village it is. The villagers cultivate rice in the flat-bottomed valley between some low hills, which constitute here the South Hsen Wi boundary.

LOI NA NOI.—The name of the mountain which forms the watershed between the Nam Hsim and Nam Kôk systems, on the route from Möng Pu to Möng Hsat in Kēngtūng State. The road crosses it at an altitude of 4,275 feet. The ascent on the northern side is very steep; on the southern it is more gradual.

LOI NGÜN.—Karen State, *see* under Ngwe-daung.

LOI NGÜN.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were, in March 1891, six houses in the village with twenty-one inhabitants. They cultivated upland rice and a little sugarcane and cotton.

LOI NGÜN.—A village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It stands on a slight eminence in the midst of the rolling country which extends to the west of the huge peak of Loi Ling, and the village is a good deal scattered. It is the residence of the Myoza of Möng Sit, who shifted his headquarters from Hpa Hsēng after the civil disturbances of 1888. The neighbourhood is much infested by leopards, who have eaten all the dogs in the village. Loi Ngün contained, in March 1892, forty houses with a population, entirely Shan, of one hundred and sixty-six. It has since greatly increased in size, but precise figures are wanting. An artificial channel enables the villagers to irrigate the slopes, and there are also extensive paddy-fields to the east of the village. The cultivation of these fields is the chief occupation of the people.

LOI NÜNG.—A village in the Eastern division of Mang Lön, Northern Shan States, standing at an altitude of 6,050 feet; longitude east 99° 14′; latitude north 22° 21′. It has only been recently built, and did not exist when Mr. Daly marched northwards in 1891. It is an offshoot of Lai Ling, which lies three miles to the west and below it. The inhabitants are Wa, Shans, and La Hu. The village, or rather post, has seven houses and is protected by a bamboo and sapling stockade with earthworks at each corner, all very much out of repair. It is commanded by a small knoll about two-hundred yards to the north-west. The position is a good one from a defensive point of view and was established for this reason by the *Sawbwa* as it commands the southern entrances to the Wa States and the western road to Möng Hsaw and the gold tracts.

Water is somewhat distant though plentiful enough, and it is in a bleak exposed situation. It is procurable from three springs: (*a*) a quarter of a mile south of and four hundred feet below the village, good quality, capacity sixty buckets an hour; (*b*) north of the village, a quarter of a mile distant, and four hundred feet below it, good quality, capacity thirty buckets an hour; (*c*) north-east of and a quarter of a mile distant from and four hundred feet below the village, fair quality, capacity fifteen buckets an hour. There are also other but more distant sources of supply to the south-east. Loi Nüng is left surrounded by jungle in the usual hill fashion down to, round and below the springs.

In clear weather Loi Nüng can be put in heliographic communication with Loi Maw, Loi Kahan, Loi Ling, and other peaks west of the Salween, with Loi Kwi and Loi Ngu near Möng Maü in Ngek Lek, and with Mang Hka, Ta Küt, Nam Ka Hkam, and Loi Lôn east of the Salween, but west of the Nam Mu and Loi Ang Lawng, and other peaks on the Salween-Mèkong watershed east of the Nam Hka.

Roads lead from Loi Nüng to Pang Hsang on the south, seventeen miles; to Ta Küt on the south-west, thirty-seven and a half miles; to Mōt Hsamo on the north-west, thirty-one miles; to Möng Hka, forty-eight miles, on the north-east; to Na Fan on the north, twenty-seven miles; to Loi Lön on the north, twelve and a half miles. The last four pass through Hpang Lat. On the east are roads to Möng Hsaw *viâ* Ta Mōt Hkö, fifty miles; to Möng Hsaw *viâ* Ho Ai, sixty-three miles; to Möng Lem *viâ* Ho Ai from Man Ne, forty-two miles; and Möng Ma *via* Ho Ai, twenty miles (from Möng Ma to Möng Lem is sixteen and a half miles). All these roads are good and constantly traversed. Loi Nüng is one hundred and forty miles

from Lashio. Supplies can be got at Loi Nüng with notice, but the place itself can supply nothing. A small five-day bazaar is held here. Loi Nüng is more of a frontier post to defend Mang Lön from the incursions of the Wa (it was attacked from Loi Lön so recently as 1897) than a regular circle, but the surrounding hills are covered with poppy-fields worked by various La Hu villages and by the people of Lai Ling, which is a Wa village and has sixty or seventy houses.

LOI PAN HTANG.—This is the name by which the southern portion of the Loi Lan is known. It separates Eastern Karen-ni (north of the Mè Pai) from Mè Hawng Hsawn territory. The natural boundary runs along the main watershed, ending in the spur between the Mè Sa-u and the Hwe Pông Takka, which streams are respectively looked on as the boundary by the Me Hawng Hsawn Shans and the Karen-ni.

LOI PAU.—A Palaung village in the Möng Yu circle of the Northern Shan State of North Hsen Wi. It stands on a hill at a height of 4,000 feet, a little to the south-west of Möng Yu, and is the residence of the *kang* in charge of the circle. There were in February 1892 twenty-eight houses in the village with one hundred and eighty-four inhabitants. Fifty of these were Chinamen who had recently settled in the village; the remainder were Palaungs of the Humai branch. The Chinamen cultivated a large quantity of opium, which sold at ten rupees the viss. The Palaungs cultivated both hill-rice on the slopes and irrigated paddy-land in the valley of the Nam Paw. Five of the Chinamen owned sixty pack-animals and were traders. There was a monastery in the village with nine robed inmates.

LOI PÈ MÖNG.—This hill range marks the water-parting of the Salween and Mèkhong systems on the Ta Kaw-Kēngtūng road. The ascent from the west is steep in places, but with several fairly level stretches. The crest is about 6,000 feet above sea-level. The descent on the east follows a spur and is very easy. The top of the Loi Pè Möng is a succession of slight ridges and intervening level spaces extending over several miles. The ridges are eleven in number and are crossed at right angles. The lowest is 5,000 feet and the highest 6,600 feet above sea level. Springs abound on the western side of the mountain, which is covered with a heavy forest of pines and other trees. From the summit of the pass to the town of Kēngtūng is not more than ten miles and in clear weather the heavy foliage of the town rising out of the bare paddy plain, the eccentrically clipped tree rising from the top of Wat Kimin, a pagoda on the north bastion ("one tree bastion"), and the massive outline of Wat Ho Kūng, the chief monastery of the town, can be easily distinguished.

LOI HPANG.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 46′ north latitude and 97° 25′ east longitude. In 1892 it contained fifteen houses (eight Palaung and seven Lahtawng). The population was not known. The headman has two other villages subordinate to him. There are no cattle in the village. Water can be had from a small stream close by and from Namhkat, three quarters of a mile distant. There is good camping-ground in the village.

LOI PI.—A village in Loi Lông, a State in the Myelat division of the Southern Shan States. It is situated on the peak of the same name to the south-west of Loi Lông hill. The population is entirely Zayein Karen and numbered in 1893 one hundred and ninety-three persons. They paid one

rupee per household tribute. The cultivation is entirely in hill clearings, and towards the end of the Shan year the villagers are frequently in great straits for food.

LOI PING.—A Palaung village of twelve houses in Tawng Peng State, Northern Shan States. The population in 1897 numbered forty men, thirty-eight women, twenty-six boys, and twenty girls. The villagers own thirty cattle and cultivate hill paddy and some tea. The village is in the Myothit circle and close to Möng Ngaw. The inhabitants are of the Nawnrawt tribe of Palaungs.

LOI PWI.—A circle in the Northern Shan State of North Hsen Wi, which had in 1898 twelve Kachin and two Shan villages, with a population of about 600. It is situated in mountainous country some sixteen miles south of the Nam Tu (opposite Möng Yin) and consists of wooded hills and a few patches of paddy plain.

LOI PWI.—A village with twelve Kachin houses and a population of about 70, situated near the south border of the circle of that name and some fifteen miles west of Lashio in the Northern Shan States.

LOI PYEK.—A Kachin and Palaung village in the North Hsen Wi Northern Shan State, in Nam Hkam circle, which contained thirteen houses in 1894, with a population of thirty-eight persons. The revenue paid was one rupee a household, and the people were paddy cultivators by occupation. The price of paddy was six annas a basket. The villagers owned fifteen bullocks, five buffaloes, and one pony.

LOI SAK.—A sugar-loaf peak in the State of North Hsen Wi, Northern Shan States, situated in latitude 23° 1′ north, longitude 98° 13′ east, about six miles east of Möng Yaw, through which the Irrawaddy-Salween railway will run. Near Loi Sak is the peak of Loi Hsam Ngam, which rises to a height of 6,400 feet and is 400 feet higher than Loi Sak. They project from a plateau rising to 5,600 feet. This was examined in 1896 by Lieutenant C. E. Macquoid as a possible sanitarium. He found that on the higher plateau there was abundant space but insufficient water, while at the lower levels there were several favourable sites near the Chinese and Palaung villages of Loi Sak, with an elevation of 4,500 feet—at Hpa Leng, well watered, well wooded, and picturesque, 4,500 feet, and at Na Hpa 4,600 feet. Some distance to the east is Man Mak, an extensive plateau with ample space for building and recreation grounds and good water-supply, but with a height of only 4,100 feet.

LOI SAWNG.—A village in the Ho Ya circle of the South Hsen Wi Northern Shan State. It is situated at no great distance from the main village of Ho Ya and had in March 1892 eighteen houses with seventy-two inhabitants. The village is under the *ke* of the neighbouring village of Nam Tong. The inhabitants cultivated both upland and irrigated rice-fields as well as a few acres of cotton.

LOI SE.—A township in the Kawn Nö district of Mang Lôn West, Northern Shan States. The township includes the whole ridge of that name, which stands out prominently to the south of the Tang Yan plain. It is of considerable superficial area, but in 1892 had only twelve villages with eighty-three houses. The population consists of Shans, Li-hsaws, and Palaungs in almost equal numbers. Except for the opium, which is grown

in large fields by the Li-hsaws and in garden plots by the Palaungs and Shans, the township would be wretchedly poor and hardly self-supporting. The price of opium varies from Rs. 10 to Rs. 12 the viss and the selling price was Rs. 11 at the end of April 1892, but it varies greatly according to crops. It is sold at the bazaar of Tawng Hsu high up on the slope, for the Li-hsaws seldom venture out of the hills. There is little prospect of an increase either in the production of opium or of other crops on the Loi Sè ridge. This township suffered less in the disturbances of 1893 than most others in West Mang Lön.

LOI SENG.—A Kachin (Maru) village in North Hsen Wi, Northern Shan States, in the Pang Lôm circle of Möng Si, which contained twenty-houses in 1894 with a population of eighty-six persons. The revenue paid was two rupees per household and the people were paddy, maize, and opium cultivators by occupation, and owned thirty bullocks, ten buffaloes, two ponies, and eighty pigs. The price of paddy was eight annas a basket.

LOI TAWNG.—A village in the Centre Riding of the Shan State of Mang Lön West under the charge of the Pang Kut *Htamông.* It stands on the southern slope of the hill from which it takes its name, and there were, in April 1892, seven houses with forty-four inhabitants, all Shans. They cultivate upland rice.

LOI TAWNG.—A Chinese village in North Hsen Wi, Northern Shan State, in Möng Htam circle, which contained thirty-five houses in 1894 with a population of one hundred persons. The revenue paid was one rupee per household and the people were paddy, opium, and maize cultivators and traders by occupation, and owned twenty bullocks, sixteen buffaloes, five ponies, and one hundred pigs. The price of paddy was eight annas a basket.

LOI TET NORTH.—A village in the State of Nam Hkai, Myelat district of the Southern Shan States, in the north-west of the State, not far from Myin Mati. It had forty-six houses in 1897 with a population of 265. Only thirty-four houses paid *thathameda* tax, contributing Rs. 293 among them. The chief crop was paddy, cultivated both on wet bottom and on the uplands, but chillies were also grown in some quantity.

LOIVENG.—A Kachin village in Ruby Mines district, situated in 23°39′ north latitude and 97°15′ east longitude. In 1892 it contained thirty houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe

LOI WO.—A Palaung village in the South Riding of the Northern Shan State of Mang Lön West. It is situated to the west of the Nawng Hsa valley, due south of Man Ping. In April 1892 there were six houses with a population of fifty-two, all Palaungs of the Man Tōng branch. They have been settled here many years and cultivate chiefly hill rice. A certain amount of poppy, however, is grown as a garden crop. There is a monastery in the village, which is in the Na Hka Lōng township.

LOI WYING NANG.—Latitude 20°25′, longitude 98°51′, altitude 5,100 feet, A hill and pass in the Trans-Salween district of Mong Tôn, in Mawk Mai State. It lies on the main road from Möng Tôn to the Ta Hsang ferry on the Salween. The ascent on the south side is not difficult and the march over the pass is usually broken by camping at Pang Tôk Sôk, a shoulder

of the spur up which the path is carried. This is about 4,600 feet high. The camping-ground is narrow and sloping, the water several hundred feet below. The ascent on the north side is long and steep, being over three thousand feet from the Me Sala valley. The name Wying Nang (the lady's fort) is derived from an ancient small square fort consisting of a double rampart and ditch which occupies a knoll on the main ridge, and is said to have been the stronghold of a lady chieftain many years ago. The range is covered with pine forest.

LOI YAI.—A Kachin village in Ruby Mines district, situated in 23°45′ north longitude and 97°32′ east longitude. In 1892 it contained twenty houses; the population was unknown. The inhabitants are of the Lahtawng tribe. The headman of the village has no others subordinate to him. Water is obtainable from small streams. The village is stockaded to a height of ten feet.

LOI YOI.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. The village contained five houses in March 1892 with twenty-one inhabitants. They cultivated both upland and lowland rice and some sugarcane.

LOI YOK.—A Yang Lam village in the Möng Yai circle of the Shan State of South Hsen Wi, situated in the hills south-west of the capital. It contained in March 1892 twenty houses with a population of 115.

The villagers were said to be Yang Lam, but they seemed to have mixed a good deal with the surrounding Shans and there appeared to be general intermarriage. They cultivated some fifty acres of lowland paddy and a good deal of hill rice and cotton.

LOK WAI.—A village in the Man Sè circle of the Northern Shan State of South Hsen Wi, situated on the border of the Nam Pawng paddy plain. It contained in March 1892 twelve houses with a population of sixty; all were Shans and engaged in paddy cultivation.

LOMBAN.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had eighty houses: the name of the resident Chief was Yanoung. It lies on the side of a hill on the Falam-Fort White road, about half mile north of Parrtè and is reached by the Falam-Fort White road, 19 miles. It is a mixed Hlunseo and Torr village, and pays tribute to Falam; it is one of the mail stages. There are camping-grounds and fair water-supply. It has the usual internal fences and hedges.

LÔN-BAUNG.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and fifty, according to the census of 1891. The *thathameda* amounted to Rs. 180 for 1897-98.

LÔN-BAUNG.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of thirty-five according to the census of 1891, and a revenue of Rs. 60.

LÔNCHA or LONSA.—A Kachin village in Tract No. 9, Bhamo district, situated in 24°19′ north latitude and 97°26′ east longitude. In 1892 it contained thirty houses with a population of 104. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own three bullocks and two buffaloes.

LÔN-CHON.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 52, according to the census of 1891, and a revenue of Rs. 110.

LÔNDWA.—A village of Yotun Chins in the Southern Chin Hills. In 1894 it had sixty houses: Hmunhai was its resident Chief. It lies twenty miles south-east of Lotaw, on the left bank of the Myittha, and can be reached from Lotaw, twenty miles; from Lungno, fourteen miles; and from Haka *viâ* Shurkwa, Tonwa, Panguar, and Nabon. The village is stockaded, but presents no difficulty to attack. It is on bad terms with Tônwa and other villages, and formerly paid blackmail to the Hakas. There is plenty of water-supply with a good camping-ground. The village was partially disarmed in 1895. Hmunhai is related to the Chiefs of Aika and Kapi.

LONG HAWM.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It lies in the paddy plain near the *heng's* village, and the inhabitants are all cultivators. There were in March 1892 twelve houses with a population of 54, all of whom have re-settled since the destruction of the village in the civil war of 1886-87.

LÔNG KANG.—A Palaung village in North Hsen Wi, Northern Shan State, in Möng Hawm circle, which contained twenty houses in 1894, per with a population of eighty-three persons. The revenue paid was Rs. 3 per household, and the people were paddy and opium cultivators by occupation, and owned thirty bullocks and ten buffalloes. The price of paddy was six annas a basket.

LŌNG KAWNG—A village in the Möng Sit circle of the Northern Shan State of South Hsen Wi, about four miles north of Loi Ngün, the main village of the circle. There were fourteen houses with a population of 84 in March 1892. The villagers cultivate several hundred acres of irrigated paddy-land. They are all Shans. The *kè* of the village has also charge of Na Mawn.

LŌNG KĒNG.—A small village on the banks of the Kin Ti in the Möng Yai circle of the Northern Shan State of South Hsen Wi. It had only recently been established in March 1892 and then contained five houses with a population of 25. *Taungya* cultivation was being begun, but there will be a good deal of wet bottom available when the villagers get more cattle. The village is under the charge of the *Htamông* of Man Hpai.

LŌNG KĒNG.—A village in the Central Riding of the Northern Shan State of Mang Lön West, situated a little over a mile south of Man Ping, at a height of 3,600 feet. The village is in two parts, which contained six and seven houses respectively in April 1892 and a population of 75 all Shan. They cultivate a few irrigated fields a long way from the village, but their chief crops are hill-rice and sugarcane. The village is in the *Hsang Hké Hpōng* and renders personal service instead of paying tribute.

LÔNG MÔN.—A village of twenty-one houses, South Hsen Wi, Northeru Shan States, situated in the Tang Yan Myozaship. It had in 1897 a population of twenty-six males, thirty-one females, twenty boys, and twenty girls. There is a monastery. The inhabitants are Shans and possess thirty-two buffaloes, twenty-two cows, ninety-six bullocks, and six ponies. They work twelve acres of lowlying fields and thirty-two acres of hill paddy and pay a revenue of Rs. 30 a year. The village is situated on the main trade route to Na Lao in West Mang Lön.

LÔNG MU.—Two villages with, in 1897, a total of forty-five houses, situated in Tang Yan *Myoza*ship, South Hsen Wi, Northern Shan States, on the immediate borders of West Mang Lön. The villagers are poor. They possess a few ponies and cattle and grow some cotton, opium, and tobacco. The population numbers thirty men, forty-seven women, thirty-eight boys and sixty-five girls.

LONGRANG.—A village of Shintan Chins in the Southern Chin Hills. In 1894 it had one hundred and fifty houses: Hlway Hmön and Kwa Hon were its resident Chiefs. It lies ten miles south of Papia on the west bank of the Boinu and can be reached from Shurkwa, the road crossing the Boinu six times. Longrang is a fairly well-built village and but slightly defended. There is good camping-ground in cultivation to the south-west of the village with plenty of water. The Chiefs are related to the Chiefs of Shurkwa and Kapi. The village was partially disarmed in 1895.

LŌNGSAM.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It contained in March 1892 six houses with a population of 35. They cultivate hill-rice and cotton.

LŌNG TANG.—A Chinese village of thirteen houses in the Ko Kang Trans-Salween circle of Hsen Wi (Thein ni). It is situated about eight miles north-east of Ken Pwi on the steep slope of a spur running down to the Salween. In 1892 the population was 54. The village is long established and works about one hundred acres of irrigated paddy-land, terraced out of the steep slopes with enormous labour. About three hundred acres of land are under poppy, and hill-rice and Indian-corn are also cultivated. The villagers own a number of pack-animals, which they use for selling their surplus produce.

LONGTANG or LONGRANG.—A village of Chins of the Yokwa tribe in the Southern Chin Hills. In 1894 it had ten houses; Yaryit was its resident Chief. It lies four miles south of Yokwa and can be reached from Yokwa (four miles) and from Thetta (ten miles). The village is both under Yokwa and Thetta influence. It is not stockaded. There is good camping-ground with plenty of water.

LŌNG TAWNG.—N Yang Lam village in the Möng Heng circle of the Northern Shan State of South Hsen Wi. It is situated on the slope upwards towards Hai Pu, opposite to the peak of Loi Sang and at no great distance from Möng Heng village. It contained five houses with a population of twenty-three in April 1891. The people cultivated hill-rice.

LŌNG YAN.—A Shan village of eighteen houses in Tang Yan *Myoza*ship South Hsen Wi, Northern Shan States. In 1897 it had a population of nineteen men, twenty women, eleven boys, and twenty-six girls. It pays Rs. 95 a year revenue. The villagers own thirty-five buffaloes and twenty-eight cows. There is a monastery. The village is a poor one.

LÔN-GYI.—A village in the Lôn-gyi circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 386 and a revenue of Rs. 890 in 1897.

LONHNAM.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had thirty-seven houses: Ahdun was its resident Chief. It lies seven miles east-north-east of Haka and can be reached from Haka or from Faron, two miles. The village is an offshoot of Faron, paying tribute to Shwe Hlyen of Haka.

LÔNKAT or LUMKAK or KAUNGLI.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 6′ north latitude and 97° 34′ east longitude. In 1892 it contained twelve houses, with a population of 48. The headman has one village subordinate to him. The inhabitants are of the Lepai tribe and Szi (Asi or Ithi) sub-tribe, and own five bullocks, five buffaloes, and one pony.

LONKAT.—A Kachin village in Tract No. 29, Katha district, situated in 24° 56′ north latitude and 96° 37′ east longitude. In 1892 it contained twelve houses with a population of 41. The headman of the village has no other subordinate to him. The inhabitants are of the Maran tribe, and own seven buffaloes. Camping-ground is good.

LONKAUK.—A Kachin village in Tract No. 33, Myitkyina district; its situation is not known precisely. The headman of the village has no other subordinate to him. In 1892 it contained twenty-three houses; its population was unknown. The inhabitants are Shan-Burmese.

LONLER.—A village of Chins of the Klangklang tribe in the Southern Chin Hills. In 1894 it had one hundred houses: Nokyo was its resident Chief. It lies fifty-five miles east-north-east of Haka and is reached *viâ* Klangklang and Munlipi. The village is under Ywahit of Klangklang; it is hostile to several Lushai clans. This village was concerned in the attack on Lieutenant Stewart in 1888. There is fair camping-ground to the south of the village, but the water-supply is bad.

LÔN LŌNG.—*See* Loi Lön.

LÔN PO.—The capital of the State of Loi Ai, Myelat district, Southern Shan States, and the residence of the *Ngwe-kun-hmu*. It lies on a slope rising gently to the hills on the west. In 1897 it contained forty-six houses with a population of 267 persons. As retainers of the Chief all the villagers except eight were exempted from the payment of revenue. The villages of Kandaung (thirty houses), Kyaung-anauk-ywa (twenty-four houses), In-gyi Anauk-ywa (eleven houses), In-gyi A-she-ywa (fifteen houses), Kyaung-taga Hmat-ywa (eleven houses) and Tatkôn (four houses) are within half a mile of the *Ngwe-kun-hmu's* village.

LÔNSÔN.—A Kachin village in Tract No. 13, Bhamo district, situated in 24° 35′ north latitude and 97° 26′ east longitude. In 1892 it contained fifteen houses; its population was unknown. The headman has no other subordinate to him. The inhabitants are of the Lepai tribe, and own no cattle.

LÔN-TÔN.—An Indaw-gyi lake village in the Mogaung subdivision of Myitkyina district. The village has thirty-one houses, including those at Ônbin-kai, and a population of one hundred and twenty-four; it produced one hundred and four baskets of *lè* in 1897.

LÔNTUK.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had ten houses: the name of the resident Chief was Vum Tuen. It lies north-east of Tinzin and is reached from Tiddim *viâ* Tunzan and thence by a Chin path eight miles. The people are Yos and are subordinate to Howchinkup. The village has been disarmed. Water is scarce and is drawn from holes at the village.

LÔNZERT.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had eighty houses; Lakôn, Shaimôn, and Pagut were

its resident Chiefs. It lies nineteen miles north-west by west of Haka and eight miles north of Klangklang. The village has stockaded entrances and there is a camping-ground near it on the Shopum road. Lonzert pays tribute to Valein of Haka. It was partly disarmed in 1895.

LOPA.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had twenty-eight houses; the name of the resident Chief was Vumkai. It lies twenty-two miles east of Tunzan and twenty miles west of Yaza-gyo. It is reached by a route from Tiddim to Tunzan; thence through Paitu; thence to a settlement called Kanzan, crossing the Tang range and then descending to Lopa which stands at an elevation of 2,000 feet. The people are Yos and are subordinate to Howchinkup. The village is 5,600 feet above the Tulai river; it has been disarmed. The people grow rice. Water is obtained from two streams to the north and south of the village.

LOPE—A village of Chins of the Siyin tribe in the Northern Chin Hills. In 1894 it had twenty-nine houses: the name of the resident Chief was Kuplyin. In plain view from the ridge above Fort White, it lies to the west and 2,000 feet below, and is placed a few hundred feet below the mule-road to old Fort White (present Tôklaing), six miles from Fort White. The village is inhabited by the Kimlel family, an off-shoot of the Twuntak clan of the Siyin tribe. Kuplyin, the Chief, has visited Rangoon. After the rebellion of 1892 the Kimlels were disarmed and allowed to build a separate village. The village is not stockaded and is easily attacked from all sides. There is excellent camping-ground some two hundred and fifty yards south-west of the village. Water-supply from streams is abundant.

LOSOW.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had twenty-seven houses: the name of the resident Chief was Shimkam. It lies six miles south-west of Tiddim, south of Lamayan and north of Saiyan, and is reached by a route from Tiddim three and a half miles along the Dimlo road, then sharp west by a Chin path, descending to the village in two and a half miles. The people are Kanhows under Howchinkup; they were originally Soktes of Molbem. The village was destroyed in 1889 and was disarmed in 1893. Sufficient water-supply from a stream is obtainable.

LOTARR or LOTARRON.—A village of Chins of the Whenoh tribe in the Central Chin Hills. In 1894 it had thirty-three houses: Tin-tung was its resident Chief. It lies three miles west-north-west of Kyangrong, and can be reached *viâ* Tlao, Ngalti, and Kyangrong. It pays tribute to Falam. There is a good camping-ground with plenty of water below the village, which is not stockaded.

LOTAW.—A village of Chins in the Southern Chin Hills. In 1894 it had one hundred and forty houses: Taunglyen, Kwasin, and Takum were its resident Chiefs. It lies 1,000 feet above the Titivar, ten miles south of Aika, and fifty miles west of Gangaw, and can be reached from Haka and also from Gangaw. The village has stockaded gateways, but is otherwise only protected by a hedge. It is commanded from the Tonwa road, where there is good camping-ground with plenty of water. The village was fined in guns in 1894 for raiding the Chin-mès. Lotaw is unfriendly with Lungno. It was partially disarmed in 1895.

LOTSUM.—A village of Chins of the Tashon tribe in the Northern Chin Hills. In 1894 it had thirty-five houses: Nonlyem was its resident Chief. It lies two miles north of Hmunli, and is reached *viâ* Hmunli. It is a Shunkla village tributary to Falam. There is good water-supply.

LOWER CHINDWIN.—A district in the Sagaing division lying approximately between 21° 45′ and 22° 50′ north latitude and 94° 30′ and 95° 40′ east longitude. It is bounded on the north by the Upper Chindwin and Shwebo districts, on the west by the Pakôkku district, on the east by the Shwebo district, and on the south by the Pakôkku and Sagaing districts. Its approximate area is 3,400 square miles.

Boundaries.

There are two main ranges of hills in the district, both belonging to the central system which divides the Irrawaddy valley from the Bay of Bengal. Of these, the Pôndaung range runs from north to south and forms the boundary between the Pakôkku and Lower Chindwin districts on the west. Its highest point is 4,383 feet, and it is traversed by one pass, through which runs the road from Mônywa to Gangaw in the Pakôkku district *viâ* Chinbyit and Zeiktaung at the south-west corner of the Mintaingbin township; it is passable for carts as far as Zeiktaung, from which place goods are carried on bullock back. Several footpaths cross the range, most of them in the neighbourhood of Zeiktaung, and there is a pass from Ka-ni to the valley of the Sè-ywa *chaung* at the north-west corner of the district. The Mahu-daung range runs through the middle of the Kani township parallel to the Pôndaung range. Its highest point is 2,305 feet. Of smaller ranges, the Thingadôn runs north and south from Kin-le to Kani village, and the Thapan or Ôkpo-daung range, also running north and south, divides the Ayadaw and Kudaw circles. The Powun-daung hill (*q.v.*) in Salin-gyi township is noted for the large number of its cave temples. Other hills of less importance are Pa-gyi-daung in Mintaingbin and Taungkomaik and Letpadaung in Salin-gyi township. The plains of the district are not named. Most of them are cultivated with different kinds of food grains and to a small extent with vegetables and fruit trees. The parts not cultivated are covered with jungle and palm groves.

Mountains.

The chief rivers of the district are the Chindwin and the Mu. The former has five large tributaries, the Inbaung, Thingadôn, Ye-wun, Kyaukmyet, and Ngakôn Yama, none of them navigable for boats. The Mu has no tributaries of any size. The Chindwin rises in about north latitude 25° 30′ and east longitude 97° 0′ and, after following north and west in a considerable curve, turns south and finally joins the Irrawaddy opposite Myingyan. In the rains it has a very strong current and varies much in breadth; twenty miles north of Mônywa it flows through the Shweza-ye defile, where it narrows to a width of some sixty feet; during high floods the defile is impassable for boats and rafts, and steamers have been wrecked in making the passage. It is navigable throughout the year and there is a weekly service of the Irrawaddy Flotilla Company's steamers from Pakôkku up to Homalin beyond Kindat in the Upper Chindwin district. Besides this service a number of Government steamers run during the months of July, August, and September; the depth of the river permits of the largest of the Irrawaddy Flotilla Company's steamers ascending to Kindat.

Rivers: the Chindwin.

Of its tributaries the Yewun *chaung*, an inconsiderable stream, joins it at Kani.

The Yama *chaung* rises in the Mahudaung range and runs due east to its mouth at Kyaukmyet, a little above Mônywa, forming the southern boundary of the Kani township. Near Kônywa the Yama receives the Tunsôn *chaung* from the hills on the western boundary of the district.

South of the Yama comes in the Ngakôn Yama, forming the southern boundary of the district.

The Patolôn *chaung* runs due north along the Sè-ywa *chaung* valley between the Pôndaung and Mahudaung ranges, and finally joins the Chindwin at Patolôn in the Upper Chindwin district.

On the left bank the Inbaung *chaung* joins it at Htabauk village above Kani.

The Mu.

The Mu, a tributary of the Irrawaddy, rises in Mansi in Katha district, runs in a southerly direction, keeping a general course parallel to the Chindwin, and flows into the Irrawaddy at Nyaungyin. It forms the eastern boundary of the Lower Chindwin district and is navigable for country boats of 1,400 baskets burden during the rains only, when the river is full.

Its chief affluents in the Lower Chindwin district are the Pèwet *chaung*, a small stream which rises in the Ye-gwè-daung range in the Budalin township, and flows north-east into the Mu near Bounggya, and the Wetkè *chaung*, which rises in the same range and runs in a north-easterly direction to its mouth at Wetkè.

Lakes.

The lakes of the district are the Nyaunggyaing, Sha-bye, Yetha, Bônmazin, Yin, and Kani—all in the eastern subdivision. There are no marshes in the district.

Geology.

The plains of the district are chiefly sand, gravel, or laterite with interspersed tracts of sandy loam, whilst in the hills limestone and calcareous strata are also met with. Granite, limestone, copper sulphate, coal, garnet, tourmaline, saltpetre, and gold in small particles are the chief minerals found, and of these none are met with except in the hills.

Forests.

The Forest division is the same as that of the district. Most of the forests lie on the two ranges of hills that form the western boundary of the district. There are five reserved tracts, covering four hundred and forty-six square miles, and two proposed reserves —the Thingadôn with an area of twenty-five and the Sattha, near Zeiktaung, with an area of thirty square miles.

[By a notification, dated the 16th October 1898, the Thingadôn reserve in the Kani township was finally constituted.]

There are approximately six hundred and fifteen miles of unreserved forest land. Teak and cutch are the principal kinds of forest produce and *pyinma*, *thitya*, *in-gyin*, *padauk*, *in*, and ironwood are also found.

Climate and health.

The temperature and rainfall are given in the attached table. The highest recorded reading in the shade during the past seven years has been 106° F. in May, and the lowest 52° F. in December. The average rainfall is 27 inches. The heaviest reading (40·58 inches) was in 1894, and the lowest in 1891 (16·92 inches).

Place at which observations taken and year for which taken.	RAINFALL IN INCHES.				AVERAGE TEMPERATURE IN THE SHADE.											
					May.				*July.*				*December.*			
	January to May.	June to September.	October to December.	Total.	Mean of maximum readings.	Mean of minimum readings.	Highest readings.	Lowest readings.	Mean of maximum readings.	Mean of minimum readings.	Highest readings.	Lowest readings.	Mean of maximum readings.	Mean of minimum readings.	Highest readings.	Lowest readings.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1890 ...	5·91	6·06	5·78	17·75	97·22	81·61	104	80	89·67	78·96	92	76	81·51	57·09	92	54
1891 ...	2·76	10·89	3·27	16·92	99·22	81·32	106	75	95·00	81·61	100	78	74·38	59·35	82	54
1892 ...	7·0	22·88	7·03	36·91	99·67	81·25	105	75	94·16	85·16	98	79	79·83	57·87	86	53
1893 ...	8·77	14·89	7·40	31·14	90·19	81·35	100	62	90·06	81·77	95	62	80·16	56·83	84	53
1894 ...	7·45	25·00	8·13	40·58	92·48	81·12	103	72	89·00	77·70	94	74	81·00	60·45	88	52
1895 ...	6·50	12·39	3·96	22·85	92·96	75·09	99	71	94·87	80·09	98	78	79·16	60·70	86	55
1896 ...	1·66	20·08	1·75	23·49	99·22	80·00	105	72	94·09	80·38	98	78	85·96	59·80	90	54

The prevailing diseases are malarial fevers, bowel affections due chiefly to malarial causes, and eye complaints; but on the whole the district may be considered healthy.

There have been no epidemics of cholera, though the disease has occasionally appeared in sporadic form.

Small-pox has broken out every year in various parts of the district, but not extensively. The progress of vaccination will probably check these small outbreaks after a few years.

Population.

The population of the district numbers 233,316, comprising 232,158 Burmans, 426 Mahommedans, 374 Hindus, and 358 of other races.

There has not been any considerable decrease or increase of population since the Annexation.

The chief towns of the district are Mônywa, the headquarters of the district, which has a municipality, Alôn, the former headquarters, which is on the river-bank and will be the terminus of the railway from Sagaing to Budalin, Palè, Kani, Salin-gyi, and Mintaingbin, the headquarters of the subdivisions and townships.

Other towns and villages are given under their alphabetical heads.

Public buildings.

The public buildings in Mônywa are a District Jail for prisoners sentenced to less than three years' imprisonment. It consists of teak buildings on piles and is surrounded by a brick wall. Besides this there are the Deputy Commissioner's court-house and office, the office of the District Superintendent of Police, a Treasury office and Circuit-house in one building, teak wood barracks for the Military Police, a teak wood hospital, supposed to be one of the finest in Upper Burma, Telegraph and Post offices, an Executive Engineer's office, a dâk bungalow and Civil Hospital, and barracks for the Civil Police.

Agriculture.

There are 193,176 acres of land actually under cultivation in the district and 664,536 acres more available. Rice is the chief grain cultivated, and of this there is an estimated outturn of 1,377,800 baskets, valued at Rs. 10,92,240; tilseed is also produced in small quantities, and in the Salin-gyi township a good deal of sugarcane is grown. A fair amount of indigo is also produced and the traffic in bamboos is considerable. The number of buffaloes in the district was 950 in 1890 and of cows and bullocks 10,600. The number of ponies was only 260. There were 13,140 carts and 221,000 ploughs in use and 212 boats. Pigs, sheep, and goats are also found, but the latter belong almost invariably to natives of India.

Industries.

A good deal of working in brass is done in the district, principally at Indaing in the Mônywa township. Gongs are turned out in large quantities and the annual value of the trade is estimated at Rs. 22,900. Other articles produced are bells, spoons, and goblets or drinking cups. Pottery also flourishes, chiefly at Yetwet, Alôn, Mônywa, Salin-gyi, and Budalin. The chief articles turned out are water-pots of different varieties, goblets, salt-pots, and urn-shaped vessels, and the value of the trade amounts to nearly seven thousand rupees. A good deal of lacquerware, bamboo-matting, and basket-work is also produced, representing an annual turnover of thirty thousand rupees. *Dahs* are also made

in large numbers at Hle-gu and Pagyi. Gold and silver smiths are found here and there, but they are not noted for any special work.

The present Lower Chindwin district in Burmese times consisted of the three *wun*ships of Alôn, Pagyi, and Kani.

Administration in Burmese times.

The Alôn *wun*ship comprised the present Mônywa and Budalin townships of the Budalin subdivision, and was bounded on the north by the Kani and Tabayin *wun*ships, on the east by the Mu river, on the south by the Anyin *wun*ship, and on the west by the Chindwin river.

The villages of Kinmun and Aung-chan-tha were included in the Alôn *wun*ship in Burmese times, but were after the Annexation transferred to the Sagaing district.

The Pagyi *wun*ship contained the present Salin-gyi and two-thirds of the Mintaingbin townships, and had an area of some 100 square miles. It was bounded on the north by the North Yama or Kyaukmyet and the Shit-ywa-gyaung, on the east by the Chindwin river, on the south by the South Yama, and on the west by the Pôndaung range.

The Kani *wun*ship was much larger than the present Kani township, as it included—

(i) the Shit-ywa-gyaung valley, in which are the villages of Thitkyidaing, Mayin, Zeiktaung, Ban-bwe, Aingma, Nyaunggaing, and Sitlayin, afterwards added to the Mintaingbin township;

(ii) the Shweza-ye circle, now in the Budalin township; and

(iii) the villages of Bin, Thindaw, Zinga-lè, Panzet, Thanbauk, and Tôn, now in the Mingin township of the Upper Chindwin district.

The Kani *wun*ship was bounded on the north by the Mingin *wun*ship, on the east by the Dabayin and Alôn *wun*ships, on the south by the South Yama, and on the west by the Pondaung range.

The Alôn *wun*ship.

The Officers appointed by the King for the administration of the Alôn *wun*ship were—

				Rs.
A district *wun* who received	...	...	...	200
Two *sitkès*, each with a salary of ...		...	...	100
Two *nahkans* with a salary of	...	...	...	65
Two *myosa-yes* with a salary of	...	...	...	50
Six *yazawut-ôks* with a salary of ...		...	...	50
One *kunbodein wun* with a salary of		...	...	30

One *myothugyi* and 66 *ywathugyis*, and one *kinôk* or revenue collector.

The *wun* had unlimited powers in revenue and judicial matters, but at any rate in King Thibaw's reign his civil jurisdiction was limited to suits not exceeding Rs. 1,000 in value [*vide* Judicial Commissioner of Upper Burma's Circular No. 9 of 1892].

Sitkès, *nahkans*, and *myosayes* were the *wun's* assistants. They exercised judicial functions under the control of the *wun*, with whom they held their Courts.

Yazawutôks were of the nature of Police Magistrates. They investigated criminal cases in their respective charges and generally sent the offenders for trial before the *Wun's* Court, though they sometimes took cogni-

zance of cases independently. They could also hear and decide civil cases of a petty nature.

The *Kunbodein* had to supervise the collection of those heads of revenue which fell under "Law and Justice."

These were—

(i) *kunbo* (cost of betel), 10 per cent. commission on the value of the subject-matter in civil suits and of the compensation ordered to be paid to the complainant in criminal cases;
(ii) unclaimed property and cattle; and
(iii) escheated property.

The amount of money realized annually from these sources in Alôn township is said to have been about Rs. 8,000. The whole of this was remitted to the King's treasury at Mandalay.

The *myothugyi* and *ywa-thugyis* were not salaried officers; instead they were allowed to receive 10 per cent. commission on all revenue collected by them. They had the powers of revenue and judicial officers within their respective circles, and were under the orders of the *wun*. They could appoint *ywa-ôks* and *ywa-gaungs*.

The *kin-ôk* was the royal lessee, to whom the exclusive right of collecting certain classes of revenue had been farmed by the King. The revenue heads with which he was concerned will be found under "Revenue."

The Pagyi *wun*ship was administered by the following officers, all appointed by the King:—

The Pagyi *wun*ship.

	Rs.
One district *wun* on a salary of	200 monthly.
Two *taik-sayes* on a salary of	50 each.

One *myothugyi* and a number of *ywa-thugyis* drawing a commission of 10 per cent. on the *thathameda* collected by them.

The functions of these officers were the same as in the other *wun*ships. The *wun* and his *taik-sayes* held their Court at Salin-gyi, the headquarters of the present Salin-gyi township.

The Kani *wun*ship.

The Kani *wun*ship was administered by one district *wun*, whose pay was Rs. 200, two *sitkès* whose pay was Rs. 100, two *myo-sayes* whose pay was Rs. 50, one *myothugyi* and 98 *ywa-thugyis*, drawing 10 per cent. commission on the *thathameda* and State land revenue collected by them.

All these officers were appointed by the King, and their powers were the same as those of the officials in the other administrative divisions.

The *wun* and his two *sitkès* held their Court at Kani, the headquarters of the present Kani township.

Ecclesiastical administration in Burmese times.

Under the Burmese Kings the chief Buddhist monks in each township seem to have exercised a semi-official supervision over the executive. At the head of the Buddhist hierarchy in Mindôn *Min's* reign was the *Thathanabaing*, whose seat was at Mandalay, *Pôngyi* U Nyè. After his death four *Thathanabaings*, monks of much learning and sound doctrine, were appointed to fill the place which U Nyè occupied alone, and under them were *gaingôks* (abbots) and *gaingdauks* (priors). In the ordinary administration of each *wun*ship, the *wun*, the *sitkè*, the *nahkan*, and other officials exercised their respective functions without interference from the religious side; but when a miscarriage of justice was committed by any of them the *gaingôk* or

gaingdauk invariably rebuked them, and, if the rebuke was ignored, a special report was prepared on a sealed paper, kept for that purpose, and submitted to the King.

Administration since the Annexation.

During 1886 and 1887 the Upper and Lower Chindwin were administered as one district, with Alôn, seven miles northwest of Mônywa, as the headquarters. This continued until January 1888, when the present two districts were formed, and the headquarters of the Lower Chindwin were fixed at Mônywa. Mônywa, which is a large place of about nine hundred houses, situated on the left bank of the Chindwin river, is connected with Myinmu on the Irrawaddy by a good Government road, thirty-seven miles long, over which the mails are run.

For administrative purposes Lower Chindwin district is now divided into two subdivisions—the Palè subdivision on the west and the Budalin subdivision on the east of the Chindwin river. There are three townships in the Palè subdivision—Kani, Salin-gyi, and Mintaingbin ; the headquarters of the subdivision being at Palè. There are two townships in the Budalin subdivision—Budalin and Mônywa ; the subdivisional headquarters being at Budalin. In former years the Mintaingbin and Salin-gyi townships were known as Western and Eastern Pagyi. These two townships were, for about four years after the Annexation, the most turbulent part of the whole district, and their reputation was little better in the King's time. They have been the scene of every rebellion in the Lower Chindwin.

Revenue in Burmese times.

The sources of revenue collected in Burmese times in the Lower Chindwin district were (i) land revenue, which comprised *thathameda* and imposts on State land ; (ii) Miscellaneous revenue, comprising all levies on forest produce, customs, ferries, bazaar stalls, fisheries, and brokerage, (iii) Law and Justice (see under head "Administration").

Thathameda.

The system of assessment and collection of *thathameda* revenue was the same in Burmese times as it is now. Each household was rated by royal order at an average of Rs. 10. The actual assessment was made by *thamadis* or assessors, selected by the villagers themselves, and the assessment-rolls were prepared by the thugyis and submitted by them to the District *wun*, who was required to make out the total demand for his district and to submit it to the *Hlutdaw*, together with the revenue collected.

The assessment-rolls were seldom checked in Burmese times by officers superior to Thugyis. The amount of the revenue demand in those parts of the three *wun*ships which now form the Lower Chindwin district was as follows :—

Name of *wun*ship.	Amount of *thathameda*.
	Rs.
(1) Alôn	1,50,000
(2) Pagyi	30,000
(3) Kani	50,000
Total ...	2,30,000

The *thathameda* collected in the Lower Chindwin district for 1896-97 amounted to Rs. 5,19,660.

State land.

The mode of assessment and collection of revenue from State lands in Burmese times was the same as it is now, *i.e.*, the Government took as revenue a certain portion of the produce of the lands converted into money at current market rates.

The revenue on State lands in Burmese times amounted to only Rs. 1,500 a year.

Name of *wun*ship.	Amount of revenue.	Remarks.
	Rs.	
(1) Alôn	200	The Government share was one-third of the annual produce.
(2) Pagyi	1,000	The King leased the exclusive right of collecting revenue on the royal lands for a thousand rupees a year to an *Ayadaw-ôk*, who took as his share one-third of the total outturn.
(3) Kani	300	
Total ...	1,500	

Government now takes one-third of the annual produce of State lands throughout the district and collected in this manner Rs. 8,131 in 1896-97.

There were no other sources of revenue in the Pagyi and Kani *wun*ships in Burmese times; but in the Alôn *wun*ship the King received about Rs. 43,000 a year from miscellaneous sources (*see* above) and Law and Justice receipts, and here the exclusive right of collecting revenue at fixed rates from these sources was leased to a *kin-ôk* for Rs. 35,000 a year.

The *kin-ôk* had full power to sublet his rights and titles in the lease made to him by the king.

Law and Justice receipts.—The revenue collected from these sources (*v.* under Administration) amounted to about Rs. 8,000 a year in the *wun*ship, and was collected and submitted to the king's treasury by the *Kun-bodein.*

The total revenue of the three *wun*ships forming the present Lower Chindwin district may be summarized as follows:—

	Rs.
(1) *Thathameda*	2,30,000
(2) State land	1,500
(3) Miscellaneous revenue...	35,000
(4) Law and justice receipts	8,000
Total ...	2,74,500

whereas the total revenue realized in 1897 for the district, not including forest judicial receipts, amounted to Rs. 5,77,622.

Statistics of revenue since the Annexation.

The following statement will show how the revenue in the Lower Chindwin district has increased year by year, since the Annexation :—

Statement showing revenue of the Lower Chindwin district during the past nine years 1888-89—1896-97.

Heads of revenue.	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.	1896-97.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
(1) State land	11,113	3,940	5,132	3,077	6,717	7,481	7,534	4,991	8,131
(2) *Thathameda*	2,69,266	3,28,371	3,68,192	3,12,728	1,34,127	4,83,038	5,17,431	5,36,598	5,19,660
(3) Miscellaneous land revenue ...	2,295	6,904	37,672	38,476	39,883	11,234	10,889	13,540	9,584
(4) Salt	885	1,085	2,255	1,885	2,045	1,735	1,785	1,825	1,920
(5) Stamps	4,861	6,093	7,949	10,838	13,962	15,597	13,183	13,041	14,684
(6) Excise	7,470	14,630	9,545	11,260	8,720	11,570	15,035	14,060	17,772
(7) Registration	...	...	156	433	310	340	260	280	610
(8) Interest on agricultural advances	...	...	...	6	1,613	81	216	154	249
(9) Ferries	950	2,810	4,162	4,824	4,100	5,820	6,139	6,135	5,012
Total ...	2,96,840	3,63,833	4,35,063	3,83,527*	5,11,477	5,36,896	5,72,472	5,90,624	5,77,622*

* The decrease was caused by scarcity.

History after the Annexation.

The Chindwin country was entered by British troops in 1886. There was a slight engagement at Salin-gyi at the very outset and subsequent brushes were frequent. During the early part of 1887 a battalion of Military Police arrived and Civil police were also enlisted, and for a short period the combined bodies were under the Commandant of the Military Police. The posts occupied by the Military Police were Baung-gya, Naung-gyi-aing, Kudaw, Lèmye, Thazi, Salin-gyi, and Kye-det. At this time the townships of Ayadaw and Kudaw, that is to say, the portion of the district bordering on Sagaing and Ye-u, were practically governed by Hla U and his lieutenants Tun Paing, Nga Wet Gyi, Pe Bu, Yan Gyi Aung, and Nga Paing. Encounters with dacoits were of almost daily occurrence, the most noticeable being at Ôkpo and Budalin. During the latter part of 1887 Hla U was a mere fugitive deserted by his followers, who at one time numbered over a thousand. In December 1887 he was killed by Pe Bu, one of his own lieutenants, near Wadama, in the Lower Chindwin district.

Pagyi, now the township of Salin-gyi, and Mintaingbin continued to be seriously disturbed until the early part of 1889. The chief rebels here were Nga Tôk Gyi of Pyaungbya, who had been a man of considerable influence in the King's time, Nga Sawbwa, Thamôn, Naung Saga, and Nga Pyo. In 1887 the Kani Wun was treacherously murdered under the following circumstances,—The Deputy Commissioner was willing to pardon Po Tôk, who was an intimate friend of the Kani *Wun*. The *wun* accordingly left Kani with a few followers and met Po Tôk at Mugyi. Po Tôk there gave a *pwè* in honour of the *wun* and it was arranged that he should go with the *wun* the following day to Alôn and there make his submission to the Deputy Commissioner. The *wun* was preparing to leave when a number of Po Tôk's men entered the house he was in and cut him down with their *dahs*. Troops were at once sent out from Alôn, and in the fight that followed Lieutenant Fryer of the 18th B.I. was wounded and about half a dozen sepoys killed and wounded. Po Tôk was again attacked at Sonda near Kyadet and is generally supposed to have been killed on this occasion, for nothing has since been heard of him.

The second rebellion in Pagyi began in October 1887 and was headed by a personage calling himself the Shwe-gyo-byu Prince, who for a long time was a vaccinator in Lower Burma. His real name was Maung Po Thet. Other Chiefs among the rebels were the Kanle Prince, Maung Tha Gyi, who for some time had rendered good service to Government and had been entrusted with a number of guns, Maung Saga, and Nga Pyo of Shit-ywa-gyaung. Shit-ywa-gyaung is in the north-west of Pagyi and is separated from Yaw by the Pôndaung range, the highest point of which is about three thousand feet above sea level. The dacoits occupied Chinbyit and were attacked there by Major Kennedy, Captain Beville, Assistant Commissioner, and Captain Welchman of the Hyderabad Contingent, with a few mounted men. Major Kennedy and Captain Beville were both killed. Lieutenant Plummer with seventy rifles came up a few minutes later. The Shwe-gyo-byu Prince and his lieutenants Bo Saga and Nga Pyo fled, but the Kanle Prince Maung Tha Gyi and forty of his followers were killed. This action was at once followed by special operations under Colonel Symons and these lasted up till March 1888 and resulted in the capture, conviction, and hanging of several important dacoit leaders, and Pagyi for a short time remained quiet.

About the same time Mr. Chill, Inspector of Police, while tracking dacoited cattle in the Kudaw township, along the bed of the Paukwe stream, with a few Military Police, was shot dead. In 1888 the country was still very disturbed. The Military Police post at Nyaung-gyi-aing was withdrawn and a post was established at Yetwet in the Budalin township and held by Military Police, while Lè-mye was taken over by the Civil Police. The 10th B.I. at Mintaingbin were relieved by the Military Police and a new post was built at Chinbyit and garrisoned by Military Police.

In 1888 also the civil police force was for the first time organized and police *thanas* established at Salin-gyi, Kudaw, Wadawma, Lèmye, and Thazi. Crime was fairly regularly reported, but the police statistics for 1888 are untrustworthy, all the officers of the force having been engaged in hunting dacoits with the military police.

In July 1888 there was a third rebillion in Pagyi, headed by the Shwe-gyo-byu Prince and his lieutenants *Bos* Saga, Nga Chein, and Nga Pyo. The only regulars then in the district were the 10th B.I., who were stationed at Alôn. Major Hingston marched with 100 rifles of his regiment to to Zeiktaung in Shit-ywa-gyaung, but the rains had set in and operations in the hilly country were so difficult that action was postponed until the end of the monsoon. In December 1888 the Nagabo Prince was arrested at Mônywa and on him were found a number of letters which showed that he was in regular communication with *Bo* Saga, through the Mèyin *pôngyi*, whose messenger was an *upazin* U Ni Maing. The Prince was tried and convicted of rebellion and was executed at Mintaingbin, and this put an end to what would probably have resulted in another rising in Pagyi. It had been arranged that the Nagabo Prince should organize a rebellion in Shit-ywa-gyaung, while *Bo* Saga did the same in Yaw.

The rebellion in Yaw actually took place and was very serious and widespread. On the 6th January 1889 Major Hingston with an hundred rifles of the 10th B.I. and Captain Hodges with an hundred men of the Lower Chindwin Military Police arrived at Gangaw, where they were joined by Major

Eyre, the Deputy Commissioner. The mere arrival of the troops put an end to the rebellion. The Shwe-gyo-byu Prince escaped to the Chin Hills and *Bos* Saga, Nga Chein, and Nga Pyo, returned to their old haunts in Seywa-gy-aung. Here special operations were commenced in April 1889 under Lieutenant Macnabb, Assistant Commissioner. *Bo* Saga's camp was rushed by the Mintaingbin *Myoôk* and *Bo* Saga and three of his followers were killed and fifteen guns taken. *Bo* Chein killed Nga Pyo and then surrendered with all his guns. In a very short time an hundred and fifty guns were given up and, with the exception of fifteen notorious dacoits, who were transported, a general pardon was issued. A Military Police post was established at Zeiktaung, and ever since then the western townships have been perfectly quiet, and the same may be said of the whole district. Every known dacoit with the exception of Tha Hmôn in Pagyi and Nga Pein in the old Kandaw township has been convicted or killed in action. In August 1889 the 10th B. I. were withdrawn from the district and Alôn was taken over by the Military Police. Since then violent crime has diminished so rapidly that the number of Military Police has been reduced from eight companies to five. Six military police posts have been altogether withdrawn, leaving Budalin and Ma-gyi-zauk in the Budalin, and Palè and Chinbyit in the Mintaingbin townships. There are Civil Police stations at Kudaw, Budalin, Ayadaw, and Mônywa in the Budalin subdivision, and at Kin, Kani, Mindaungbin, Palè, Salin-gyi, and Kyadet in the Palè subdivision. Besides these there are eight outposts in the district.

Pagodas. There are many locally celebrated pagodas in the district. The most notable of them are—

(1) The *Alaungdaw Kathapa*, situated on the watershed between the Patolôn and Yama streams in the Kani township. A large number of pilgrims from different parts of Burma visit it every year, generally in the month of February.

The following account of its history is given :—

> Maha Kathapa, the Buddhist monk who conducted the first synod held after the Buddha's death, under the patronage of King Azata-that at Yaza-gyo (Patna in India) in 543 B.C., came to Burma, where he died. He breathed his last on a bedstead made for him by the *nats* in a forest cave on a hill in the Kani township, whither he had come to worship at the shrine of a holy man. There was only one door to this cave and that was closed by *nats* with a rock, to prevent savages and heretics from desecrating the corpse and despoiling it of the precious offerings that had been placed near it. A *kyaung* was built over the cave and a reclining image in the likeness of the dead man placed on an ornamental bedstead inside.

(2) *The Shwe Kuni*, situated near Kyaukka village, in the Mônywa township. An annual festival is held in the month of *Kasôn* (May), and is attended by a large number of people. The pagoda contains an image of the Buddha believed to have been made by order of Thiri-dhamma-thawka, King of Patna, and sent to Burma.

During the reign of Thalun-mintara, who ascended the throne of Ava in 991 B.E. (1629 A.D.), a cowherd named Maung Su Aung was told by the

Thagya-min (king of the *nats* in the second stage of the *nat* countries) that there was an image of the Buddha, made by King Thiri-dhamma-thawka, lying in a certain place in the jungle. The cowherd told the people and went himself to the jungle with them to search for the image. They at last found it and reported the matter to Thalun-mintara, who took the image and enshrined it in the Shwekuni pagoda. Maung Su Aung was rewarded by the King for his information by a grant of all the lands in the Budaung and Kandaw circles.

(3) *The Shwegu*, situated at Alôn, 7 miles from Mônywa. It is said to have been built by King Singu in 1143 B.E. (1781 A.D.)

(4) *The Sutaung-pyi*, situated in the middle of Mônywa town. Its annual festival is held in October. In the reign of King Wuttabaung of Thare-kittara a pagoda was built on the site of the present one; later two others were erected near the former by Thiri-dhamma-thawka and Kyanyit *Min* respectively. When Alaung Si-thu ascended the throne of Pagan in 450 B.E., the three were united and made into a large hollow pagoda with openings on three sides, and this was named the Ku-pyu-paya. The present title of Sutaungpyi was given to it by Singu-min, grandson of Alaung-paya, who repaired and strengthened it. It was thrown down by a violent earthquake in 1200 B.E. (1838), but was again repaired and enlarged by public contributions. In 1251 B.E. it again fell to the ground, wrecking in its fall the pagodas and buildings to the east of it.

The pagoda has just been re-built by the leading *pôngyis* and *lugyis* of the town from monies collected by public subscriptions. Its height, including the *hti*, is 95 cubits or 142½ feet, and the total expenditure up to date has been Rs. 36,280. No princes were allowed in Burmese times to worship at this pagoda lest their prayers (which here were always granted) should lead them to aspire to the throne.

(5) *The Shwe-myindin* at Kyaukmyet village in the Salin-gyi township. It is said to have been built by King Thiri-dhamma-thawka and repaired and improved by King Mani Si-thu when he came in his barge up the Chindwin river.

(6) *The Shwezigôn* at Paungwa in the Salin-gyi township. It is believed to have been built by Min-gyi-swa Sawkè, King of Pagan, over relics of the Buddha in 729 B.E. (1367 A.D.). The legend says that the king came up the river in a barge accompanied by a large retinue to choose a spot on which to build a pagoda. When his barge approached Paungwa village, the top of the hill where the pagoda now stands struck him as being a suitable place and he at once ordered his attendants and army to commence the work.

The annual festival, the most important in the Lower Chindwin district, commences on the 8th waxing of *Wagaung* (August) and ends on the 8th waning of the same month; some five or six thousand people from Mandalay, Myingyan, Pakôkku, and other places attend it, and *pwès*, boxing competitions, and boat and pony races are held.

(7) *The Shinbin-yatkyi* at Kani. It was built by Mani Si-thu, King of Pagan.

(8) *The Kwandaung* situated at Maungdaung, a large village in the Budalin township. It is not known by whom the pagoda was built. An annual festival is held in December.

(9) *The Sinyan* built by King Mani Si-thu at Sinyan village, in the Budalin township. It is said to be so called because when it was being built it was surrounded by elephants. An annual festival is held in November.

(10) *The Wet-ye*, built by a chief Buddhist priest of the Wetye village in the Budalin township. The date of its erection is not known. The annual festival is held in October.

(11) *The Myatheindaw pagoda* at Ye-budalin, in the Budalin township. It was built by a prince and princess, who had fled from the kingdom of Pagan. They enshrined in the pagoda a finger-ring, set with an emerald valued at a lakh of rupees, and other sacred things. The festival of the pagoda is held in October.

(12) *The Shwemôkdaw* at Wunbo, in the Budalin township. It was built by King Mani Si-thu of Pagan. The annual festival is held in October.

(13) The *Sagaing Wun* at the village of Nyaunggan in the Budalin township. It was built by a *wun* of Sagaing. The date of its erection is not known.

(14) The *Pôndu* situated at Lèman in the Budalin township. There is no record as to its founder or the date of its building. The annual festival is held in December.

(15) The *Payagyi* near Payagyi village in the Thakuttanè circle of Budalin township. It is known by the *Rahans* as Maha Lawka Marazani and was built in 1208 B.E. (1846 A.D.) in King Mindôn's reign by U Nyeya, *Thathanabaing* of Mandalay. The height of the pagoda is 180 feet and the cost of erection was Rs. 26,000. These details are recorded on two alabaster stones within the pagoda precincts.

(16) The *Sithupan*, situated at the village of Salin-gyi in the Salin-gyi township. When Mani Sithu, King of Pagan, was making a progress through the Chindwin country one of his ear cylinders dropped to the ground here, and the Sithupan pagoda was built over the place where it fell. An annual festival is held in December.

(17) The *Shwezigôn* at Zenauk in the Salin-gyi township. It was built by King Thiri-dhamma-thawka and repaired and improved by King Mani Sithu. The annual festival is held in June.

(18) The *Swezawlu* at Myo-gyi in the Salingyi township. It is said to have been built by Shwe Sawlu Min, King of Pagan, who ascended the throne in 397 B.E.

(19) The *Shin-manan-daung*, situated at the village of Taya in the Salingyi township. When Pagan was a flourishing kingdom a woman of Taya village was made Queen by one of its kings. The royal bride came to Taya from Pagan, built a palace, and held court there, and it was there that the King died. His Queen built the Shinmanandaung pagoda to his memory.

(20) The *Shwezedi* at Mônthwin in the Mintaingbin township. It is said to have been built by the headman of the village during the reign of Namani-sithu, King of Pagan. The annual festival is held in May.

(21) The *Shwe-ku* at Kyenin in the Mintaingbin township. It is said to have been built by Mani-sithu, King of Pagan. It was enlarged and repaired by U Nyo, a *pôngyi*, in 1100 B.E (1738 A.D.)

(22) The *Shwe-myozu* at Kyadet in the Salin-gyi township. It was built by King Thiri-dhamma-thawka, and later repaired and enlarged by Wizaya, a *pôngyi* of the village. A festival is held annually in May.

(23) The *Payanè* near the village of Sinshin in the Mintaingbin township. It is said to have been built by the Queen of the King of Wethali (Assam). The festival is held annually in November.

(24) The *Sin-myayin*, at Palè in the Mintaingbin township. It was built by Maha-Pônnyamin in the year 110 B.E. and repaired and enlarged by public offerings later.

(25) The *Neikban-seik-u* at Mwedôn in the Mintaingbin township, was built by *Pôngyi* U Einda of Nyaunggôn village in 1207 B.E. The annual festival is held in February.

Powun-daung, a hill some three miles east of Lenauk village in the Salin-gyi township, is noted for its numerous cave temples carved out of the sandstone rock. There are said to be four hundred and forty-four thousand four hundred and forty-four images of Buddha of all sizes in them. Pyumin and Pyôn-min, princes of the Pagan dynasty, commenced them, and the following legend attaches to them and the hill.

The legend of the Powan-daung hill.

Many years ago a rich man lived in Ngamya village in the Yeza-gyo country. He had a son named Maung Po Lun and a daughter Mah Hnin Cho, and at his death left them vast riches. The brother and sister lived together happily for many years in the same house; but one day a great storm sprang up suddenly, levelled their house to the ground, and they were both killed. As they had, during their lifetime, loved exceedingly the wealth they had inherited, so they were transformed after death into *nats* to guard it. So at first they removed all the treasure from the house at Ngamya to a hill near Salingyi and hid it there, intending it to be used only in building a *kyaung* for Arimitteya, the future Buddha. But after a while it was agreed that the treasure should be divided between them, and that each should guard his own share. The sister claimed as hers the *letpwe-pyit-si* given to her by her parents when her ears were bored in her last existence, besides half of the rest (hence the hill on which they lived was called Letpwedaung, in time corrupted to Letpadaung; "Letpwedaung" means to ask for a gift; the hill stands on the right bank of the Chindwin opposite Mônywa, two miles from the river).

Mah Hnin Cho removed her share of the treasure to Powundaung hill to the west of Letpadaung and hid it there, and the hill was known as Mah Hnin Cho's hill. At that time the goddess Thuseitta, one of the daughters of the Thakya Min (the king of *nats* in the second stage of the celestial worlds), had died, as the accumulation of her past good deeds was exhausted, and had entered the bud of the flower of a *saga* tree which was growing on Mah Hnin Cho's hill, to be re-incarnated as a beautiful girl of sixteen, and her father the Thakya Min, had sent a magic staff to a hermit named Thazata, who lived on her hill, asking him to protect the flower bud from all dangers until Thuseitta was born. One of the hermit's disciples was a *zaw-yi*, or magician, and he was given the staff and told to guard the bud, but as he had to gather fruits in the daytime for the hermit's food, he could not always be on the watch, so he turned a large rock into a bull and made the bull the guardian of the bud whilst he was absent.

At Kawthandi at the same time King Thurabhala was reigning, and his table was supplied with game by a hunter named Lodabaka. One day the hunter reached Mah Hnin Cho's hill, in pursiut of a deer, and saw the large flower bud in which goddess Thuseitta was lying, and thought that, if he were to present it to the King, he would be well rewarded, for it was large and beautiful and seemed to contain a *thandethu* (semi-goddess) who would doubtless be very lovely, and would make an excellent Queen for his lord the King; but, when he tried to pluck the bud, he was pursued by the guardian bull and had to run for his life. When he reached home he went to the palace and told his adventure to the King, who thanked him and marched to the hill at the head of a large army, meaning to take the flower bud by force; but when his army approached the *saga* tree it was driven back by the *zawgyi* and the guardian bull. The King then sent orders to his princes Thureinda and Magashein to come to him with a large army at once. Thureinda ruled over the city of Ôkzeni, and Magashein over the city of Alakatpa (Amyin and Ywa-bu-gyi in the Sagaing district). They soon joined the King and ordered their troops to surround Mah Hnin Cho's hill; hence it was called "Bo-waingdaung" (Powundaung hill). But their attempt to take the flower bud still met with failure, for the *zawgyi* and the bull proved too powerful for them, and the King was obliged to retire with all his followers.

In the meanwhile the hermit told the *zawgyi* that the maiden Thuseitta would be born from the bud before long, but that she was not to be wedded to the King of Kaw-thandi as he was not virtuous; the *zawgyi* asked what was to be done, and he was told to go to Pyumin, King of Pagan, and ask him to come and take away Thuseitta and make her his Queen as soon as possible. The *zawgyi* did so, and the King of Pagan, well pleased at the message, at once ordered his younger brother, the Crown Prince Pyônmin, to assemble a large army, and at its head they proceeded to Powundaung hill. All the villages that the King passed through he named afresh after the incidents of the march. At Sakantauk he *encamped*. At Kandan, where water was scarce, he built a *well*. At Yemaing his thirst was quenched by a cup of *refreshing water*. At Panywa the villagers brought him *flowers*. At *Pantu* (Padu) more *flowers of great beauty* were presented to him; at Paik-than-layet he asked for his dagger, which the Crown Prince was *holding in his arms*; at *Mataungda* where water was plentiful, he told his followers that there was no more *need to long for it*; at *Minzu*, two miles from Powundaung hill, he *gathered* his followers together.

In the meanwhile Thuseitta had been released from the flower bud in the form, as became a *nat*-maiden, of a very lovely girl. She was taken care of by the hermit, who named her Sagamè, "daughter of the Champak blossom."

Pyumin soon came to Powundaung hill and in respectful terms asked the hermit to give him Sagamè in marriage; the hermit gladly agreed to the request of so famous a king, and Pyumin took away his bride to Minzu, whence he started for Pagan in the dead of night. At daybreak he arrived at a certain village and asked his younger brother to guess the distance they had travelled; so from that time the village was known as Salin, the guess at dawn.

But the news that Sagamè had been taken away by Pyumin reached Thurabhala, the King of Kawthandi, and made him very angry; and he pursued the King of Pagan to take Sagamè back by force of arms.

When Pyumin reached Kantha village he was told that the King of Kawthandi had come to attack him, so he sent back a body of cavalry to find out where the enemy's camp was and how many men it contained. They returned and reported that the enemy had come in great numbers. Thereupon Pyumin drew up his army. A great battle was fought and King Thurubhala utterly defeated. Prince Thureinda and Prince Magashein were captured and Thurubhala himself hardly escaped. Pyumin then said that, as he has gained the victory over his enemies through good fortune, he would name the village where the fight took place "Kantha," and the two captured princes were executed by order of Pyumin on a high ridge to the north of the village. Pyumin then left Kantha and continued his journey and, when he arrived at a village known at that time as Yagôn, asked for some women of the village to attend upon Sagamè. There was a woman called Mah Ban in the village with a daughter Mah U. Both mother and daughter came forward and begged to be made attendants to the Queen, and this pleased the King so much that he assigned the revenues of all the country that formerly belonged to Thurubhala of Kawthandi to Mah Ban. She built granaries at Yagôn and the people had to bring in their tithes to her there. From Yagôn the King marched to Le-ywa and gave all the revenues of that place in like manner to Mah U, and from Le-ywa to Pagan by river, where he lived happily with Sagamè for many years in the palace.

All this time the King of Kawthandi, though he had never seen Sagamè, was yet deeply in love with her, and cherished hopes of one day taking her from Pyumin. So he went to the Powundaung hill and sent for a witch named Mi Ko, and told her that Sagamè, whom he had wished to marry when she was released from the Saga flower, had been stolen from him by Pyumin, King of Pagan, and that his hopes to recover her from the King by force of arms had been disappointed; but that he could not be happy without her and so she must bring Sagamè back to him by witchcraft. The witch gave the King a promise and at once went to Pagan, and there entered into the service of the Queen and practised sorcery upon her until she became mad, and so charmed her away to Powundaung; but when they reached the hill, the goddess Mah Hnin Cho saw Sagamè under the influence of the witch and felt great pity for her and yearned to live with her. So she freed Sagamè from human form and she became a goddess again.

When Pyumin saw that his queen had disappeared from the palace he thought that she must have returned to Powundaung, and started in search of her accompanied by his mother and the Crown Prince and a great retinue. But when he reached the hill he found only the dead body of Sagamè and there lamented over it for many days in deep sorrow. But in the midst of his lamentation Sagamè, now a goddess once more, appeared to him and told him all that had happened to her. So he caused her body to be burnt and made a temple in the hillside for her to have pleasure in. There too he carved many images of Buddha out of the sandstone of the hill side and in the caves he buried all the treasure of Mah Hnin Cho, which filled 500 carts, that it might be obtainable when a *kyaung* should be built for the future

Buddha Arimitteya, and offered to his departed queen an equal share of all the merit that he might gain by good deeds until his death. From that time Sagamè has always been known as Powun-shinma, 'the lady goddess of the Powun hill,' and her temples are still to be seen there.

The five images that Pyumin and Pyonmin made were called (1) Sudaungpyi, (2) Taungdaingpyi, (3) Tindinpyi, (4) Thettawya, and (5) Thettawshe. Pyumin's retinue at the same time carved other images of all sizes in the hillside, as works of merit, to the number in all of 444,444. But when Pyumin had completed the images of the Buddha he said that he could never return to Pagan, but would found a new city at Halingyi; and this he named Hantha Nagara, and there he reigned for the rest of his life.

Local customs.

The worship of *nats* is universal, and shows itself in many peculiar customs. In times of drought they are propitiated by a "tug of war," in which one village turns out *en masse* to pull against its neighbours; the victorious side will in any case get the better crops, and, if shortly after the contest rain does happen to fall, the efficacy of the appeal is placed beyond question. Music and *pwès* usually accompany the performance of this religious duty. Or the villages may adopt an alternative method—a bamboo basket, the upper part of which is painted to represent a woman's face, is swathed in a woman's jacket and *tamein*, and this is carried on a man's shoulders round the village, whilst youths and maidens follow dancing and singing.

In time of cattle-disease the special *nat* (he is called the Aung Naing *nat*) to whose malice the calamity is due is propitiated in a somewhat similar manner. The diseased animal is tied to a pole. The owner places a betel-box and pipe in a bag, hangs the bag from a forked bamboo, and carries the bamboo on his shoulder while he dances round the pole. Possibly such a procedure may inspirit the patient to renewed health even if it does not gain the favour of the *nat* to whom it is a tribute.

The Bodaw-gyi *nat pwè* is held each year in the month of March at Alôn, and is attended by a great many people. A wooden *zayat*, about thirty-six feet long and eighteen feet wide, has been built over the spot that is held sacred as the haunt of the *nat*, and round it numbers of temporary stalls are put together. The guardian of the *nat* temple must be a woman and the appointment descends from mother to daughter.

Pious *nat* worshippers enter the *zayat* and drink a cup full of sacred water given them by the priestess, and every sort of calamity will befall the froward person who refuses to take it from her hand. On the night of the ninth waning of *Tabaung* (March) all the devout meet in front of the *nat* temple and a bonfire is made. They then tie a red cloth (the material is of no consequence, but the colour all important) round their heads and dance in a ring round the fire till midnight.

LOWSOW.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had eighty houses: the name of the resident Chief was Kwabik. It lies two miles west of Dihai and is reached *viâ* Kwangli and Dihai. It is a Shunkla village tributary to Falam. There is plenty of water in a stream about 800 yards below village.

LŪK HKAI.—A village in the Ho Ya circle of the Northern Shan State of South Hsen Wi, a short distance north of the *htamông's* village of Ho Ya.

There were twelve houses in March 1892 and a population of 60. Four of the houses were occupied by five families of Humai Palaungs and the remainder by Shans, and they exactly halved the number of inhabitants between them. All were engaged in hill-rice cultivation. There was also a *pôngyi kyaung*, with four robed inmates.

LŪK HKAI.—A village in the Möng Yai circle of South Hsen Wi Northern Shan State, situated on the rising ground to the south-west of the capital. It contained in March 1892 twenty-two houses with a population of 101. The village is now beginning to recover from its devastation in August 1887 by men from Hsi Paw (Thibaw). Wet paddy cultivation is the chief industry.

LŪK KŪT.—A village in the *Kawn Kang* or Centre Riding of the Shan State of Mang Lön West, situated on the knoll over the Nam Mang, about three miles to the north-east of Man Pēng, the chief town of the State. There were thirteen houses inhabited in April 1892, but there were a number of others still standing which, it was said, had been evacuated earlier in the year, the people having returned to South Hsen Wi, of which they were former inhabitants. The population was 88. The people cultivated rice-lands in the valley of the Nam Mang, as well as a good deal of hill-rice and sugarcane. The village is one of those attached to the capital and paid no tribute in money, rendering personal service and paying grain instead. It is at a height of 3,300 feet.

LŪK MAU HKANG.—A village in the Möng Tön circle of the Northern Shan State of South Hsen Wi. It had only been established in 1892, and in March of that year contained six houses with a population of 34. No preparations had then been made for irrigating land, but some fields had been cleared for the growing of hill-rice.

LULKWA.—A village of Chins of the Yahow tribe in the Central Chin Hills; it had in 1894 fifty houses; the name of the resident Chief was Tanka. It lies between Kwashun and Ralang and close to Lyendu, and can be reached *viâ* Shunkla and Yatlier. It is a Yahow village subordinate to Vannul, and pays tribute to Falam.

LUMBUM.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had twenty-five houses, and the name of the resident Chief was Bwelwe. It lies four miles west of Shimyal and six from Parrtè (not the Yahow village of the same name) and is reached *viâ* Parrtè and Shimyal. It is a Shunkla village, related to Parrtè, and tributary to Falam. Water is very scarce.

LUMIAING (LAMANG).—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° 7′ north latitude and 97° 50′ east longitude. In 1892 it contained twenty houses with a population of 54. The headman of the village has nine others subordinate to him. The inhabitants are of the Lepai tribe and Szi or Assi sub-tribe. There are no cattle in the village.

LUMIN or TARKAL.—A village of Chins of the Sôkte tribe in the Northern Chin Hills. In 1894 it had twelve houses: the name of the resident Chief was Pemkup. It lies one mile south-west of Vokla. The inhabitants pay tribute to Falam, Molbem, Sagyilain, and Dābon, and they are of the same family as the latter village. They trade freely with the

plains. Water-supply in the village is good and is drawn from the Lien-luti, just below the village.

LUMTANG.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had three houses: the name of the resident Chief was Endo. It lies north-east of Tiddim and is reached by a road eleven miles north and somewhat east through Twelmu to Numnai; thence east, crossing the Tang range. The village has been disarmed; it is under Howchinkup. Water is supplied from holes; there are no streams. The people are Yos.

LUMTE or LUNGTE.—A village of Chins of the Tashôn tribe in the Northern Chin Hills. In 1894 it had forty houses; the name of the resident Chief was Kwatim. It lies four miles north-east of Vanyim, and is reached *viâ* Hmunli and Vanyim. It is a Torr village, related to Torryan (Tawyan) village, and tributary to Falam. Plenty of water is obtained in a small stream or spring near the village.

LUMZAN or KAKPI.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. In 1894 it had three houses: the name of the resident Chief was Tanglyin. It lies north of Tiddim, and is reached by a route from Tiddim *viâ* Twelmu and Numnai. The people are Yos under Howchinkup. The village has been disarmed. Water is brought into the village by leads from a stream above it.

LUN-DAUNG.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 820 and the *thathameda* amounted to Rs. 912. No land revenue was collected in the circle.

LUN-DAUNG.—A circle in the Madaya township and subdivision of Mandalay district, on the bank of the Shweta *chaung*, midway between Madaya and Mandalay, including three villages.

LUN-DAUNG.—A village in the circle of the same name in the Madaya township and subdivision of Mandalay district, south of Theingôn. It has 294 houses, and its population amounted in 1887 to 1,176 approximately. The villagers are cultivators.

LUNG KIANG.—Lung Kiang is the Chinese name for the Shweli (*see* under Shweli).

LUNGNO.—A village of Yotun Chins in the Southern Chin Hills. In 1894 it had two hundred houses: Kwatin, Yalut, Rakon (son of Kwa Tin were its resident Chiefs. It lies eighteen and a half miles south of Lotaw, and can be reached from Shurkwa after crossing a stream; also from Tilin *viâ* Sinsit. The village is not stockaded and has good camping-ground below, with plenty of water. Yalut is now the most important Chief. The village was partially disarmed in 1895.

LUNGPO.—A village of Chins of the Yokwa tribe in the Southern Chin Hills. The village lies eight miles south of Rawvan and can be reached from Yokwa, fifteen miles. Permission to build this village was given in 1892. It is not yet (1894) completed. The village is now under the protection of Seopwa.

LUNG SANG KHA.—The Nam Wan river is called Lung Sang Kha in the upper part of its course (*see* under Nam Wan).

LUNHAW.—A village of Lai Chins in the Southern Chin Hills. In 1894 it had twenty houses: Kasum was its resident Chief. It lies fourteen

miles south of Thetta. The Lunhaw road leaves at three miles from Thetta, descends to Rivar, and runs up steeply to the village. It is not stockaded and has a bamboo lead water-supply, with camping-ground. It is under the influence of both Yokwa and Thetta. Rasum is cousin to Randum, Chief of Thetta. The village was partially disarmed in 1895.

LUNHKAW.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had thirty-five houses: the name of the resident Chief was Hlwin Sè. It lies four miles north of Kholai and is reached *viâ* Lomban and Kholai. It is a Shunkla village related to Lomban and tributary to Falam. There is plenty of water in a stream a mile below the village, but none near it.

LUN-KAUNG..—A circle in the Pyintha township, Maymyo subdivision of Mandalay district. Lunkaung is the only village in the circle and is situated six miles south-west of Pyintha with a population of 168 according to the census of 1891. The *thathameda* paid by the village for 1896 was Rs. 200. The villagers are ground-nut cultivators.

LUN-KAUNG.—An Indaw-gyi lake village in the Mogaung subdivision of Myitkyina district about a quarter mile north of Taung Baw, situated on a small hillock. It has six houses. The village was formerly a large one.

LUN-KYIN.—A village of Yotun Chins in the Southern Chin Hills. In 1894 it had fifty houses: Arrman was its resident Chief. It lies on the west bank of the Boinu, 1,500 feet above the river, opposite Aika, and can be reached from Aika, three miles. The village has a stockaded gateway and is fenced. There is good water-supply with camping-ground to the north-west. Lunkyin was partially disarmed in 1895.

LUNSUM.—A village of Chins of the Haka tribe in the Southern Chin Hills. In 1894 it had fifteen houses: Kwahnin was its resident Chief. It lies near Lonzert and can be reached from Haka *viâ* Lonzert. The village is under the influence of Vanlein of Haka and gives presents to the Klangklang Chiefs.

LUNSWE or LUNZOI.—A village of Chins of the Hake triba in the Southern Chin Hills. In 1894 it had fifty houses: Yatsi was its resident Chief. It lies four miles west of the road to Naring *viâ* Hripi, and can be reached *via* Kabon, six miles. The village pays tribute to both Shwehlyen and Lyenmo of Haka. The people are called Yos by the Hakas.

LUNTA.—A village of Shintang Chins in the Southern Chin Hills. In 1894 it had seventy houses: Kotwin and Mang Nyai were its resident chiefs. It lies fourteen miles north-west of Tonwa, and can be reached by the Tonwa road fourteen miles, as well as from Gangaw. The village is only stockaded at the gateways. There is bad water-supply in the village, with a camping-ground below. Lunta is under the influence of Tonwa and formerly paid blackmail to Shurkwa and Yokwa.

LUSU.—A Kachin village in Tract No. 8, Bhamo district. In 1892 it contained sixteen houses with a population of 67. The headman of the village has no other subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own four bullocks and ten buffaloes.

LUSU.—A Kachin village in Tract No. 8, Bhamo district. In 1892 it contained fourteen houses with a population of 65. The headman has no

others subordinate to him. The inhabitants are of the Lahtawng tribe, and own four bullocks and eight buffaloes.

LUTLAKA.—A Kachin village in Tract No. 39, Myitkyina district, situated in 26° 21′ north latitude and 97° 41′ east longitude. In 1892 it contained fourteen houses; its population was not known. The inhabitants are of the Nkhum tribe. The headman of the village has no others subordinate to him.

LWE-E.—*See* Loi Ai.

LWELAW.—A Kachin village in Tract No. 26, Myitkyina district, situated in 25° 15′ north latitude and 96° 51′ east longitude. In 1892 it contained twenty-four houses with a population of 224. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese.

LWELET or LOILAK.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 41′ north latitude and 97° 12′ east longitude. In 1892 it contained nineteen houses with a population of 55. The headman has no other villages subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own two bullocks.

LWELÔN.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 20′ north latitude and 24° 49′ east longitude. In 1892 it contained thirty houses. The population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own no cattle.

LWE-LÔN.—*See* under Loi Lông.

LWEMAW or LOIMAW or HLWEMAW.—A Kachin village in Tract No. 31, Myitkyina district, situated in 24° 38′ north latitude and 96° 22′ east longitude. In 1892 it contained sixteen houses, with a population of 78. The headman of the village has four others subordinate to him. The inhabitants are of the Lahtawng tribe, and own seven bullocks. A little teak wood is grown near the village.

LWE-MUN.—An Indaw-gyi lake village in the Mogaung subdivision of Myitkyina district. The village is well situated on high ground with large trees, and has eighteen houses. A shelf of high ground, running along for some distance, affords plenty of room for expansion.

LWE PAN OR LOIPANG.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 36′ north latitute and 97° 9′ east longitude. In 1892 it contained eighteen houses, with a population of 63. The inhabitants are of the Lepai tribe and Lahkum sub-tribe. The headman of the village has one other subordinate to him. There are two bullocks and two buffaloes in the village. Water is scarce.

LWE PAW.—A village on the Nanten *chaung* in the Mogaung subdivision of Myitkyina district. It has thirteen houses and fifteen buffaloes.

LWESAING or LOISANG.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 38′ north latitude and 97° 11′ east longitude. In 1892 it contained forty houses, with a population of 133. The headman has no other villages subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own three bullocks and five buffaloes. Water can be had from a small stream.

LWESAW.—A village in the Waingmaw circle of Myitkyina district. It contained in 1890 eighty Chinese-Shan houses and two houses Kachins of the Sadan tribe. The estimated population was 332.

LWESUN or LWESAN.—A Kachin village in Tract No. 26, Myitkina district, situated in 25° 15′ north latitude and 96° 58′ east longitude. In 1892 it contained forty-seven houses, with a population of 199. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese.

LWE-TI.—A circle in the east of Hsi Hkip, a dependency of Yawng Hwe State, Southern Shan States. In 1897 it contained nine hamlets, with ninety-four houses and a population of 438. Sixty-three houses were assessed and paid Rs. 400 *thathameda*.

LWE WEIN.—A small circle containing five Kachin villages in the Kodaung township of Ruby Mines district. It is situated on the right bank of the Shweli river between the Tônhôn *Duwa's* circle and the Humai circle. It is in charge of a *pawmaing*.

LWE-YA.—A large and wealthy Kachin village in the Gammaw circle, Kodaung township of Ruby Mines district. It is situated on a ridge about thirty miles north-east of Möng Mit. In the valley there are paddy-fields of some extent and a considerable trade is carried on in tea.

LWEYING.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 19′ north latitude and 97° 36′ east longitude. In 1892 it contained fourteen houses, with a population of 41. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe. There are no cattle in the village.

LWIN-GYE.—A revenue circle in the Sa-le township, Pagan subdivision, Myingyan district. In 1895-96 the population was 55 and the *thathameda* amounted to Rs. 100. No land revenue was collected in the circle.

LA-WIN-THA.—A village in the Tan-gyaung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 44, according to the census of 1891. The *thathameda* amounted to Rs. 100 for 1897-98.

LYENDU.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had eighty houses: Mantin-it was its resident Chief. It lies on top of a spur with the hills behind running west to east to Klairon stream, and can be reached *via* Shunkla, Yatlier, Tlao, and Ralang, twenty miles. It is a Yahow village and pays tribute to Falam, but is subordinate to Vannul. There is good camping-ground, but water is scarce and bad.

LYENHAI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had thirty-seven houses: the name of the resident Chief was Naw Môn. It lies in a valley on the hills north of the Pow river and south-south-east of Minkin, and is reached *via* Minkin and Thik Wel, distant twenty miles. It is a Kweshin village and pays tribute to both Falam and Haka. The village is not fenced and lies in a hollow. There is good camping-ground, with a small stream of water, to the north of the village.

LYENHNGA.—A village of Chins of the Whenoh tribe in the Central Chin Hills. In 1894 it had twenty houses: the name of the resident Chief was Lankap. It lies on a promontory south of Sortè, six miles west of

Tizert and eighteen miles from Kaptyal, and can be reached *via* Sortè. It pays tribute to Falam. The village is strongly situated. Water is good and plentiful in a stream on the east of the village.

LYENHRI.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had one hundred houses: the name of the resident Chief was Sang Kup. It lies four miles south of Songkwa, and is reached *viâ* Hmunli and Songkwa. It is a Shunkla village, tributary to Falam. Very little water can be had at or near the village.

LYENTE.—A village of Chins of the Tashôn tribe in the Central Chin Hills. In 1894 it had two hundred houses: the name of the resident Chief was Kyimon. It lies in a ravine running east and west into another running north and south and down to the Manipur river and to the south of the latter, and is reached (1) *viâ* Saungte and Nganyawl, seventeen miles, (2) *viâ* Laiyo and Nganyawl, twenty miles. It is a Shunkla village subordinate to Falam, but pays no tribute. There is good camping-ground on a fair-sized stream about half to one mile south-south-east of the village.

MA-A-WE.—A village in the Ma-a-we circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 104, according to the census of 1891, and a revenue of Rs. 220 in 1897.

MA-BEIN.—A village in the Mo-hlaing township of Ruby Mines district, situated on the Shweli river at the mouth of the Nampaw stream. It is the headquarters of Messrs. Darwood and Company's operations of extracting teak timber from the area drained by the Nampaw and Nampan *chaungs*. A good deal of petty trade is carried on in the village.

MA-DAING-BIN.—A village in the Ye-u township and subdivision of Shwebo district, on the Mu river, ten miles north of Ye-u town. It has a population of 265 and there are 378 acres under cultivation. The principal crops are paddy, til-seed, and *pènauk*. The *thathameda* revenue in 1896-97 was Rs. 609.

MA-DAING-GYIN.—A revenue circle and village in the Budalin township of Lower Chindwin district, with three hundred and sixteen inhabitants. It is situated on the northern boundary of the township. The principal product is paddy. *Thathameda*, which is the only item of revenue in the circle, amounted to Rs. 720 for 1896-97.

MA-DAING-GYIN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with attached lands to the extent of 22½ square miles. The population in 1891 was 203 and the cultivated area was 59 acres. Paddy, *thitsi*, and jaggery are the chief produce. The village is 18 miles from Ye-u and the revenue derived from the *thathameda* tax was, in 1896-97, Rs. 400. The village is under the Thugyi of Yeshin.

MADANG or 'MTANG.—A Kachin village in Tract No. 31, Myitkyina dirtrict, situated in 25° 1′ north latitude and 96° 20′ east longitude. In 1892 it contained twelve houses with a population of 35. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe. There are no cattle in the village. Teak of good quality is obtainable here.

MA-DAW.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including five villages. The revenue paid by the circle in 1897 amounted to Rs. 1,010.

MADAYA.—A subdivision of the Mandalay district, lying to the north of the capital, with an approximate area of about one thousand square miles. It is bounded on the north by the Ruby Mines district; on the east by the Shan States of Möng Lōng and Hsum Hsai and by the Maymyo subdivision; on the south by the Mandalay subdivision; and on the west by the Irrawaddy river. These boundaries are practically the same as in Burmese times.

Boundaries.

The northern portion of the subdivision is hilly and undulating from Singu upwards. The southern and western frontiers are flat. Some parts of the subdivision are marshy and consequently very unhealthy at certain seasons of the year. As a whole, the subdivision is well watered, but parts to the east under the Shan Hills are dry and burnt up.

Natural features.

The Bodawtaung and the Ngwe O-baw are the only hills worth special mention in the subdivision. The range of the Shan hills to the east overshadows everything in the plain.

Rubies and spinels are found in the Sa-gyin hills and in the Ngwe O-baw. Very fine alabaster is also obtained in the Sa-gyin-taung, as also graphite. Copperas, or sulphate of iron, is found in Ye-gyi, and lead in Ônlut; but nothing is worked, except the alabaster and ruby mines in Sa-gyin-taung. A little cutch-boiling is carried on to the north of Singu, but otherwise there is no forest produce of any kind.

Geology.

The average rainfall is from twenty-five to thirty inches and the subdivision as a whole is healthy, though Madaya bears a very bad reputation for fever, due to the broad belt of gardens which surrounds it and possibly to the Shwe-ta *chaung*, which runs through the centre of the town and irrigates the country to the west.

Climate.

The subdivision was kept in a state of perpetual disturbance by the dacoit-leader Bo Zeya until about the middle of 1887, when his gang was finally broken up. Bo Zeya fought at first nominally for the Myin Saing Prince, but after the death of the *Mintha* at Ywa-ngan, he carried on raids for his own hand, with a band of mixed Shans and Burmans estimated at times to be more than a thousand strong. In October 1886 he made a determined attack on Madaya town, but was beaten off by the *Myowun* Maung Ka. In December of the same year, however, the *Myowun* was less fortunate, though he held out for a whole day. The town was burnt to the ground, as well as the neighbouring villages of Uyindaw and Thayettan. Bo Zeya afterwards gave a good deal of trouble and showed fight at Zibyubin, east of Madaya, but when his camp was broken up he made his way through Taungbaing to Chinese territory, where he still remains. Bo To was another dacoit-leader who did much mischief in the western parts of the subdivision, but he was never so formidable as Bo Zeya and is supposed to have died of privation on the Sagaing side of the river.

History.

The subdivision is chiefly agricultural, about three-fifths of the population being employed in cultivation, the other two-fifths being made up of fishermen, wood and bamboo cutters, coolies, and petty traders. There is a very considerable excess of cultivable land

Industries.

over land which is actually under cultivation, and many of the old irrigation works of the Burmese are still in a state of disrepair. In years of ordinary rainfall, the subdivision produces enough rice to support itself, but when the rain is scanty grain has to be imported.

The old Royal gardens in and about Madaya are very profitable to their owners. The country for miles around is supplied with fruit from them, and much is exported to Mandalay. The chief fruits are mangoes, plantains, lemons, limes, pine-apples, cocoa, and betel-nuts. The taxes on garden lands varied from thirty to fifty rupees the *pè* in Burmese times.

Two crops of paddy are generally raised from the land in the year—the *mayin* or dry-weather crop and the *kaukkyi* or wet-weather crop; but in some parts as many as three crops are harvested. Besides rice, millets of different descriptions are grown.

The Singu fisheries are very valuable and afford employment to many hundreds of persons. Fish are caught both from the Irrawaddy and its back-waters and also from the various lakes or lagoons, which are formed by the overflow of the Irrawaddy once or twice in the year in the neighbourhood of Singu. The chief lakes or lagoons are the Ati-gaya Kan near Wayindôk; the Min Kan near Taung-byôu; the Maung-ma Kan near Nyaung-wun village; and the Yenatha Kan near the village of the same name.

The fish caught are exported to Madaya, Mandalay, and to various parts of the Shwebo district. *Ngapi* is also manufactured and exported to the Shan States of Hsum Hsai and Möng Lōng, and to Twin-ngè and other places in the Ruby Mines district.

Sculpture in a small way is carried on in and about the Sa-gyintaung, which abounds in alabaster of a very fine kind. Images and other religious articles are the chief things hewn, and are sent to all parts of Mandalay district.

Communications.

There are good cart-tracks and fair-weather roads throughout the plains of the subdivision and good bridle-paths in the hill tracts. There is a direct road from Mandalay to Madaya along the Shweta *chaung* canal bund (sixteen miles) and another along the Nanda lake bund from Mandalay to Zagabin, from which place a trunk road has been made to Yenatha, Pinlein, Shwe-pyi, and Singu.

Caravan routes exist from Singu to Mogôk, from Thein-ni to Singu *viâ* the Wa-hpya-daung, and to the Thibaw, Mainglôn, and Thônzè States *viâ* the Manzidaing, Ônlut, and Ônmin roads to Madaya.

Boat communication is possible all along the river frontage of the subdivision and also by the Shweta *chaung* and Madaya river. During the rains the lowlands for several miles inland are flooded and direct communication by boat is carried on from village to village.

The boat traffic on the Shweta *chaung* is considerable. The canal is the chief highway for passengers and cargo between Mandalay and Madaya. Boat-loads of fruit go into the capital during the season and large rafts of timber and bamboos take the same route. The canal is, however, fast silting up and seems likely to become as useless for this reason as the Shwelaung *myaung* and the Dinga *chaung*, dug in the reign of King Mindôn thirty years ago. The Shwelaung *myaung* is seventeen miles long

and, besides irrigating the fields, is used to supply water for the Nanda lake in Mandalay. It was dug by the royal troops assisted by villagers, and took two years to finish.

Population.

According to the census of 1891 the population of the subdivision is about 97,000. There has been a slight increase in numbers since the Annexation, but not a very great one. The great bulk of the population is Burmese, but there are a few Shans and Shan-Burmese in the villages east of the Madaya and Singu townships.

Pagodas.

The chief pagodas in the subdivision are the Thitsaya pagoda in Myagôn, the Shwemôktaw in Singu, the Shwema-le in Male-gyi, and the Sudaungbyi pagoda in Taung-byôn. The images of the Nat-nyi-naung at Taung-byôn are the scene of great gatherings of people from all parts of the surrounding country. Thousands flock to the shrine and present offerings, which are afterwards sold for the benefit of the building and the maintenance of the *nat* images. A fair is held for eight days, during four of which dramatic performances, sports, and boxing matches are carried on with great vigour. This usually occurs twice in the year, in March and August, but the latter feast is the more important and is held to commemorate the erection of the Sudaungbyi pagoda, as well as more particularly to honour the twin *nats*. The images of these spirits are of metal, gilt and placed in a building called the *Nat-nan* or Spirits' Palace. The story of these spirits as told by Mr. Gibson, Extra Assistant Commissioner, is as follows: "About a thousand years ago in the time of "the Thatôn King a certain monk went one day to bathe in the river. "While he was in the river he saw a *byat*, or wooden tray, floating to-"wards him, on which were seated two little boys, evidently of Indian de-"scent. He took them to his monastery and brought them up, giving "them the names of Byat Twe and Byat Ta. He taught "them all he knew and occasionally took them out on "excursions which he made into the forest. On one of "these journeys they came across the body of a *weiksa*, or wizard, tattooed "with charms which rendered him invisible at will. The monk directed "the boys to carry the body home, intending to roast and eat it, so that "he might also acquire supernatural powers. When, however, he got to "the *kyaung*, he found that the boys had already eaten the dead *weiksa* "and had become *luzungaungs*, skilled in the black art. In revenge the "*pôngyi* reported this to the Thatôn King, who sent men to catch the two "brothers. The elder was caught and put to death, but the younger, Byat "Ta, escaped and made his way to Pagan, where he took service under the "King Nawra-hta Minzaw. His duties were to gather flowers for the "palace, and he was given the title of Pandawset. In search for flowers he "used to go to Pôppa hill, a distance of a week's journey for an ordinary "man, but which he was able to accomplish in a single day, owing to his "magic powers. Here, on the hill, he met a giantess who lived disguised as "a young and handsome woman. He fell in love with her and became by "her the father of twins. The days the infants were born he arrived late at "the palace, and the King, who was beginning to be anxious to rid himself "of a man of such extraordinary powers, ordered Byat Ta out to execution. "Just before he was put to death Byat Ta told the King of the birth of the

The Taung-byôn festival.

The story of the twin *nats*.

"children and begged that he would adopt them, because they too, like "their father, would be *luzungaungs*. The mother, who knew what had "happened, put the twins in two *pyins*, or jars, and launched them on the "river. They were carried by the current down to Pagan, where the King "found them and took charge of them. He gave them the names of Shwe-"pyin-gyi and Shwe-pyin-ngè. As the boys grew up they became great "favourites in the palace and proved to have inherited their father's super-"natural powers.

"In the third century of the Burmese era King Nawra-hta Minzaw went to "China with a large force to ask the tooth of Gautama of the Chinese Em-"peror. The *Udibwa* did not come to meet the Burmese King, and Nawra-"hta took offence at what he thought was a slight on his dignity and in "revenge caused the chief image of a spirit worshipped by the Chinese to be "flogged. The *nat* shrieked 'Nga Law Ni, Nga Law Ye, and Nga Law "Tayi, save me.' The Chinese Emperor then became aware of the arrival "of the King of Pagan and proceeded to defend his capital with charmed "swords and spears and with fire and water placed round the city wall. "King Nawra-hta chose four men whom he sent to call the *Udibwa* to "account. These succeeded in passing the barrier of swords and spears, "but could not get through the fire and water. The King then sent the "Shwepyin brothers, who overcame all obstacles and made their way to the "Emperor's sleeping chamber. There they smeared the *Udibwa's* face with "lime, wrote some sentences on the wall, plucked three hairs from his head "and took them back to Nawra-hta. The Chinese Emperor was furious "when he awoke and found what had been done to him, but was so struck "when he read the writing on the wall that he presented Nawra-hta with "the tooth of Gautama which he had come for (said to have been kept in the "tower at the east gate of the palace in Mandalay), and added store of gold "and silver, besides some maidens of the palace, and peace and friendship "were declared to exist between the two countries.

"To commemorate his success the King of Pagan on his return built the "Sudaungbyi pagoda at Taungbyôn.

"But now the officers of the Court grew very jealous of the Shwepyin "brothers and sought for an opportunity to bring them into trouble with the "King. Towards the building of the Sudaungbyi pagoda, each member of "the King's retinue had to do his share and the enemies of the twin brothers "contrived to leave a portion of the inner wall incomplete for the want of "two bricks. This they told the King was due to the neglect of the Shwe-"pyin brothers. Nawra-hta ordered them to be executed, but the twins "made themselves invisible and appeared only at intervals for a long time. "At last they surrendered and the King ordered that they should be ex-"ecuted not at Pagan but at some distant place. It was impossible to kill "the Shwepyin Nyinaung by ordinary methods, so they were taken to a vil-"lage where *thayelôn* (hide ropes) were procured (the village of Lôndaung "exists to the present day to prove it). They could not, however, be "strangled with these, so the party went on to another place and called for "*wayindôk*, a stick made of male bamboo" (Wayindôk village still pays revenue), "but the brothers could not be killed with this. Thereupon the "Shwepyin Nyinaung themselves simplified matters. They explained that,

"if they were taken to a certain place and put to the torture called *kutuyat*, "they would surely die. This form of mutilation was tried with the de-"sired result and Kut-ywa serves to mark the spot for the latter-day curi-"ous."

At the Sudaungbyi pagoda are still to be seen the vacant spaces where the two bricks ought to have been, two enormous rocks with which the twin brothers used to play ball, stocks in which they were confined, and a small cell in which they underwent torture, the floor of which is stained with blood.

Some time after they had been put to death the King was returning to Pagan on a *hpaungdaw* or royal raft. When he reached a place now called Kyitu, the raft suddenly stopped in mid-stream and nothing could move it. The astrologers were consulted and said that the stoppage was due to the twin brothers, who had now become *nats*. They wished to punish the ingratitude of the King in having put them to death after the service they had rendered to him in China. The King summoned the spirits before him and asked what they wanted of him. They upbraided him and said they were homeless. Thereupon the King assigned Taungbyôn to them as a habitation and built them the palace in which their statues now stand. He placed in charge of the *nat-nan*, as caretaker and guardian, one of the maidens presented to him by the Emperor of China.

Boundaries.

MADAYA.—A township in the subdivision of that name in the Mandalay district. It has an approximate area of three hundred square miles and is bounded on the north by the Chaungmagyi *chaung*, on the east by the Shan Hills, on the south by Kabaing, and on the west by the Irrawaddy river. It is divided into one hundred and three revenue village groups and has an approximate population of 50,000.

Civil divisions.

Natural features.

The southern and western portions are flat. Some parts of the township are marshy and consequently very unhealthy at certain seasons of the year. As a whole the township is well watered, but parts to the east under the Shan Hills are dry and burnt up.

Rainfall and climate.

The average rainfall is from twenty-five to thirty inches and the township as a whole is healthy, though it bears a very bad reputation for fever, due to the broad belt of gardens on the Shweta *chaung* canal, which irrigates the country to the west.

Industry.

The township is chiefly agricultural, about three-fifths of the population being employed in cultivation, the other two-fifths being made up of fishermen, wood and bamboo-cutters, coolies, and petty traders. There is a very considerable excess of cultivable land over land which is actually under cultivation; and many of the old irrigation works of the Burmese are still in a state of disrepair. In years of ordinary rainfall the township produces enough rice to support itself, but when the rain is scanty grain has to be imported.

The Royal gardens in and about Madaya are very profitable to their owners (*v. supra*). Historical and other details may be looked for under the subdivisional head.

MADAYA.—A circle in the Madaya township and subdivision of Mandalay district, includes six villages. The Shwepado pagoda, supposed to have been built by King Asoka about 2,250 years ago, and the Shwe-gu pagoda, built about 650 years ago in the reign of Nara-thiha-patè, surnamed Tarôkpyi Min, are situated in the circle.

MADAYA.—A town in the Madaya circle, township, and subdivision of Mandalay district, south of Tha-lun-byu. It has six hundred houses and the population on an approximate calculation amounted in 1897 to 2,500. The people are cultivators and traders. Madaya is the headquarters of the subdivision and township. It is about 330 feet above mean sea-level, and is situated on the left bank of the irrigation canal called the Shweta *chaung* in 22° 12′ north latitude and 96° 6′ east longitude. Its area is about half a square mile. Madaya lies 275 miles from the Bay of Bengal and 415 from the Gulf of Martaban.

MAGWE.—A district in the Minbu division, with an area of 3,331 square miles and a population of 219,190, according to the final census returns of 1891. Magwe is bounded on the north by rising ground, stretching from north of Pin-wa village till it meets the Pin stream, a broad sheet of water which rises in Kyaukpadaung, one branch coming from Popa hill, the other from the continuation of the Yomas between Magwe and Meiktila. Beyond the river is the Myingyan district. The Pin stream is very dangerous from the suddenness with which floods come down. It is popularly reported to "eat" people every three years, and in 1891 two persons are known to have fallen victims to it. The quicksands with which it abounds prevent a firm foothold when the water rises.

Area and population.

Boundaries.

At various points along it there are quagmires which would engulf an elephant, and cannot be drained. The worst of these are near Yezôn and Nakan-u. From the point where the stream, which has at first a southerly direction from Popa, takes a turn to the west at Ma-gyi-gôn, the boundary of the district runs east along some high ground till it reaches Meiktila district, from which it is divided by low hills. The eastern boundary is generally the main ridge of the Yomas, as the ridge is called when it reaches Taungdwin-gyi. The highest ridge is, however, in Magwe and the lower ridge beyond is the boundary. The Yomas practically end about half-way up the district, where the Pyinmana subdivision joins Yamèthin subdivision and Magwe district, and are after that only broken hills and ridges. To the south they are high and rugged and can only be crossed in three places. The districts on the east are Meiktila and Yamèthin. The southern boundary is an ill-defined line stretching from the Irrawaddy in a south-east by easterly direction to the Yomas. To the south of this line is the old township of Sinbaung-wè now joined to the Thayetmyo district. The boundary on the west is the Irrawaddy. These boundaries do not correspond with the old Burmese divisions. Taungdwin-gyi subdivision was in Burmese times always a township by itself, and its boundaries were nearly the same as those which hold now. Pin, Natmauk, and Kyaukpadaung were formerly under one myoôk. There has always been a dispute about the north boundary of Pin *myo* and it exists even now. The west of the district embraces the old townships of Ye-nan-gyaung,

Wetmasūt, Magwe, Myingun, Patanago, and Taunggwin. The latter four were in Burmese times under Min-hla and the former under Pagan.

Previous to 1889 the district was known as Taungdwin-gyi and did not include the present Magwe township, which belonged to Minbu, but the present Kyaukpadaung township of Myingyan district formed part of it.

Natural features

As regards its physical features, Magwe district may be divided into two portions—the low flat country in the Taungdwin-gyi subdivision and the undulating high ground extending over the remainder of the district. In Taungdwin-gyi the soil is rich, loamy, and extremely fertile, yielding in many places from sixty to eighty baskets of paddy per acre. The plain is about forty-five miles from north to south. At its southern extremity it is about thirty miles wide and it gradually lessens in width to the northwards, until it finally tapers to a point near Natmauk. On the east are the Pegu Yomas, which at some points reach a height of 1,500 feet, the highest peaks being Myaung-yi-taung and Kyaung-pyataung; the slopes are in many places very steep and difficult.

Passes.

There are several passes. To the south there is a pass over the Thayetmyo border and another (made in 1890) runs from Kônmyaung to Leda-gyi in the Pyinmana subdivision of Yamèthin district, and there is a pass for men from Nyaung-hmaw to Thayet *chaung*. A cart-track has been opened out from Ngamin to Shweban and thence over the Yomas, but it has been rarely used. North of Lebu there are numerous passes which are open to wheel traffic.

Rivers.

The chief river of the district is the Irrawaddy. In the Yomas rise a number of streams which traverse Taungdwin-gyi from east to west at intervals of from four to eight miles. These streams are all largely used for irrigation purposes and, with a little engineering skill and some expenditure of money, the whole of the Taungdwin-gyi plain might be brought under cultivation. The present system is a series of sand embankments hastily thrown up to collect the water when it rises, and long canals which bring the water down from a higher level. They run nearly dry in the hot weather and onions are grown in the sandy bed. The area irrigated is small compared with the volume of water brought down in the rains. All the streams of the Taungdwin-gyi subdivision flow into the Yin, a river which rises near Yindaw in Yamèthin district and, after traversing Magwe with many curves, empties itself into the Irrawaddy at Myingun, eight miles below Magwe. The Yin, like the Pin, abounds in quicksands and leaves large quantities of alluvial deposit, which produce excellent paddy and toddy palms, especially the latter. In its lower reaches, like the Pin, it runs between banks nearly a mile wide. The Yanpè is the only one, however, of the Taungdwin-gyi streams, which flows all the year round. The others are dependent on the rainy season for most of their waters.

Paddy is largely cultivated throughout Taungdwin-gyi subdivision, and on the slopes of the Yomas much maize is grown. The soil is very rich and the vegetation exceedingly luxuriant. Throughout the remainder of the district the soil is too light and sandy to produce anything but millets and sessamum. These, however, are largely grown and the crops of the latter are particularly good, while the profits are very large. This por-

tion of the district consists for the most part of undulating land only fit for such upland crops. There is a hilly ridge which runs from north to south at a distance of from five to ten miles from the Irrawaddy and another which runs south from the Pin stream through the middle of the district, till it meets the Yin stream near Wa-gyi-aing. In the eastern uplands rises a stream similar to the Yin and having its source not far from that river. This is the Pin *chaung*, which for a great part of its length forms the boundary between the Magwe and Myingyan districts. The Pin *chaung* also flows into the Irrawaddy. In both the Pin and the Yin streams water can be found flowing in places even in the hottest weather, but as a rule the water disappears below the sand at that season. During the rains both of them, as stated above, are very dangerous to cross owing to their numerous quicksands.

Lakes.

There are neither lakes nor marshes in the district. There are, however, several large tanks, which for the most part dry up during the hot weather. The principal of these is the Kandaw-gyi near Taungdwin-gyi-town, though this too generally goes dry during the hot season.

Geology.

The soil in the hilly tracts in the south and east consists chiefly of sand and clay; a little sandstone is also found here. In the plains it is rich and highly alluvial. In the Ye-nan-gyaung subdivision the soil is light and sandy and more or less mixed with clay.

Mineral produce.

Salt is found in small quantities on the Pin *chaung*, but it is not worked. Lime is found on the Yin stream and is burnt and prepared for use to a small extent. In this district are included the well-known Ye-nan-gyaung petroleum wells (*v.* Ye-nan-gyaung). The oil-bearing tract is supposed to extend over a strip of country about three miles wide, to a distance of ten miles to the north and four miles to the south of Ye-nan-gyaung. It is only near Ye-nan-gyaung itself that oil has hitherto been extracted. The State wells have been leased to the Burma Oil Company, who also lease a tract of two square miles in the demarcated area. The amount of oil-bearing lands is estimated at eighty square miles, and of the portion not leased to the Company the tract has been demarcated into blocks of one square mile and offered on lease. The Oil Company's works and machinery are all carried on on the most modern principles. They produce an average of twenty lakhs of viss a month. The remaining land alluded to is claimed by certain Burmans, calling themselves *twinsa*, as their hereditary property. They dig their wells and extract their oil on the primitive rope and pulley system and turn out about ten lakhs of viss a month. A third company has lately started oil-works, but it has not yet reached the oil-bearing stratum. The future of the oil wells is still uncertain, but borings in 1891 appear to show that the oil area is really small and the quantity of oil limited.

Forests.

A list of reserved forests is appended. The teak is well-grown, but inferior to that on the east slope of the Yomas. It is difficult to work because the Yanpè, the only perennial stream, is much more valuable for irrigation than for floating timber. Cutch used to be plentiful, but is now worked out, and the cutch trees which cover the rest of the district are very small, and die off before attaining any considerable girth.

Forest reserves.

	Square miles.	
Sun	92	
Sadôn	92	
Yabe	42	
Kyaukmi-gyaung	27	Gazetted on 25th March 1896.
Kinmundaung	49	Gazetted on 16th July 1896.
Yinma-le	17	Gazetted on 12th May 1896.
	319	

Under settlement.

Ngamin	81

Open forests.

Yin	300
Pin	200

Climate.

The highest temperature recorded in March 1891 was 104° Fahr., and in May 109° Fahr. The lowest temperature in December 1890 was 57° Fahr. and in February 52° Fahr. The rainfall in 1890 up to the 31st October was 29·71 inches and in 1891, up to the same date, 21·51 inches. The district is on the whole a healthy one. The people in Taungdwin-gyi are very liable to fever, probably because of their nearness to the Yomas. The bad months are November, December, and January. It may be considered a certainty that any one who sleeps on the Yomas in these months will suffer from fever or spleen. The rest of the district is healthy and suffers little from small-pox or cholera.

Statistics of rainfall for the five years ending with 1896 are given as follows :—

District.	Total rainfall from 1st January to 31st December.				
	1892.	1893.	1894.	1895.	1896.
	Inches.	Inches	Inches.	Inches.	Inches.
Magwe	25·88	38·09	27·49	41·35	15·79
Ye-nan-gyaung* ...	...	...	22·40	31·69	12·08
Natmauk †	...	...	22·86	32·01	18·11
Taungdwin-gyi	36·42	53·95	40·59	37·13	27·82

Population.

The population of the district according to the preliminary census returns of 1891 was 219,190, and this is believed to be very little, if any, more than existed when Upper Burma was taken over. There are certainly several deserted villages, but most of them, especially in Taungdwin-gyi, were deserted some

* Station was established in January 1894. | † Station was established in June 1894.

years before the Annexation owing to the disturbances which prevailed in the district. Other villages which were deserted merely added to the population of larger villages in the neighbourhood to which they moved for protection, so that the general population of the district was not altered. Many former inhabitants are now returning from Lower Burma and the population will doubtless go on increasing for some years, especially in the fertile tract of Taungdwin-gyi. Arrangements have been made for the settlement of a colony of a hundred families of Chins from Thayetmyo, and other parties are to follow as soon as arrangements have been made to give them land. The population is divided among the townships as follows :—

Population of district	219,190
Of Magwe township	60,757
Myothit township	33,994
Natmauk township	42,611
Taungdwin-gyi township	53,216
Myingun township	24,354
Ye-nan-gyaung township	4,258
Total ...	219.190

Agriculture.

Paddy is the staple product in Taungdwin-gyi. The soil is very rich and the subdivision exports in ordinary years about two-thirds of its produce. The people are well off and paddy sells in December for forty-five rupees the hundred baskets. It is chiefly exported to Sinbaung-wè and to the north of the district. The lands which are level enough for paddy are always cultivated with it, even though irrigation be impossible. Such lands are known as *molè*,—rain fields or *in-daing*. The yield on irrigated land reaches in parts eighty baskets an acre. Where paddy is not cultivated on account of the unevenness of the ground the principal crops are maize and sessamum. In the rich soil at the foot of the Yomas near Ngamin, Dandalumbè, and Myebintha the yield is much in excess of similar crops in other parts of the district. Sessamum sells for three rupees to three rupees eight annas the basket in the villages, according to the distance from the mart. It is of very fine quality and commands twenty-five rupees per hundred baskets higher price than sessamum from Minbu. The other staples are maize and millets, which range from sixty to one hundred rupees per hundred baskets. The leaves of the maize are in great request for cheroot wrappers and range as high as seventy-five rupees per hundred viss. Silk of poor quality is produced in the country north-east of Taungdwin-gyi.

In the townships of Ye-nan-gyaung, Natmauk, Magwe, and Myingyan the principal crops are maize, sessamum, and millets. The land is almost always cropped twice a year, when it is cultivated, first with oil seeds or maize, and then with *lu* or *pyaung*, but is allowed to lie fallow one year out of every two or three.

Besides these crops, on the islands in the Irrawaddy, tobacco, chillies, maize, peas, and gram are grown to a small extent, and cotton may be seen in patches all over the district In the beds of the Yin and Pin streams paddy

and onions are cultivated, and near Indaw, in the north, ground-nuts are grown. The following statements of the cultivated areas in 1891 and 1896 are supplied:—

Year.	Rice.	Other food-grains, including pulses.	Oilseeds.	Cotton.	Tobacco.	Food-crops.	Non-food-crops.	Total area of crops.	Area cropped more than once.	Actual area on which crops were grown.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
1891	49,000	110,000	109,000	1,200	3,500	1,800	500	275,000	63,000	212,000

Cultivated area under crops. Report for 1896-97.

	Acres.
Rice	90,500
Jowar	41,000
Bajra or *lu*	31,100
Maize	49,000
Gram	150
Other food grains including pulses	4,712
Til	117,200
Condiments and spices	2,500
Sugarcane	50
Cotton	1,900
Tobacco	2,100
Orchards and garden produce	310
Miscellaneous food crops	600
Miscellaneous non-food-crops	580
Total ...	341,702

Cattle.

The number of cattle in the district was estimated as follows in 1891:—

Cows and bullocks.	Buffaloes.	Horses and ponies.	Mules and donkeys.	Sheep and goats.
Rs.	Rs.	Rs.	Rs.	Rs.
45,000	12,000	1,200	1	4,000

In Pin a large number of cattle are bred which find their way to Lower Burma.

By 1897 there was a very large increase. For that year the figures were—

Number of cattle in district.

Bulls and bullocks	54,184
Cows	54,802
Male buffaloes	7,792
Cow buffaloes	5,939
Young stock	47,121
Goats	5,172
Horses and ponies	921
Ploughs	28,337
Carts	18,916

Industries.

The district is essentially a district of cultivation and there are no industries which occupy more than a small number of the people. Here and there along the foot of the Pegu Yomas, in the south of the Taungdwin-gyi subdivision, a number of villages used to carry on silk cultivation and the manufacture of silk goods. This industry has, however, now almost entirely died out. The silk-worm breeders and the weavers found that they could not compete with European-made goods. A handicraft characteristic of the district is carried on in the *Yomas*, east of Taungdwin-gyi. This is the cutting of *byat*, household dishes such as platters, trays, bowls, and such like utensils, turned out of wood and then lacquered over. A considerable impetus has been given to this industry of late by the exhaustion of the cutch forests. This has put an end to the cutch-boiling, which formerly occupied a considerable number of people. The Forest Department, however, proposes to tax these articles, as a great deal of valuable wood is wasted in their manufacture. A large log of fallen teak is selected and the place where there are fewest fissures is chosen. On this a smooth surface is sawn along the line of the grain, and on this surface the part to be hollowed out to form the desired utensils is marked. This is then roughly chipped out with a *dah* and is placed in the lathe (*let-the*) and finished off. Numbers of these are finished and taken to Taungdwin-gyi, where they are lacquered in the shops. The price of a plain bowl about one foot in diameter is from two to three rupees, and the trade is a very thriving one. Another handicraft which has sprung up in Taungdwin-gyi since the Occupation is the manufacture of cart-wheels after the European model. The wheels are made of teak or *kôkko* wood, more commonly the former, and have axles, spokes, and iron tires like an English wheel. These wheels sell at seventeen rupees the pair and are now in common use in Taungdwin-gyi subdivision, the great majority of carts being fitted with them.

Roads.

There is an excellent road from Taungdwin-gyi to the river, bridged and metalled for about two-thirds of the distance where the soil is not too sandy to form a good foundation. There are also roads from Taungdwin-gyi to Sathwa, from Natmauk to Magwe, and from Magwe to the Taungdwin-gyi-Ywathit road. Elsewhere the roads are mere tracks cleared to a width of 100 feet and graded for carts, while bridges have been constructed over all but the broadest streams. The going is sandy and therefore rather heavy, but otherwise the roads are as good as they could be made without a very heavy expenditure both in

original cost and for repairs. In the north of the district roads are not so much required, as the higher land there is open throughout the year to traffic, but jungle tracks are being cleared and communications will soon be very good. Roads have been opened in two places across the *Yomas* to Pyinmana, and in one place to Yamèthin.

Administrative divisions in Burmese times and now.

In Burmese times the riverside townships and those of the interior were distinct. Taungdwin-gyi was considered important enough to have a *hkayaing wun*, who had authority over what is now known as the Taungdwin-gyi subdivision. There was a *wun* over the three townships of Natmauk, Pin, and Kyaukpadaung, and the Magwe, Myingun, Patanago, and Taungkwin *myo* were under the orders of the Minhla *Wun*, while those to the north were under the Pagan *Wun*. The Taungdwin-gyi, Pin, Pagan, and Minhla *Wuns* were directly responsible to the *Hlutdaw*. Magwe township had also a *wun* in Burmese times, but in the others there was no official higher than a *myothugyi*.

Magwe district is now divided into the two subdivisions of Magwe and Taungdwin-gyi. Magwe includes Magwe, Natmauk, and Ye-nan-gyaung townships, and Taungdwin-gyi the townships of Taungdwin-gyi, Myingun, and Myothit.

Revenue in Burmese times

There were no peculiarities of revenue collection in Burmese times. Previous to 1220 B.E. (1858 A.D.) the revenue was assessed according to the number of guns which a circle was required to keep up. This was a rough way of calculating the wealth of the people. In 1220 B.E. the *thathameda* tax was first imposed at the rate of two rupees per house, and in the following year the tax was raised by a rupee. In 1222 B.E. eight rupees was demanded and finally in 1223 B.E. this was raised to ten rupees per house, at which rate it has since remained. In Pin, Natmauk, and Kyaukpadaung, however, the rate was fixed at eight rupees instead of ten. The people say that this was on account of the poverty of the soil, but Maung Myit, the former *Sikkè* of Taungdwin-gyi and present Myoôk of that place, asserts that it was on account of the obligation these circles were under to provide gun-bearers. In Taungdwin-gyi, by a mutual agreement of *thwe-thauk-kyi*, different rates were imposed on different circles, varying from twelve rupees to eight rupees four annas a house, according to the means of paying. Throughout the district the share of the amount assessed on the whole village, which each household had to pay, was fixed by *thamadi*, elders appointed for this purpose by the villagers themselves. The thugyi appointed *ywagaung* to collect the tax, but gave them nothing for doing so, though of course some of the money collected remained in the hands of every person it passed through. The common mode of enforcing payment was to put the defaulter in the stocks, and actual torture was sometimes resorted to until the victim's friends or relations paid for him. In addition to *thathameda*, revenue was obtained from the following taxes:—

(1) *Kyun-tax*.—This was a tax levied on cultivation in the islands of the Irrawaddy and on the alluvial soil at the mouth of the large streams, the Pin and Yin *chaungs*. The amount to be paid by each island was fixed by the *Hlut-taw*. This was assessed on the cultivators according to the crops grown, and

was collected by the *myothugyi*, who remitted the amount to the Revenue office, the *Akunyôndaw*, at Mandalay, after deducting ten per cent. for commission.

(2) *Ferry taxes.*—These were leased out. For the Magwe-Minbu ferry the rental was usually two hundred and fifty rupees per annum. The Thahpanseik-Kyun-gyi ferry realized sixty-five rupees, and that between Mè-hla-taung and Nandaw fifty. Half the amounts realized during the months of *Tabodwè*, *Tabaung*, and *Tagu* (February, March, and April) were taken by the State in addition to the annual rent. The lessee took the remainder.

(3) *Fisheries.*—These were leased to the highest bidders, and the lessee had the right of collecting fees from fishermen at rates varying from one-third to one quarter per annum, according to the descriptions of nets or traps used.

(4) *River customs.*—A customs depôt was established about three miles south of Magwe, and all boats, loaded or empty, were forced to pay according to their capacity, at the rate of twelve annas per cubit of breadth at the broadest part. This was charged on boats going up stream only; boats going down stream paid nothing. This tax was collected by an *akaukôk* appointed from the royal revenue office.

(5) At important landing places along the river the *myothugyi* had formerly the right to take one per cent. *ad valorem* duty on goods whether landed or shipped. In 1222 B.E. (1860) the King assumed this right for the State alone, and the *myothugyi* after this took only a ten *per cent.* commission.

(6) Revenue was also collected from State lands. These were usually lands confiscated by order of the King from rebels or criminals, or which reverted to the State on the extinction of the families of the hereditary owners. From twenty to twenty-five per cent. on the produce was the amount usually taken. This revenue was collected by *ayadawôk* appointed by the King.

(7) In addition to these sources of revenue there were imports levied on goods passing to and from Taungdwin-gyi township. It is said that Rs. 25,000 a year was obtained from this source. The tax was chiefly on carts, the rate being twelve annas for each cart leaving the township and one rupee eight annas for each cart entering it. In addition to this the following rates were charged on articles exported from the township:—

	Rs.	A.	P.
Sessamum oil, per 100 viss	2	8	0
Sessamum seed, per ten baskets	1	0	0
Byat, one cubit or under in diameter, per 100 ...	5	8	0
Byat, over one cubit in diameter, per 100 ...	7	8	0
Timber, per *ôk*, *i.e.*, 12 feet by 1 by 6 inches ...	0	12	0
Oars, per 100	2	8	0
Planks for boats, per pair...	6	0	0

	Rs.	A.	P.
Cutch, per 100 viss	1	0	0
Cotton, per 100 viss	1	0	0
Tree bark (*shaw*), per 100 viss	0	8	0
Bullocks' hides, per 100 viss	1	12	0
Buffaloes' hides, per 100 viss	2	0	0
Silk, per 100 viss	50	0	0
Maize leaves, per 100 viss	2	0	0
Onions, per 100 viss	0	8	0

There were twenty-four customs stations on the Taungdwin-gyi border. It has been found impossible to collect trustworthy information as to the amount of revenue raised or paid into Mandalay under the different heads. The *thathameda* tax realized about two lakhs of rupees annually, which is less than what has been paid to the British Government in any year since the Annexation, and three lakhs less than was collected in 1895. But probably in reality much more was taken from the people in Burmese times.

The actuals in 1890-91 were—

	Rs.
Land revenue	79,172
Fisheries...	1,959
Excise on spirits, opium, &c.	14,235
Stamps, general and judicial	14,957
Stamps, postage and telegraph... ...	12,274
Thathameda revenue...	3,50,947
Miscellaneous	35,296
Total ...	5,08,840

and in 1895-96—

Land revenue	17,903
Fisheries...	2,637, including net tax.
Excise	9,885
Stamps, general and judicial	22,396
Postage and Telegraph	28,505
Thathameda	4,40,866
Miscellaneous	1,60,984
Total ...	6,83,176

History.

[An account of the history of the district during the Annexation year will be found in Chapter IV of the Introductory Volumes.] Few facts concerning the details of the history of the district before the Annexation are available. The one fact of the Myingun Prince's rising overshadows and excludes all others.

The great famine.

Somewhere about the year 1140 B.E. (1778 A.D.) over an hundred years ago, there was a three years' famine owing to a great drought. This ruined the district, as indeed it did many parts of Burma. Half the population is said to have died, and of those who did not leave their homes the most only kept themselves alive by eating the half starved cattle. It is said that even human flesh was eaten. Of the actual occurrence of this famine there seems no doubt, and the district did not recover from its effects until thirty years ago. From Wetmasut to Pin and Natmauk the country was a vast jungle and there are men still living who tell that by Thamônbin village they dared not go out at night for fear of tigers, and that wild elephants used to ruin their crops. The

latter indeed still are found. Traces of them are common in the direction of Natmauk and they do considerable damage to the crops every year. The country long remained a complete waste and the people gathered at Wetmasut, where they could get fish and small quantities of rice.

In 1228 B.E. (1866 A.D.) when the Myingun Prince rebelled the then *myothugyi*, Maung Kyeik Gyi, raised a number of men and joined him, and in Taungdwin-gyi a few men started to join the Padein Prince. They lost their lands and their lives. Taungdwin-gyi has always been an important town, both on account of its situation in the centre of a rich country and latterly on account of its situation near the frontier of Lower Burma. The people were turbulent and were constantly committing dacoities, but did not attract the direct attention of the King by general uprisings.

The town of Magwe is said to have been founded on the fourth waning of *Tabaung* (March) in the year 520 B.E. (1158 A.D.). It was called a town with four gates, but as it was no more than three hundred and fifty yards square it could not have been very important. Myingun is said to have been founded in 407 B.E. (1045 A.D.) and was about the same size as Magwe. There are traces of an ancient town where the village of Kôkkôkwa now is, twelve miles distant from Taungdwin-gyi. It is known as Peikthano and there is a causeway round it, which is all that remains of what must have been an immense wall about six miles in circumference. It is fabled to have been built by giants, but as the remains are all of moderate-sized bricks, ordinary human beings would have been quite equal to the task.

The Magwe *myothugyi* was the most important man in the neighbourhood and seems to have been perpetually fighting with the Tetwun Thugyi who lived thirty miles inland. The intervening circle, Ye-aung, favoured now one side and now the other, but the *myothugyi* usually triumphed for the moment, though without making an end of the struggle. This chronic warfare was a type of what went on in a good many other parts of the district. The *myothugyi* had civil and petty criminal jurisdiction only. All serious cases had to go to the *wun* either at Minhla, Pagan, Taungdwin-gyi, or Pin, as the case might be. As a matter of fact neither the *wun* nor the *myothugyi* ever lived in Pin village itself, owing to a local superstition that evil befals any official who lives in Pin.

Administration in Burmese times.

The *wun* was appointed by the King. The offices of *myothugyi* and thugyi were hereditary, but they were frequently ousted by their enemies or by favourites, or by purchase over their heads, and their status was very insecure. Other revenue and police officials were by the *pènin* or royal police boatman, who collected the revenue of the *kyun*, and had to preserve order on the river and the *Ayadaw-ôk* in Taungdwin-gyi, whose duty it was to supervise the royal lands there. He was appointed by the *Wun* of Taungdwin-gyi and was generally a relation.

The Natmauk and Kyaukpadaung and Pin townships had to maintain a body of armed men called *thenatthama* to fight the Shans, who gave frequent trouble from the year 1220 B.E. (1858 A.D.) on.

Land tenures.

The system of land tenure in the old Magwe and Thazi townships is peculiar. The land is known as *athi* and is not owned by any individual. In many circles there is absolutely no private property in land, and the people and *thugyi* unite in saying that ac-

cording to immemorial usage no such right can be acquired. In other circles the thugyis have sold the right of land tenure, and *bobabaing* or ancestral lands exist alongside of others from which rent is collected. This is said to be a comparatively recent innovation arranged between the thugyi and the people under him. In other circles again land is claimed as ancestral on the ground that, though it was originally *athi*, the tenure from grandfather to grandson in uninterrupted succession has create a prescriptive right. In Taungdwin-gyi all the cultivated land except the small portion which the Burmese Government confiscated is *bobabaing* or ancestral property and *athi* land is unknown.

The people appear to be all pure Burmans There were a few Chins on the south-eastern hills, but they migrated elsewhere about forty years ago.

It has been said that no official will live at Pin. There is a banyan tree there which, according to the way in which its leaves fall, is said to indicate the fortunes of the *myothugyi*.

Archæology.

There are large pagodas in the district—the Myasalun at Magwe and the Shwe-yaung-daw and the Shwe-in-daung at Taungdwin-gyi. Each of these used to have its annual feast, but the custom has fallen into disuse. It was more of a local fair than a general gathering. Attempts have latterly been made to revive the annual feast at the Myasalun pagoda and have met with some measure of success.

Boundaries.

MAGWE.—A subdivision of the district of the same name, is bounded on the north by the Myingyan district, on the east by the Yamèthin district, on the south by the Taungdwin-gyi subdivision, and on the west by the Irrawaddy river, separating it from the Minbu district.

It includes the townships of Magwe, Ye-nan-gyaung, and Natmauk. The headquarters are at Magwe.

The subdivision is watered by the Pin and Yin streams and their feeders.

Boundaries.

MAGWE.—A township in the Magwe subdivision and district, is bounded on the north by the Ye-nan-gyaung township, on the south by the Myingyan township, on the east by the Natmauk and Myothit townships, and on the west by the Irrawaddy river. It has an area of five hundred and seventy square miles and comprises fifty-one revenue circes and one hundred and forty-eight villages, the principal being Ma-gyi-gan, Sadainggan, Kyagan, and Shabin-hla.

Most of the villagers are engaged in cultivation; some few weave cloth, but only on a small scale.

Population.

The total population of the township is fifty-two thousand eight hundred and eighty. It consists of Burmans, natives of India, and Chinese. The Indians and Chinese are found only in the larger towns and are seldom if ever met with away from the river.

Athi tenure.

A peculiar kind of land tenure survives in this township, known as *athi*. The land is given out by the *thugyi* and no length of possession gives a tranferable right, though the land generally passes from father to son. The origin of the custom is doubtful, but it probably arose from the nomadic character of the people and the low value of land in former times.

The country was depopulated about an hundred years ago by a famine, and forty years since, where now there is cultivated land, there was nothing but jungle abandoned to elephants and tigers. There is a mineral spring in the township which is strongly impregnated with magnesia. The people believe that its water is a sure cure for leprosy.

MAGWE.—The headquarters town of the township, subdivision, and district of that name. It consists of a set of villages collected round the civil station. In 1891 the population was 6,647. At the time of Sir Arthur Phayre's mission to Amarapura in 1855 the number of houses in the town is said to have been three thousand, and there were two or three hundred boats of all sorts lying under the town. Colonel Yule estimated the population to be at least eight or nine thousand, but it seems to have declined rapidly, for in 1881 Colonel Strover thought there could not be more than four thousand. The principal pagoda in Magwe is the Mya-salun, which stands on a high commanding summit over the river and has been protected by piles and a brick revetment from the erosion of the floods. It is said that in old days the land for some miles round was *Wuttakan*, devoted to the service of the pagoda. It is of no great antiquity.

The town consists of one main street with many minor streets behind, and the surrounding country is open and rolling, divided into fields by hedges. Sessamum is the chief crop. Government roads are constructed or under construction from Magwe to Taungdwin-gyi and other townships in the interior.

At Magwe itself the country is level and flat, but to the north a remarkable change in the general character of the east bank is observed. For many miles to the north the country is cut up by a succession of deep ravines and watercourses, which cut through the soft beds of sand and pebbly gravels, and a succession of these gullies comes down to the water's edge, deeply indenting the otherwise straight and almost perpendicular cliff, which forms the main bank of the river. This bank is one hundred to an hundred and seventy feet high and steep, and the peculiar undulating surface of the grassy slopes above with the marked profile of the cliff overhanging the river form many beautiful scenes. Fossilized wood occurs on the banks, logs, often of considerable size, having been worked out of the sand and gravel of which the cliffs are formed. This remarkable chopped character of the bank is not seen fully until the village of Ma-gyi-bin is passed. Here the full force of the current has come against the rocks and exposed a good section, showing a succession of clayey and pebbly sands. Frequently intercalated masses of irregular lenticularly-shaped beds of a hard calcareous sandstone occur and, occasionally, of a dense ferruginous conglomerate. The great mass of the cliffs is of a greyish or yellowish grey sand, or clayey sand, abounding in laminæ of false bedding, and obviously the result of a very irregular deposition. Over all this ground the trees are small, stunted, and scattered, and the whole country looks parched, arid, and poor. Around the villages at the mouths of the small creeks and streams some large well-grown timber is seen, but the general aspect is that of a very sparsely covered grassy plain with deep and nearly precipitous ravines.

At the northern end of the town is the Tago-gyi pagoda, approached by a narrow and bad road. The Burmese telegraph wire passed through the town in the King's time. The position of Magwe, like that of Ye-nan-gyaung, is unfavourable, owing to the formation of sandbanks in the river, which prevent the near approach of the river steamers. The steamer landing-place is some three miles off at Mingin, which is consequently steadily growing in importance.

MA-GYAUNG-AING.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from headquarters. The population numbers 334 and paid Rs. 830 *thathameda* revenue in 1896-97. They are all rice farmers.

MAGYÊ-GÔN.—A village in the Myintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 228, according to the census of 1891, and a revenue of Rs. 390.

MA-GYI.—A village of one hundred and seventy-four houses in the Myotha township, of Sagaing district, eleven miles north of Myotha.

It was the scene of a brisk skirmish in the operations of 1886 and was a temporary headquarters post in 1888. There are eleven villages in the jurisdiction of the Magyi Thugyi: the principal are Thangôn (one hundred and sixty houses), Myaingtha (forty houses), Kama seventy-two houses, Kywegu (thirty-eight houses), Themôngaing (twenty-one houses), with subordinate headmen in all except Kama village.

MA-GYI-BIN.—A circle in Ti-gyaing township, Katha subdivision and district, containing three villages—Ma-gyi-bin, Mèza, and Thinmônnyo. Formerly Mèza was the chief village. It is situated on the bank of the Mèza river. Afterwards a separate village was established on a spot where there were many tamarind trees, whence it was named Ma-gyi-bin village. This is the headquarters of the thugyi. There are forty-nine houses, inhabited mostly by Shans. They are cultivators and also cut wood and bamboos. *Kaukkyi* and *mayin* are raised.

MA-GYI-BIN.—A good-sized village in the Möng Mit township, of Ruby Mines district, about nine miles distant from Möng Mit.

MA-GYI-BIN-BU.—A village in the Myaing township, Pakôkku subdivision and district, with a population of 56, according to the census of 1891, and a revenue of Rs. 120, included in that of Myaing-a-she-yu.

MA-GYI-BIN-BU.—A village in the Kun-ywa circle, Pakôkku township, subdivision, and district, with a population of 274, according to the census of 1891. The *thathameda* amounted to Rs. 1,120 for 1897-98.

MA-GYI-BIN-ZAUK.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, including two villages. The land revenue derived from the circle was Rs. 2 only.

MA-GYI-BIN-ZAUK.—A village in the revenue circle of the same name in the Pathein-gyi township, Amarapura subdivision of Mandalay district, ten miles north-north-east of headquarters. It had a population of 40 at the census of 1891 and paid Rs. 80 *thathameda* tax.

MA-GYI-BÔK.—A village of one hundred and forty-five houses in the Kyaukyit township, Myinmu subdivision of Sagaing district. It lies eight miles from Kyaukyit and two miles from the Chindwin river.

MA-GYI-DAW.—A village in the Paung-gwè circle, Pakôkku township, subdivision, and district, with a population of 50, according to the census of 1891, and a revenue of Rs. 100, included in that of Paunggwe.

MA-GYI-DAW.—A village one mile south of Ye-u town in the Ye-u township and subdivision of Shwebo district. It is on the Mu river near the Mayagan road. The headquarters of the Military Police are stationed here. The population numbers 192, and there is a cultivated area of 172·3 acres. Paddy is the principal crop, but *pènauk* and til-seed are also grown. The *thathameda* revenue in 1896-97 amounted to Rs. 1,030.

MA-GYI-DWIN.—A village in the Paung-gwè circle, Pakôkku township, subdivision, and district, with a population of 156, according to the census of 1891, and a revenue of Rs. 190, included in that of Paung-gwè.

MA-GYI-GAING.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district. There are two villages in the circle, which is situated nine miles south-east of headquarters. It had a population of 360 at the census of 1891, and paid Rs. 500 *thathameda* tax. The land revenue derived from the circle was Rs. 192.

MA-GYI-GAN.—A circle in the Myothit township of Magwe district, includes the villages of Nyaungzin and Bokôn.

MA-GYI-GAN.—A revenue circle in the Taungtha township, Myingyan subdivision and district. In 1895-96 the population was 310 and the *thathameda* Rs. 291. No land revenue was collected in the circle.

MA-GYI-GAN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population was 905 and the *thathameda* amounted to Rs. 1,389. No land revenue was collected in the circle.

MA-GYI-GAN.—A revenue circle in the Budalin township of Lower Chindwin district, including Ma-gyi-gan, Kônthadaw, and Wetpyittaw villages, with 1,105 inhabitants. The circle lies on the boundary between the Lower Chindwin and Shwebo districts. The principal products are paddy, jowar, and peas. *Thathameda*, which is the only item of revenue in the circle, amounted to Rs. 240 in 1896-97. At Ma-gyi-gan is the Shwe-pa-le pagoda.

MA-GYI-GAN.—A village in the Kanla circle, Pakôkku township, subdivision, and district, with a population of 120, according to the census of 1891. The *thathameda* amounted to Rs. 250 for 1897-98.

MA-GYI-GAN.—A village in the Nga-kyaung circle, Pakôkku township, subdivision, and district, with a population of 85, according to the census of 1891. The *thathameda* amounted to Rs. 250 for 1897-98.

MA-GYI-GAN.—A village in the Ma-gyi-gan circle, Pakôkku township, subdivision, and district, with a population of 162, according to the census of 1891. The *thathameda* amounted to Rs. 250 for 1897-98.

MA-GYI-GAN.—A village in the Letyama circle, Myaing township, Pakôkku subdivision and district, with a population of 118, according to the census of 1891, and a revenue of Rs. 250, included in that of Tanaungwun.

MA-GYI-GAN.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of 131, according to the census of 1891. The *thathameda* amounted to Rs. 560 for 1897-98.

MA-GYI-GAN.—A village in the Bahin circle, Myaing township, Pakôkku subdivision and district, with a population of 105, according to the census of 1891, and a revenue of Rs. 190, included in that of Bahin circle.

MA-GYI-GIN.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 76, according to the census of 1891. The *thathameda* amounted to Rs. 140 for 1897-98.

MA-GYI-GÔN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district. In 1895-96 the population was 2,205 and the *thathameda* amounted to Rs. 2,907. No land revenue was collected in the circle.

MA-GYI-GÔN.—A village in the Tan-gyaung circle, Seik-pyu township, Pakôkku subdivision and district, with a population of 198, according to the census of 1891. The *thathameda* amounted to Rs. 370 for 1897-98.

MA-GYI-GÔN.—A village in the Seik-che circle, Myaing township, Pakôkku subdivision and district, with a population of 176, according to the census of 1891. The *thathameda* amounted to Rs. 390 for 1897-98.

MA-GYI-GÔN.—A village of twenty-eight houses in the Myotha township of Sagaing district, ten miles south of Myotha.

MA-GYI-GÔN.—A village in the Madaya township and subdivision of Mandalay district, east of Tamagôn. It has forty houses and its population amounted in 1897 to 180 approximately. The villagers are cultivators.

MA-GYI-GWA.—A revenue circle and village in the east of the Mintaingbin township, Lower Chindwin district. *Thathameda*, which is the only source of revenue in the circle, amounted to Rs. 190 in 1896-97.

MA-GYI-GYAT.—A village of eighty-one houses in Myotha township of Sagaing district, a quarter of a mile from Tha-gyin village. The Thugyi of Ma-gyi-gyat has three villages in his jurisdiction—Ma-gyi-gyat and Nyaunglebin (seventy-eight houses each) and Paungadaw (sixty-eight houses).

MA-GYI-GYO.—A village in the Kanma circle, Pakôkku township, subdivision, and district, with a population of 76, according to the census of 1891, and a revenue of Rs. 140, included in that of Kanma.

MA-GYI-GYO.—A new village in the revenue circle of Sauktaw-wa, one mile to the south-east of Sauktaw-wa. Its present population is one hundred and two persons. It has thirty-eight assessable households.

MA-GYI-KOBIN.—A village in the Myitkaing circle, Pakôkku township, subdivision, and district, with a population of 147, according to the census of 1891. The *thathameda* amounted to Rs. 380 for 1897-98.

MA-GYI-LEBIN.—A village in the Shwe-lin-zwe circle, Myaing township, Pakôkku subdivision and district, with a population of 179, according to the census of 1891. The *thathameda* amounted to Rs. 380 for 1897-98.

MA-GYI-NI.—A village in the Ye-u township and subdivision of Shwebo district, eight miles from Ye-u town. There are two hundred and thirty-six

inhabitants and a cultivated area of twenty-three acres, mostly paddy-land. The *thathameda* revenue in 1896-97 amounted to Rs. 560.

MA-GYI-ÔK.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u. There are one hundred and seventy-six inhabitants, mostly paddy cultivators. The *thathameda* revenue paid in 1896-97 amounted to Rs. 430. There is a pagoda here named the Kyi-shin-zaw.

MA-GYI-ÔK.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, 20 miles distant from Ye-u. The population numbers 186 and paid Rs. 370 *thathameda* revenue for 1896-97. Paddy cultivation is the chief industry.

MA-GYI-SIN.—A village of forty-five houses about four miles from Sagaing, in the Sagaing township and district.

MA-GYI-YA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with half-a-square mile of attached land. The population in 1891 numbered 79, and there were thirty-six acres of cultivated land. The principal products are paddy and jaggery. The village is eleven miles from Ye-u and the *thathameda* revenue paid in 1896-97 amounted to Rs. 156. The village is under the Ywama Thugyi.

MA-GYI-YAUNG.—A circle in the Taungdwin-gyi township of Magwe district, includes the villages of Ma-gyi-yaung and Pyuzibin.

MA-GYI-ZAUK.—A revenue circle and village in the Budalin township of Lower Chindwin district, with 582 inhabitants. It is situated on the right bank of the Mu river, which separates the Lower Chindwin and Shwebo districts. Paddy is the principal food grain cultivated. The Government buildings in Ma-gyi-zauk village are Military and Civil Police outposts and a rest-house. *Thathameda* is the only source of revenue and amounted to Rs. 710 in 1896-97.

MA-GYI-ZAUK EAST.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fifteen miles from Ye-u. There are 144 inhabitants, whose chief occupation is paddy cultivation. The *thathameda* revenue in 1896-97 amounted to Rs. 180.

MA-GYI-ZAUK WEST.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fifteen miles from Ye-u. The population numbers 180, chiefly cultivators. The *thathameda* revenue paid in 1896-97 amounted to Rs. 390.

MA-GYI-ZIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 277, according to the census of 1891, and a revenue of Rs. 620, included in that of Yebya.

MA-GYI-ZU.—A village in the Palano circle, Pakôkku township, subdivision, and district, with a population of 135, according to the census of 1891, and a revenue of Rs. 420, included in that of Palano.

MA-GYI-ZU.—A village in the Kawtôn circle, Seikpyu township, Pakôkku subdivision and district, with a population of 162, according to the census of 1891. The *thathameda* amounted to Rs. 430 for 1897-98.

MA-GYI-ZU.—A village in the Pauk-pan-zaing circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 194 and a revenue of Rs. 490 in 1897.

MA-GYI-ZU.—A village in the Sinzein circle, Myaing township, Pakôkku subdivision and district, with a population of 211, according to the census of 1891. The *thathameda* amounted to Rs. 400 for 1897-98.

MA-GYI-ZU.—A village in the Ma-gyi-zu circle, Myaing township, Pakôkku subdivision and district, with a population of 407, according to the census of 1891. The *thathameda* amounted to Rs. 760 for 1897-98.

MA-HA-HLE-GA.—A circle in the Magwe township and district. The road from Magwe to Natmauk passes through it. In 1889 the Assistant Commissioner of Natmauk was killed close to Maha-hlega in a fight with dacoits, and is buried there. The circle was infested with dacoits up to 1889, though most of them were from other parts of the country.

MAHANANDA LAKE.—A considerable sheet of water in the Shwebo district, distant one mile from the headquarters town. It is two miles long and one broad and irrigates 3,494 *pè*, giving a revenue in 1891 of Rs. 5,285.

The lake was dug by King Alompra (Alaungpaya) in 1115 B. E. (1753 A. D.), but it was much neglected by his successors and fell into disrepair until the reign of King Mindôn. That ruler had it put in order in 1214 B. E. (1852 A. D.)., and also repaired the Mu Canal embankment and five other smaller irrigation tanks, the Gyo-gya, Singut, Kadu, Palaing, and Yinba reservoirs.

To commemorate this pious work he set up an inscription on a flat stone pillar on the embankment of the Mahananda lake. The following is a translation of it:—

"Many ages past in the cycle (Kabba) Tharamanta, there was born Thumeda, Amyawadi of the family of a Brahman. He freed himself and rose out of the ocean of lust; he forsook relatives, friends, and earthly riches; he withdrew himself from the world and lived as a hermit, wrapt in a state of *jhàna* (perfect contemplation). When the five kinds of alms were offered to the Buddha Dibingaya, there was one that foretold that Thumeda would in the fullness of time become a Buddha. That he attained this state is known to all those that inhabit the earth, to the dwellers on Mount Meru, and to the inhabitants of all the other regions, even to the denizens of all the hills. He preached the law for five and forty years, and during this time saved multitudes from drowning in the ocean of lust. Then he passed away leaving four Buddhas to succeed him and to save those deserving of being saved from concupiscence. Thus the duty of saving many men from lust rested with the Buddhas who came after him and with the hermits who led an ascetic life. The guardianship of religion free from harm rested with the Kings. When Narapa-hti became King he did his royal duty well, like King Dwetabaung, who brought Buddhism from Arimandana to Mandalay, to Sagaing, to Shwebo, and to the towns of the south, and like Prince Theddhatta (Siddartha), who with the powers of a Mandappa King brought Buddhism into Rajagriha and Mount Meru, where lust no more exists, thus also did King Narapa-hti. Thus also did his great descendant, the descendant of the Mighty Conqueror of the World, Mintaya Gyi (King Mindôn). On Friday, the eighth waxing of *Pyatho* 1214 (17th December 1852), he went

forth from Amarapura to Yatanatheinga (Shwebo) with his brother, the *Ein-shemin*, and with a great army of men. He marched throughout the islands; he desired the spread of religion and the consequent prosperity of his people. With his younger brother he put a stop to the sale, import, and export of liquor, and, because the King at Amarapura was a grasping man and one with little power, he bore the Buddha's teaching in mind and subjugated the whole country, and so, obtaining supremacy, proclaimed himself King on the eleventh waxing of *Tabaung* of the same year (17th February 1853) and all crimes were thus put an end to. Thus King Mindôn became Emperor over one hundred and ten kings that were tributary to him, and yet, powerful as he was, he knew that he would die the death and that his life could not endure for ever. Therefore he bethought him that he must follow the example of the most excellent who had gone before him, and to further the cause of religion he carried out the following acts of charity. He built a number of monasteries and he fed the *Thathanabaing*, the *sadaws*, and many thousands of *rahans* living in the towns and hills of Yatanatheinga. He fed them daily, and the chief of the monasteries were the Weluwun and the Pyôpayôn. Also he repaired the five ancient pagodas—the Shwetaza, the Shweku-gyi, the Shwechinthe, the Shwebaw-gyun, and the Shwesimi; five caves also he set in order and four sacred buildings and eighty-two sacred places and *zayats* in all, built by his forefathers, did he set in order; the posts also of the ancient palace of Shwebo he caused to be sculptured into one hundred and five images of Gaudama and ninety-eight images of *rahans*, and these he caused to be covered with gold and he worshipped before them. Nor was he content with such acts of charity, on which many millions were spent. Like Minlinzaw, who was the elder brother of Narasura, the son of Alaung-sithu, who caused money to be taken out of the Royal Treasury in 513 (1151 A. D.), and like Alaungpaya, who carried out works of irrigation; like these great Kings of old, he caused the Mahananda tank to be repaired under the direction of the *Ein-shemin* and of the Myodaung *Myoza*, Thado Mingyi, Maha-minhlagyaw. And this was begun on the third waxing of the month of *Kasôn* 1215 (9th April 1853). This great tank was first dug by King Alaungpaya in 1115 (1753) under the supervision of the Kyônwun, Maha-thiri Ôktama-yaza Thingyan. And the lake was to be dug as far north as Myin-kwa-taung, so the length of the embankment from the south-east corner of the tank to the Myinkwa hill is twenty-two thousand *tas*, and the breadth of the embankment at the bottom is fifteen *tas*, and at the top it is ten *tas*, and at first the height of it was twenty-one cubits, but King Mindôn raised it to twenty-six cubits. And the number of the sluices is more than two score and the water from the hills flow into it through the Bawdi and the Yeshin, the Teikchinwa and the Indaw streams, and it irrigates a vast tract of country. And the King caused all kinds of lotuses to be sown there and many sorts of water-plants were planted, and it become the drinking place of the birds of the air and of all wild animals and human beings, and when it was finished it was like the Nandawun lake in the country of the *nats* and it became world-famous. And at the same time with the Mahananda there were repaired the Gyo-gya-u tank which was dug by

Pyu-min and Pyôn-min, the Prome Princes; the Singut tank, which was constructed by the *Ein-shemin*, the son of Alaung-paya; the Kadu tank, which was made by King Narapa-hti Sithu; the Palaing tank, which Patama Mingaung had completed; and the Yinba tank, which was the work of Dutiya Mingaung. All these were completely restored and, when all were done, the King made an order that no birds or animals were to be killed or snared on the Mahananda Lake nor on any of the lakes. Such were the royal orders carried out by Tazein Wun Minhla Thihathu and he inscribed them on this stone. And the inscription was composed by Nemyo Minhla Nawra-hta. The solar King who had compassion on his subjects; who was replete with all the kingly duties; whose kingdom resembled Nagara in Mount Meru; who spread abroad religion; who was respected by all his brother kings; who suppressed all crimes and civil wars, was most like unto a Buddha. May these Royal Orders be for everlasting."

A somewhat more matter of fact account is given in a sketch published in Mandalay of the chief events of the King's reign. It is condensed as follows:—

When King Alaung-paya ascended the throne he established the city of Yatana Theinga-Kônbaung (Shwebo). The city wall was constructed with forty-five gates and the palace, the moat, the *natkun* (dwelling-place of the *nat*), the *baho* (clock-tower), and the Shwe-gyet-tho pagoda were built simultaneously. The Mahananda tank was also dug at the same time, after the example of King Anawra-hta, who constructed the famous irrigation works at Kyauksè. Afterwards the *sè* (weir) at Myinkwa hill, 22,000 *tas* (about 44 miles) north of Myedu, was constructed and then connected with the Nanda tank by canal. The whole country between Myinkwa-taung and Shwebo was thus brought under irrigation, so that the people were able to cultivate their lands throughout the year. The great weir of the Mahananda tank was also connected with the Ye-myet-kyi lake in Sagaing by the excavation of channels. In the reign of King Bodaw Paya the embankment of the old Mahananda tank was raised, old irrigation outlets were repaired, and new outlets made under the supervision of the Alôn Wungyi, Thiri-dhamma-thawka. In the reign of King Tharrawaddy the embankment of the great tank gave way and it was repaired and raised higher. In the reign of Mindôn-Min, the *Ahmudan* (service men) and other inhabitants of Myin-mye, Nga-yanè, Kawthandi, Pyinsala, Taba-yin, Myedu, Kawlin, Wuntho, and Indauktha were collected, and repairs were made to the embankment along the Mu river, from the Yemyet-kyi lake in Sagaing to the Myinkwa hill at Myedu, under the direction of the *Ein-shemin* (the Crown Prince), the Myadaung *Myoza*, *Thenat Wungyi*, and the Letwè Windawhmu Myedu Myoza Mingyi Maha Mingaung Yaza. After this service the embankment along the Mu for about 3,000 *tas* (over six miles) above Myinkwa hill was out of order, the same Letwè Windaw-hmu was directed to repair it with the assistance of the inhabitants of Myedu, Kawlin, and Wuntho.

Over ten thousand rupees was then issued from the Royal Treasury and repairs were made to the irrigation outlets under the supervision of the Shwe Win-daw-hmu, Thado-Mingyi Maha Mingaung Kyaw-zwa, the Myo-wun of Yatana-theinga (Shwebo).

MAHAUNG.—A Kachin village in Tract No. 26, Myitkyina district, situated in 25° 16′ north latitude and 96° 59′ east longitude. In 1892 it contained twenty-one houses with a population of 76. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese.

MA-HAW-DAUNG.—A village in the Ma-haw-daung circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 96 and a revenue of Rs. 210 in 1897.

MA-HIN.—A village in the Shwe-le-gyin circle, Laungshè township, Yawdwin subdivision of Pakôkku district, with a population of 73 and a revenue of Rs. 150 in 1897.

MA-HLAING.—A township in the Northern subdivision of Meiktila district. It has an area of 500 square miles and a population, by the census of 1891, of 55,868, and is divided into fifty-one revenue circles. The chief town, Mahlaing, has a largely attended bazaar, a court-house for the Township Officer, and Police Lines.

MA-HLAING.—The headquarters of the Ma-hlaing township, Northern subdivision of Meiktila district, has three hundred houses and a population of 1,500. The town was formerly the headquarters of the subdivision, but was superseded for Wundwin in 1893. Mahlaing has a Myoôk's court-house, a police *thana*, and a Public Works Department bungalow.

In Burmese times it was the seat of a *wun* and *sitkè*. The Shwe-môk-taw pagoda was built here in 220 B.E. by King Thiri-dhamam-thawka.

Maung Chit *Saya*, formerly Thugyi of Ma-hlaing, who turned rebel at the time of the Myingun Prince's rising, was restored to favour by Thibaw, only to be afterwards executed by him.

The population is chiefly agricultural, but there is a considerable amount of trade done also in the large Government bazaar recently built here. The cotton trade with Myingyan is extensive, and there is also a small pot-making industry. The pots are of the common *chatty* kind.

MAICHU.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 23′ north latitude and 97° 40′ east longitude. In 1892 it contained forty houses: the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe. There are no cattle in the village.

MAIKÔK or MAKWOK.—A Kachin village in Tract No. 19, Myitkyina district, situated in 25° 14′ north latitude and 97° 44′ east longitude. In 1892 it contained twenty houses with a population of 90. The headman of the village has six others subordinate to him. The inhabitants are of the Lepai tribe, and cultivate the poppy.

MAIKONG or MAIKÔN.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 7′ north latitude and 97° 33′ east longitude. In 1892 it contained forty-four houses, with a population of 135. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own twenty bullocks and ten buffaloes.

MAIMAI.—A Kachin village in Tract No. 8, Myitkyina district, situated in 24° 59′ north latitude and 97° 54′ east longitude. In 1892 it contained

fifteen houses, with a population of 31. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sạdan sub-tribe, and cultivate the poppy.

MAING-DAING.—An extensive area of cultivable land in the valley of the Zibin channel, which flows into the Irrawaddy river near Tagaung, Ruby Mines district. There are traces of this tract having been thickly populated by a wealthy community. Ruins of massive *kyaungs* and pagodas may be seen amongst forest trees and tangled undergrowth, and clumps of fruit trees mark the sites of former villages. This neighbourhood was apparently much harassed by bands of robbers and Kachin raids in the earlier years of the century, and the former inhabitants who were not killed fled to safer localities. An endeavour is being made to re-establish villages and cultivation in this tract.

MAING-HAN.—*See* under Möng Hang.

MAING-KA.—A village of seventy-six houses on the west side of Kyungyi, an island in the Irrawaddy opposite to Sinkin, in the Bhamo subdivision and district. The village is very old and in Burmese times was controlled by a line of hereditary *pawmaings*. Some of the inhabitants work as boatmen and others cultivate *mayin* paddy along the Molè, but the greater part get their living by trading with the villages on that river.

MAING-KAING.—The headquarters of the Uyu township, Lega-yaing subdivision of Upper Chindwin district, containing twenty-nine villages.

MAING-KAING.—See under Möng Kung.

MAING KHWAN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 19′ north latitude and 96° 31′ east longitude. In 1892 it contained thirty houses. Its population was not known. The headman of the village has no others subordinate to him. The inhabitants are Shan, and this is the only purely Shan village in the Hukawng valley, though there are Shans in some of the Kachin villages. Maingkhwan is situated in the middle of paddy-fields on the Idi *chaung*, a muddy stream four yards wide and one foot deep in January; and there is camping-ground west of the village.

There are amber mines at No-tepum, about five miles south-south-west of Maingkhwan. They are worked from the beginning of February to the middle of April, and during the mining season a bazaar is held at Maingkhwan.

MAING-KWIN.—One of the Palaung circles in the Kodaung township of Ruby Mines district. It contains eighteen Palaung and seven Kachin villages. About the time of the Annexation there was war between the Kachins and Palaungs of this circle, and the latter as usual fled, but after a year or two's sojourn in Humai they succeeded in patching up the quarrel and reinstating themselves. The headman of the circle is known as the Maingkwin *Kin* and has his headquarters at Mana. This is the most central place of importance in the Kodaung township and was in 1896 selected as the headquarters. There is a small bazaar.

MAING-MAW.—A village on the east bank of the Irrawaddy, south of Myitkyina town, in Myitkyina district, containing ten houses of Marips of the Masi Mala tribes, who came from Kumpi Pum (Taunggyi), five days

off to the north-east, about thirty-five years ago. Originally there were five Shan houses, but after Haw Saing's rebellion they fled and the whole village was burnt. The Kachins of this village fled to Nam Karan.

The villagers work *taungya*.

Law Law Kha's men used to come down by this route, to the number of eighty or hundred ; some also cross at Nanglunsut opposite Paraw.

Originally the place was founded by Shan Gyi, who also occupied Mogaung and Katkyo at the same time. The *Sawbwa* submitted to the Burmese King (Bagyidaw ?), who gave him a *kansa*. Afterwards, fearing he would rebel, he sent up an army some ninety years ago and deposed the *Sawbwa*.

Chinese traders come down yearly from Meungmaw with four thousand loads of umbrellas, apples, opium, spirits, *hkamauks*, breeches, coals, and ground-nuts. They go straight to the Jade Mines, crossing at Paraw *viâ* A-kye, the Lammadaw, Teunglun, Saukpa, and Ninglaung. Of the four thousand loads one thousand five-hundred are liquor. No lead is brought down. Of the traders some return by this route and others *viâ* Bhamo and Taping.

MAING-MAW.—*See* under Möng Maü (Mawk Mai sub-State).

MAING-MU.—A new village settled in 1892, opposite Theinlôn on the Molé *chaung* in the Bhamo subdivision and district. The settlers came from Nalôn and Maingmaü. Roads lead from the village to Teinthaw and to We-gyi *viâ* Kaungsin Manpun. About forty years ago it is said that traders in large numbers used to come from Sanapa through Kauri, Nalôn, and Maingmaü to Teinthaw, passing the site of Maingmü, and at Teinthaw exchanged their goods for cotton, which was brought up from below by *ngudwe*.

MAING-NA.—A village of thirty-five houses on the east bank of the Irrawaddy in the Myitkyina district. Two of the households are Maran Kachins. The village has a double stockade on the land side and a single fence towards the river. Each house is also surrounded by a high enclosure of split bamboo. Maingna was in former times protected by the Marans of Nanapum, two days distant to the east, but since the Annexation have paid them no tribute.

The village owns twenty buffaloes and two bullocks, but the main occupation of the inhabitants is brokering. They, however, have an annual yield of an hundred and fifty baskets from *taungya*-cultivation and produce an hundred and ninety viss of tobacco. Sessamum seed, obtained from the Kachins, is pressed and about five hundred viss is extracted yearly. The oil sells at a price averaging eighty rupees for an hundred viss. Before Haw Saing's rebellion, irrigated paddy-land with an annual yield of six or seven hundred baskets was cultivated, but this has been given up.

No caravans cross the Irrawaddy at Maingna.

The journey from here to China takes ten days, the following being the stages :—

(1) Lwèsaw, a Shan-Chinese village on the Nam Yin.
(2) Pumwa, Maran Kachins.
(3) Pum Kan-wa, Lepai Karung Kachins.

(4) Sadônwa, Sadôn Kachins.
(5) Lepai-ywa, Lepai Kachins.
(6) Mawchong, Lepai Kachins.
(7) Lawkhaw, Laishi-Lepai Kachins.
(8) Yow Yin country.
(9) Ta Hkaw, ferry on the Upper Taping.
(10) Kayon, Chinese territory. [Kuyung].

MAING-NAUNG.—*See* under Möng Nawng.

MAING-NIN.—A good-sized village situated in the hills about eighteen miles north-east of Möng Mit. In the vicinity are the tourmaline mines, which are worked by a miscellaneous community of Shans, Burmans, Kachins, and Maingthas. Mining license fees, which are fixed at the rate of Rs. 2 a man a month, bring in about Rs. 10,000 a year, the receipts being principally in the dry weather, as in the rains the air in most of the mines is bad and work has to cease (for further details *see* industries of the Ruby Mines district).

MAING-NWE.—A revenue circle in the Lega-yaing township and subdivision, Upper Chindwin district, containing six villages.

MAING-NYAUNG.—A revenue circle in the Lega-yaing township and subdivision, Upper Chindwin district, containing twenty-two villages.

MAING-PAN.—*See* under Möng Pan.

MAING-PUN.—*See* under Möng Pawn.

MAING-SEIK.—*See* under Möng Sit.

MAING-SHU.—*See* under Möng Hsu.

MAING-SIN (MONG SANG).—*See* under Möng Hsu.

MAING-SÔN.—A village in the Waingmaw circle of Myitkyina district. It contained in 1890 three Chinese-Shan houses and no Kachins. The estimated population was 12.

MAING-SUT.—*See* under Möng Kyawt.

MAING-TA —*See* under Möng Hta.

MAING-TAUNG.—A revenue circle in the Hômalin township, Lega-yaing subdivision of Upper Chindwin district, including one village only.

MAING-TAUNG.—A range on the Southern Shan States plateau which has been proposed for a sanitarium. It is situated about 40 miles in a bee-line south-west of Myittha station on the Burma State Railway. It has an altitude of about 5,600 feet above sea-level. The peaks in the near neighbourhood, however, rise to over 6,000 feet and in one case to over 7,000 feet. The range is covered with forest growth; otherwise there is ample ground for building sites and recreation grounds, besides a good water-supply. Maing-taung is only five miles from Pangtara (Pindaya) the residence of one of the Myelat *Ngwe-kun-hmus*, and there are several hill villages much closer from which limited supplies can be had. During the rains the rainfall is probably heavy. Lieutenant Pottinger, R.A., who inspected the range in 1895, found the maximum temperature in February to be 68° and the minimum 32° and in March 77° and 53° respectively. Maingtaung is 21 miles from Hsa Möng Hkam (Thamakan) on the cart-road from Thazi station on the Burma Railway to Taunggyi.

MAING-THAT.—*See* under Möng Hsat.

MAING-TÔN.—A village of fourteen houses of Shan-Burmese, east of the Irrawaddy in the Myitkyina subdivision and district. It was settled in 1893 from Hwe-maw. The Namamôn paddy-lands to the east of the village have not been worked for fifty years The inhabitants own six buffaloes and there are several fruit-trees.

MAING-TUN.—*See* under Möng Tôn (Möng Pan sub-State).

MAING-TUN.—*See* under Möng Tung (Hsi Paw sub-State).

MAING-WE.—A revenue circle in the Hômalin township, Lega-yaing subdivision of Upper Chindwin district, including five villages.

MAIPET or MAIPAT.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 7′ north latitude and 97° 45′ east longitude. In 1892 it contained twenty-two houses with a population of 72. The headman of the village has no others subordinate to him. There are twenty-four bullocks and six buffaloes in the village.

MAISAK.—A Kachin village in Tract No. 27, Bhamo district, situated in 24° 40′ north latitude and 96° 55′ east longitude. In 1892 it contained thirteen houses with a population of 66. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe, and own thirteen buffaloes.

MAITONG.—A Kachin village in Tract No. 17, Myitkyina district, situated in 25° 3′ north latitude and 97° 39′ east longitude. In 1892 it contained twenty-five houses with a population of 117. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe. The village took part in the 1892-93 rising.

MAITONG.—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° 1′ north latitude and 97° 49′ east longitude. In 1892 it contained twenty-five houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe. Poppy cultivation is carried on.

MAI YANG.—A Shan village in the North Hsen Wi, Northern Shan State, in the circle of Hsen Wi, with twenty-four houses and a population of ninety-six persons. The revenue paid was four annas a basket. The occupation of the people was paddy cultivation and trading. They owned eighteen bullocks, twenty-eight buffaloes, and two mules and ponies. The price of paddy was twelve annas a basket.

MĀ KĀNG KĀNG.—A village of the Möng Lin district of the Southern Shan State of Kēngtūng. It has sixty-three houses and a good monastery. (*See* Möng Lin).

MAKAWNG.—A Kachin village in Tract No. 19, Myitkyina district, situated in 25° 13′ north latitude and 97° 43′ east longitude. In 1892 it contained twenty-six houses with a population of 111. The headman of the village has eight others subordinate to him. The inhabitant are of the Lepai tribe and Singma sub-tribe. Good water is obtainable from a stream five feet wide; fodder is plentiful and there is camping-ground quarter mile north-west of the village.

MAK HKAM.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi, situated in the wide paddy-fields which extend on

both banks of the Nam Pawng. It contained in March 1892 eight houses with a population of thirty-five. Like most of the villages of the circle it was newly settled, the whole plain having been burnt out in the civil war of 1886-87. Paddy cultivation is the general industry, but there was one bullock trader with twelve pack-animals.

MAK HKI NU.—A village in the Ha Kang or central Möng Ha circle of the Northern Shan State of South Hsen Wi. There were eight houses in March 1892 with thirty-five inhabitants. Lowland rice, sugar, and tobacco were grown.

MAK HKI NU.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi. There were eleven houses in the village in March 1892 with seventy-one inhabitants. They are engaged entirely in paddy cultivation in the spacious fields surrounding the village.

MAK HKO.—A village of the Möng Lin district of the Southern Shan State of Kēngtūng. It has thirty-five houses and a monastery. (*See* Möng Lin).

MAK KAU LONG.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It is situated in the west of the circle and contained in March 1892 twenty-four houses with a population of one hundred and eight. The inhabitants cultivate a considerable area of irrigated rice-land, as well as some cotton and hill rice. Sugarcane is also grown.

MAK KYEK.—A small *möng*, or township, in the Northern Shan State of North Hsen Wi, lying between the Lwe circle and Sè U, but occupying only one side of the Nam Tu valley. It is ruled by an *amat*, and the population is Shan, greatly reduced in numbers since the disturbances of 1893.

MAK KYEK.—A Shan village in the North Hsen Wi, State in the circle of Hsen Wi, with twenty-seven houses in 1894, and a population of a hundred persons. The revenue paid was four annas per household, and the occupation of the people was paddy cultivation and trading. They owned twenty bullocks, twenty-five buffaloes, five ponies and mules. The price of paddy was twelve annas the basket.

MAK LANG.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi, situated a short distance to the north-west of the main village. There were twenty houses in March 1892 with eighty-one inhabitants. The village had then only recently been re-settled at least as far as the greater number of the population was concerned. Lowland paddy cultivation and the growth of cotton were the chief industries. The village of Kawng Mu close at hand is in charge of the headman of Mak Lang.

MAK LU LA.—A Yang Lam village in the Man Hpai circle of the Northern Shan State of South Hsen Wi. It is situated in the undulating country to the west of the huge peak of Loi Kawng, which here terminates the ridge which bisects the State of South Hsen Wi. There were nine houses in the village in March 1892 with fifty-three inhabitants, all Yang Lam. They cultivated the slopes near the village with hill rice, cotton, and vegetables.

MAK MAN.—A village in the *Kaw-kang* or Centre Riding of the Shan State of Mang Lön West. It is in charge of the *Htamông* of Pang Kut and is not far from his village, at the foot of the high bluff of Loi Tawng. In April 1892 there were four houses with a population of nineteen, all Shans. Two of the households owned a score of pack-bullocks and were occupied in trading. The other two cultivated upland rice.

MAK MAN MAN PAW.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, under a *Nè-baing*. The area is about twenty square miles. In 1898 the population was 272, divided between seventy-two houses and eleven villages. The circle is bounded on the—

North.—By Man Pan.

East.—By the Man Maw circle of Kehsi Mansam.

South.—By Pung Lawng.

West.—By Man Pan.

The revenue paid was Rs. 494, with one hundred and eighty-nine baskets of paddy. The people work lowland paddy, but also a little *taungya*.

MAK MŌN.—A village in the Möng Sit circle of the Northern Shan State of South Hsēn Wi, under the control of the *Ke* of Ka Lü. It lies about six miles north of Loi Ngün, the chief village of the circle. In March 1892 there were four houses, with a population of 17, all engaged in paddy cultivation.

MAK NA.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi, a few miles east of Loi Ngün, the chief village of the circle. It is situated among the hill slopes, and the villagers cultivate *taungya* with a little cotton. There were in March 1892 nine houses with a population of 36.

MAK NA SAN.—A Shan village of nine houses in the Möng Sit circle of the Northern Shan State of South Hsen Wi. It is situated some distance south of Loi Ngün, the chief village of the circle, and of Mak Na, and is under a separate headman. In March 1892 it had a population of 49, engaged in upland cultivation, chiefly rice.

MAKWETONG.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 33′ north latitude and 96° 48′ east longitude. In 1892 it contained thirty-seven houses; the headman of the village has no others subordinate to him. The inhabitants are of the Sassan tribe.

MAK WAO.—A village of four houses (in 1892), about two and-a half miles north of Taw Nio, in the circle of that name in the North Hsen Wi, Northern Shan State. The inhabitants are Chinese and numbered fifteen. They are cultivators and work cotton, hill rice, and a small quantity of poppy. The village is about two miles from the frontier of the Shan-Chinese State of Küng Ma.

MA-LA-KA-GYAN.—A village in the Nyaungbin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 258, according to the census of 1891, and a revenue of Rs. 490.

MA-LE.—A township in the Tantabin subdivision of the Shwebo district, with an approximate area of 692 square miles. It is bounded on the east by the Irrawaddy river; on the west by the eastern boundary of the Myedu township; on the north from Chiba hill by a straight line eastwards to the

village of Chaungtha, on the west bank of the Irrawaddy; on the south from Yauk-thaw village by a straight line to the village of Nga-din-gyi, and thence along the Laba *chaung* to the village of Kyi-byōn.

The township has four revenue circles—Theinkadaw, Ma-le, Nga-pyaw-daing, and Baw.

The following table shows the revenue and population of each circle in 1891:—

Circle.		*Thathameda.*	State land.	Water-tax.	Fruit-tree tax.	Fishery.	Garden.	Salt.	Population.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Theinkadaw	...	3,530	...	...	...	30	...	...	1,230
Ma-le	...	5,495	24	...	...	300	...	...	1,952
Nga-pyaw-daing	...	2,790	...	...	...	...	...	...	1,167
Baw	...	1,300	...	...	...	...	...	...	568
Total	...	13,115	24	...	...	330	...	...	4,917

MA-LE.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population numbered 1,690, the *thathameda* amounted to Rs. 2,395, the State land revenue to Rs. 21-3-6, and the gross revenue to Rs. 1,711-3-6.

MA-LE.—A revenue circle in the Myingyan township, subdivision and district. In 1895-96 the population was 780, and the *thathameda* amounted to Rs. 637. No land revenue was assessed in the circle.

MA-LE.—A large trading station on the Irrawaddy, the headquarters of the Thugyi's circle and of the township of the same name in the Tantabin subdivision of Shwebo district. Ma-le was the headquarters of a *sikkè* in Burmese times. Much trade from Möng Mit, Möng Lōn, Meng Ta, and Mogôk, as well as from Shwebo, is carried on here, the most important being that in *lapet*, pickled tea leaves. The population in 1891 numbered 2,032, and the annual revenue was Rs. 5,877. The town is forty-two miles from Shwebo. It has the following legendary history:—

History.

A female *naga*, called Zanthi, of the water species, a sort of kraken, was floating down the Ganges to the sea one day when she heard the flapping of the wings of a *galôn*. The *galôn* is a monstrous bird which lives upon *nagas*, so Zanthi was afraid and hid for a time along with her husband until the *galôn* had passed. Then the two crept out and made for the mountain called Thelapapada. Zanthi belonged to a family of *nats* and consequently, when she reached the mountain, she lost her kraken form and assumed human shape. Her husband, however, died, for he was a *naga* pure and simple. *Nagas* as a rule do not marry a second time, but Zanthi was afraid that her relatives and kinsmen might know her and resent her change of form, so she married the *nat* of the sun.

With him she lived for a long time, but at last the *nat* of the sun went off to his native land, whither she could not accompany him. He left the white crow as a messenger with Zanthi to send whenever she wished to communicate with him. She was not long of writing, and the white crow carried her letter safely to the sun country. The *nat* wrote an answer and at the same time gave the white crow a valuable ruby ring to give to Zanthi. But on his way back the crow fell in with sailors, who took the ruby ring and gave the crow dried up excrement to carry on instead. This the bird delivered, along with the letter, to Zanthi, who was very sad. She thought her husband cared no more for her, and in her sorrow and indignation determined that she would rather bring forth eggs like a *naga* than offspring in human form. So she took the form of a dragon again and wandered off to a mountain about a *daing* from her original home. There she laid eggs, and the mountain is called the U-daung, the egg mountain, to the present day, and the streams at its foot join together and form the U-daung *chaung*, the stream of the mountain of eggs. After she had laid her eggs she returned home and there passed her time in fasting. The place had been known by the name of the Thelapapada mountain, but it was changed to Manle-daung, the mountain where anger was subdued.

One day it rained very heavily and the eggs were washed down from the place where Zanthi had laid them. One egg floated down the U-daung *chaung* and was picked up by hunters at Thindwè. They disposed of it and it was carried to China. To the present day there live in that country the descendants of the person who was born of the egg. They are called Udibwa, born of an egg [*N.B.*—Udibwa is the ordinary Burmese title for the Emperor of China], and are of princely race among the Chinese.

Another egg broke on the mountain side as it was being washed down and this one turned into rubies, whence the name *u-daung-kyauk*, stones from the mountain of eggs.

The last egg floated down the Irrawaddy and was picked up by a washerman at Bobyu, a village a little above Pagan. A male child was born of the egg and received the name of Maung U Bwa, "born of an egg."

This Maung U Bwa met with a learned hermit, who foretold that U Bwa would one day become King of Pagan. When he came of age, Thamoddarit, the nephew of Thupyinya-Nagara-Seinda, was reigning over Pagan. At this time a monstrous bird appeared and devastated the kingdom. Maung U Bwa succeeded in killing it with an arrow, and as a reward received Minsanda, the King's daughter, in marriage. In time he succeeded his father-in-law as King of Pagan and was given the name of Pyusawdi (the early white umbrella-bearer, in allusion to the white egg-shell which had covered him); nevertheless he considered that the aged hermit was his proper master, and made over the title of King to him, while he retained only that of Crown Prince.

One day he asked after his parents. The hermit replied that U Bwa's father was the *nat* of the sun, and his mother, Zanthi, a female *naga*. She was of a water-living race and therefore she laid eggs, and she did so the rather because she was incensed against her husband and thought he had abandoned her. The hermit further added that Zanthi adopted an ascetic life and might possibly be still living in her cave up the river.

Pyusawdi forthwith sailed up the Irrawaddy and came to the cave of his mother. The *nat* of the cave demanded what he wanted there, and in reply to the Prince's question said that Zanthi had passed away and that Thelapapada was the hill where she had fasted.

To commemorate this, Pyusawdi built the pagoda known as Shwe-môk-taw, and the town of Ma-le was founded so that the pagoda should be kept with proper care. One-tenth of all the revenue from the land extending to the east as far as the U-daung *chaung*, to the west to the Minwun mountains, to the south as far as the Mautha *chaung*, and to the north to the Zin *chaung*, was attached for the support of the Shwe-môk-taw. Sampa village, now called Sabènago, was built on the opposite bank of the river, with orders to supply *sampa*, or sandal-wood for the pagoda ; Ônban (cocoa tree blossoms) and Panzin (now Pazi) villages were established with injunctions to furnish it with wreaths of flowers.

During the reign of Nawra-hta, some Chinese, under the leadership of Sutalawyi and Htuntalawyi, came down with much merchandize and were robbed by the Kachins near Tabin *chaung*. The Chinese demanded that Nawra-hta should make good the losses which they had sustained. Nawra-hta replied by saying that the Kachins were a people who were no better than jungle fowls and beasts, and were exempted from all taxes, whereupon the Chinese declared war and marched down with a large army. Nawra-hta despatched two warrior brothers, Yawla-pyissi and Nanta-pyissi, to oppose them. They set about fortifying themselves, the elder brother in Ma-le (formerly Man-lè) and the younger in Ônban. Thus these places, formerly mere villages, built to serve the Shwe-môk-taw pagoda, became walled towns.

MA-LÈ-GYI.—A village in the Nga Singu township, Madaya subdivision of Mandalay district, at the foot of Ma-lè hill. It has eighty houses and its population amounted in 1892 to three hundred and fifty approximately. The villagers are coolies and cultivators. In the village is the Ma-lè Chedawya pagoda.

MA-LE-THA.—A village in the circle of the same name in the Mônywa township, Lower Chindwin district, twenty-five miles east of Mônywa. In 1891 the population was eight hundred and fifty-one. The revenue from *thathameda* in 1896-97 amounted to Rs. 2,100. The principal products are jowar, sessamum, and cotton.

MALI and MALICHINGKANG.—Kachin villages in Tract No. 17, Myitkyina district, situated in 24° 58′ north latitude and 97° 42′ east longitude. In 1892 they contained forty houses. The population was unknown. The inhabitants were of the Lepai tribe and Sadan sub-tribe. Both villages took part in the 1892-93 rising, and were burnt.

MALI —The Mali *hka* is the western branch of the Irrawaddy. It rises in the hills to the north of the Kham Ti country and flows southwards till it meets the N'Maikha about latitude 25° 43′, and forms the Irrawaddy. It is called Nam Kiu by the Hkam Ti Shans, who give the same name to the Irrawaddy. In the Hkam Ti country it was seen by Colonel Woodthorpe and Major MacGregor in 1885, and was found to be eighty-five yards wide and five feet deep in March. Between Hkam Ti and the country comparatively close to the confluence little or nothing is known of it, but it seems to run in a narrow channel through continuous hills. The highest point on it reached from the

south is Ting Sa, a village a little way off the river in latitude 26° 15′, which was the most northerly point that Major Hobday and Lieutenants Eliott and Hewitt reached in their expedition of January 1891. At Sawbaw in latitude 25° 59′ it is one hundred and forty yards wide. Near the mouth of the Pungin *hka*, in about latitude 25° 48′, it is from one hundred and twenty to one hundred and fifty yards wide, though it narrows just below this point to a width of not more than eighty yards. From here it again broadens out to from two hundred and fifty to three hundred yards in June, and about a mile above the confluence it is one hundred and fifty yards wide in January. Here it is seventeen feet deep in January, and has a current of about $3\frac{3}{4}$ miles an hour.

Launches can only get up to the confluence in the height of the rains, but on one occasion, in June 1890, the Mali *hka* was ascended by Major Fenton, Captain Barwick, and Mr. Shaw in a small launch, the *Pathfinder*, ninety-two feet long and drawing two feet nine inches, as far as the mouth of the Pungin *hka* just below the Wunnan rapids. Navigation was very difficult, and for all practical purposes the Mali *hka* may be considered unnavigable for anything but *laungs*. *Laungs* can get up as far as Laikaw or Sawan in latitude 26° 2′ all the year round, though in the hot weather navigation is difficult. Above this point the river is not navigable.

Coming down-stream a raft or *laung* takes one day from Sawan to Sakat, and a few hours more to Myitkyina. Bamboos are tied along the sides of the boats to prevent them capsizing in the rapids. Going up-stream *laungs* take nine days to reach Santa (latitude 25° 59′) from Myitkyina and ten days to reach Sawan.

The three principal ferries on the lower part of the Mali *hka* are—

(1) Kwitao. | (2) Sawbaw.
(3) Marao Satar.

Ferries.

At Kwitao there is one hut, in which live two or three boatmen. The passage is difficult owing to the swift current. In the middle of the river is a large rock, and transport has to be made from the right bank to this rock by means of a swing raft, and from the rock to the left bank by two small rafts. For troops crossing, big bamboos would have to be collected and proper rafts constructed, and for this good ropes are necessary.

At Sawbaw the Mali *hka* is one hundred and forty yards wide, with a swift current and rapids above and below the village. The village is of the Sana-Lahtawng tribe, is situated on the right bank, and contains eight houses.

The current is not so strong as at Kwitao, and with rafts prepared the crossing would be easy.

Of Marao Satar nothing is known except that there is a ferry. At the capital of Hkam Ti numbers of boats ply locally, but are not used for trading purposes. The river there is extensively used for irrigation.

MA LI LIN.—A Chinese village of fifteen houses in the Ko Kang circle of the Northern Shan State of North Hsen Wi, high up in the hills to the west of the Tawnio strath to the south of that bazaar. There were fifty-seven inhabitants in 1892, and opium was the chief crop grown. A few pack-ponies were kept to carry the drug for sale in China, or in the neighbouring Shan-

Chinese States. Indian-corn for the manufacture of liquor and a small quantity of hill rice were the only other crops.

MA-LIN.—A revenue circle in the Mingin township and subdivision, Upper Chindwin district. It includes one village only, and paid a revenue of Rs. 110 in 1897.

MA-LIN.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including two villages.

MA-LIN.—A village of sixteen houses on the Linkan *chaung* in the Shwegu subdivision of Bhamo district. To the south-west is a road to Sinmaw and Nanu, and a road from Mankin also passes through the village. The villagers own twenty buffaloes and work *lè* and engage also in bamboo-cutting.

To the north of the village are the graves of Lieutenant Stoddart and two men of the Hampshires who were killed in an engagement with Kachins here at the Annexation.

MA LI PA.—The Chinese name for Tawnio (*q. v.*)

MA-LU-GLA.—A village of seventeen houses on the left bank of the Taping *chaung*, in the Bhamo subdivision and district. It was founded in 1193 B.E. (1831 A. D.) by immigrants from the old village on the other side of the Nanlaing *chaung*, who moved through fear of the Kachins. The villagers own twenty-nine buffaloes, and work *kaukkyi* paddy. They also cultivate some *mayin* by bunding back the flood water on the south of the village, which is waist-deep under flood in the rains.

MA-LWE.—A circle in the Myothit township of Magwe district, including the villages of Sa-le, Sôngôn, Kanni, and Kyi-gan.

MA-LWEYWA-THIT.—A village in the Ye-u township and subdivision of Shwebo district, eleven miles from Ye-u. It has one hundred and twenty-four inhabitants, who cultivate an area of one hundred and seventy-eight acres. Paddy is the chief crop. Many of the villagers are engaged in the making of model pagodas of plaster. The *thathameda* revenue amounted to Rs. 470 in 1896-97.

MAMAPWE or NAMMAPHWE.—A Kachin village in Tract No. 5, Bhamo district, situated in 24° 10′ north latitude and 97° 19′ east longitude. In 1892 it contained fourteen houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

MA-MÔN-KE.—A village at the south-west corner of the Indaw-gyi lake in the Mogaung subdivision of Myitkyina district. After having been deserted for at least fifty years it was re-occupied in *Tasaungmôn* of 1248 (November 1886). The village, which is unfenced, has now twelve houses. There is no *kyaung* nor *zayat*. It sowed eighteen baskets of *grain* in 1897. Occasionally the villagers fish with *paik-chi-dos*, and in *Waso-Wagaung* (July-August) of each year set traps at the mouth of the Nam-yang *kha*.

MAN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of ninety-five persons, according to the census of 1891. The *thathameda* amounted to Rs. 70 for 1897-98. Man is situated almost on the boundary of the Yawdwin and Pauk townships, and has a rest-house.

MANA.—The headquarters of the Palaung *Kin* of the Maingkwin circle, Kodaung township of Ruby Mines district, was selected in 1896 as the

headquarters of the township. It is situated near the centre of the Kodaung, and is on the principal route from Nam Hkam to Möng Mit. A route through Mantôn to Taungbaing branches south from Mana. There is a small bazaar, and some extent of terraced paddy-fields. A police post has been built and forms the headquarters during the dry season of the Civil Officer's escort of thirty men, furnished by the Ruby Mines Battalion.

MAN-AUNG.—A village in the Yeza-gyo township, Pakôkku subdivision and district, with a population of sixty-nine persons, according to the census of 1891. The *thathameda* amounted to Rs. 320 for 1897-98.

MANAW.—A Kachin village in Tract No. 27, Bhamo district, situated in 24° 29′ north latitude and 96° 58′ east longitude. In 1892 it contained fourteen houses, with a population of sixty-nine persons. The headman of the village has two others subordinate to him. The inhabitants are of the Lepai tribe, and own twenty-three buffaloes.

MA-NAW-YA-MAN.—A village in the Kyimyindaing revenue circle, Amarapura township and subdivision of Mandalay district, nine miles south-south-west of headquarters. It had a population of one hundred persons at the census of 1891 and paid Rs. 220 *thathameda* tax.

MA-NAW-YA-MAN KAN.—An artificial reservoir in the Kyabin township of Minbu district. It had in Burmese times a semi-circular embankment of a mile or more long. The area which it encloses is submerged yearly by the Irrawaddy, and the object of the embankment was to hold up the water after the river subsides. A portion of the embankment has been washed away since the Annexation and, though the greater part still remains, with the masonry regulators intact, it has not yet been restored.

MA-NAW-YAMMA.—A revenue circle in the Pathein-gyi township, Amara pura subdivision of Mandalay district, including two villages. The land revenue paid by the circle amounts to Rs. 400.

MA-NAW-YAMMA.—A village in the revenue circle of the same name in the Pathein-gyi township, Amarapura subdivision of Mandalay district, about sixteen miles north-north-east of headquarters. It had a population of one hundred and fifty persons at the census of 1891, and paid Rs. 210 *thathameda* tax.

MAN *chaung*.—A river rising in the Arakan Yomas, which flows in a generally due east course through the Minbu district and enters the Irrawaddy a little above Minbu town. The Man is of chief value for irrigation where it leaves the hills at a village called Sèdaw. The valley widens out from one mile in breadth at Sèdaw to seven or eight miles in breadth at the Irrawaddy which is, in a direct line, twenty miles distant. The bed of the river is gravelly and has a good fall throughout. Water runs in it all the year round.

On Superintending Engineer Mr. Joscelyne's visit in January 1891 the stream was running sixty to ninety feet wide and two feet deep at Sèdaw. In the rains it swells to a river four hundred to six hundred feet wide and ten to twelve feet deep.

Across the river at Sèdaw is a dam, ten to fifteen feet above the river-bed, three hundred feet long and one hundred and fifty feet broad. It consists of a continuous crib-work of country-wood saplings, three inches to five inches in diameter, built in bays about four feet wide, filled in with loose gravel and

shingle stone. The north bank is protected by a wing wall of similar construction, and the canal takes off through this wing wall just above the dam. The sides of the canal for a short distance are protected by similar crib-work. The canal is eighteen feet wide. In the dry weather the river could give very much more water to the canal than it does at present, but the bulk of the water finds its way through the leaky ill-constructed dam down the stream. In the rains floods pass over the dam and do great damage. In exceptionally high floods the dam is occasionally swept away, and has to be re-built. This was the case in 1885 and in 1880; extensive repairs are executed yearly. There are ample materials for a more useful dam. The villagers say that an exceptional flood came down the river on 10th May 1890, overflowing the dam with a maximum head of 22 feet above its crest. The flood lasted four days and carried away about two hundred feet of the north end of the dam and one hundred feet of the wing wall of the canal.

In 1889-90 the dam was breached. In 1890-91 the dam burst, and the sides of the canal were breached. In 1891-92 the dam burst, and fields usually under irrigation were sown with dry crops. In this last year the cost of repairs to landowners amounted to Rs. 40,000.

The water-level during the rains is usually just below the crest of the weir as water passes pretty freely through the dam. There is no other dam below Sèdaw, and the water running through the dam is unused for irrigation.

Only one canal takes water from the headwaters. This is eighteen feet wide, and has no gates across the entrance. Its water-level rises and falls uniformly with the river. It is on the north bank and extends down the valley to the Shwe *chaung*, eight or nine miles from Sèdaw. Here it bifurcates—one channel leading off with a fall towards the east through the Sagu township, the other going north to the high land above the village of Lègaing, fifteen miles from Sèdaw. Branches from each of these main channels water the valley in good years somewhat beyond Lègaing. The dam and channels are defective. The canal irrigates the north bank only of the Man. The system commands an area of 28,250·92 acres.

MANCHYEM.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 48′ north latitude and 97° 19′ east longitude. In 1892 it contained fifteen houses. Its population was unknown. The headman has no others subordinate to him. There are no cattle in the village. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe.

MANDALAY.—A Civil administrative division, comprising the districts of Mandalay, Bhamo, Myitkyina, Katha, and Ruby Mines. The headquarters are at Mandalay.

MANDALAY.—A district in the Mandalay division of Upper Burma, lying approximately between 21° 31′ and 22° 45′ north latitude and 95° 56′ and 97° east longitude. It has an estimated area of 2,100 square miles, and the extreme length and breadth of the district are sixty-three and sixty-two miles respectively. The broadest part is from east to west, in the south of the district, and to the north it tapers away to a blunt point.

Area and

The boundaries of the district are—on the north the Ruby Mines district; on the south Lawk Sawk (a State of the Southern Shan States), Kyauksè district, and Sagaing district; on the

Boundaries.

east Möng Lōng and Hsum Hsai, feudatory States of Hsi Paw, one of the Northern Shan States; on the west Sagaing and Shwebo districts. The boundaries in detail are as follow :—

North.—The Chaunggyi stream from its mouth to its source; thence in a south-easterly direction to the Madaya river (known here as the Nampi *chaung*).

South.—The Myit-ngè or Dôktawadi river, from the mouth of the Mehôn *chaung* to its confluence with the Irrawaddy, north-east of the old town of Ava.

East.—Along the Madaya river for about twenty-two miles to a point four miles south of Kaing-yi; thence in a south-easterly direction passing to the east of Mèmauk, Mèdaw, and Wetwin, until the Gèlaung *chaung* is reached; thence along the Gèlaung *chaung* to its junction with the Mèhôn; thence along the Mèhôn to its junction with the Myit-ngè river.

West.—The main channel of the Irrawaddy river from the mouth of the Chaunggyi stream to the mouth of the Myitngè river.

The northern and part of the southern boundaries are the same as in Burmese times. The eastern, western, and part of the southern boundaries are different, as the Mandalay district of Burmese times, known as the "Shwegyo-that *Ne*," did not include the present Maymyo subdivision on the east and north-east, whilst on its west the western bank and not the main channel of the Irrawaddy was then the boundary.

The district, including the town, is now divided into five subdivisions, and there are seven townships, three hundred and sixty-four *thugyi*ships, and seven hundred and seventy-two villages.

Natural features.

About six hundred square miles of the district along the Irrawaddy river, from Nga-singu town on the north to the Myit-ngè river on the south, are flat land, with little or no vegetation excepting crop, and with a few solitary hills only, rising abruptly from the level country. The plains have a general inclination from north to south, and also slope gently from east to west; the fall is gradual towards the Irrawaddy, though there is a marked difference in the incline at the Shweta *chauug*. To the north and east of the district there are some fifteen hundred square miles of high hills and tablelands, forming a portion of the great Shan plateau of Upper Burma. Here the fall to the plains averages 3,000 to 4,000 feet, in a distance of ten miles. This part of the district is well wooded.

The greater part of the plains is parched, owing to the uncertain nature of the rainfall. Portions irrigated by canals and tanks and some hundred to one hundred and fifty square miles of alluvial lands, which come under flood during the rains, are fairly well-watered. The hilly country has a fair amount of rain and may be said to be well-watered and free from drought.

Mountains.

Of the hills of the district, the highest on the north is the Maung-daw range, a long spur of the Mogôk or Ruby Mines hills. It lies in the Nga-singu township of Madaya subdivision, between the Madaya and Irrawaddy rivers, and ends abruptly just north of Yenatha. Its highest elevation is 3,638 feet above mean sea level.

The hilly tract on the east of the district comprises the whole of the Maymyo subdivision, and has very fine plateaux of 3,000 to 3,600 feet in height, with a main range, known on the north as the Mèmauk and on the

south as the Kyaingtaung running north to south and pushing to the Myit-ngè river.

The highest points are Kanni-daung in Wetwin township, five miles south-west of Mèdaw, 4,714 feet; Panu-daung, also in Wetwin township, six miles north-west of Maymyo, 4,221 feet; the Maymyo plateau in the township of that name, 3,846 feet; and Nyan-nantha-taung, four miles south of Singaung in Pyintha township, 4,228 feet. On the eastern spurs of this range there are two well-known hills—one the *taungma* of the Sawbwa-taung group of hills, the highest in the district, situated in Maymyo township, eight miles, in a straight line, north of Nalin, with an elevation of 4,890 feet, and the other, Taungpulu, in Wetwin township, three miles east of Wetwin, 3,154 feet in height.

Of the isolated hills of the district, the following are the most important,—Sa-gyin-daung, in Nga-singu township of Madaya subdivision; it rises to a height of 808 feet, and is situated six miles north-west of Madaya town, and is famous for its beautiful white marble and (rubies); Shwe-daung-u, height 1,073 feet, in Madaya township and subdivision, twelve miles north-east of Mandalay town; Mandalay-*taung* in Mandalay Cantonments, 832 feet in height, commanding the whole of the town of Mandalay and many miles of the surrounding country; and Yankin-taung in Patheing-yi township of Amarapura subdivision, rising to a height of 658 feet. It possesses a natural cavern containing imitation fishes carved in stone, which are worshipped by the people when rain is wanted.

Passes.

The principal passes to the Pyinulwin highlands are the Taungdo pass on the road from Madaya to Hsum Hsai (Thônzè) of the Hsi Paw (Thibaw) Shan State; the Ngwe-daung pass, on the direct road from Mandalay to Maymyo *viâ* Taung-gyun; the Nalan-daung pass, on the road from Mandalay to Maymyo *viâ* Tônbo and Zibin-gyi; the Myingun pass and Dahatchin pass, on the road from Mandalay to Maymyo *viâ* Ôn-hnè and Zibin-ga-le.

A *ghât*-road has been constructed from Mandalay through the Maymyo subdivision into the Shan States by the Public Works Department, and along this the greater number of the Shan caravans pass.

Rivers.

The Irrawaddy river, flowing north to south, is navigable all the year round for boats and river steamers. At the northern and southern limits of the district it is very narrow, being only half a mile in width on the north and three quarters of a mile on the south. Between these points it is one mile broad at Nga-singu, and lower down it increases in breadth to two and three miles during the dry weather and from three to eight miles during the rains.

The Myit-ngè or Dôktawadi river, known as the Nam Tu in the Shan States, flows in a south-westerly direction from the mouth of the Mehôn *chaung* to Yaman in Kyauksè district, from which place its course lies north-west until it joins the Irrawaddy. It is navigable all the year round by small boats for sixteen miles, between Gwe-bin and Kywè-napa, and during the rains by small steamers as well for another thirty miles, between Kywè-napa and the Irrawaddy.

The Madaya river, known in the Maing-lôn Shan State as Nam Pi or Mobi and locally as the Chaungma-gyi, flows in a southerly direction from the point where it enters the district down to Ze-haung village, whence its course is

westerly to its mouth. It is navigable all the year round by country boats from Sagabin to the Irrawaddy, a distance of twenty miles, and is of much importance as a source of irrigation. Many canals are connected with it, and it is capable of feeding some hundred and fifty square miles of cultivation.

Canals.

The Shwe-laung canal, from the Madaya river near Ze-haung to Mandalay town, is thirty miles in length, and flows in a south-westerly direction through Madaya and part of Pathein-gyi townships. It was so named by Nyidaw Shwebo *Min*, and was dug by the Lai Hka (Lè-gya) *Sawbwa* under his orders in 1830. Up to 1857 it had its outlet on the Irrawaddy river at Amarapura, but at the founding of Mandalay it was diverted to supply the present Palace and city moats. So long as two dams (one at Sè-gyi-wa at the northern extremity and the other at Thapangaing, six miles lower) were kept in repair, the canal was navigable by boats and well supplied with water for irrigation purposes, but now, except during the rains, it is more or less dry.

The Shweta-*chaung* canal (a corruption of Shwetan-*chaung*) was so named because its value as an irrigation channel surpassed that of other streams as much as gold exceeds in value the inferior metals. It is twenty-six miles in length, and is connected with the Madaya river near Sè-gyi-zu in Madaya township. It flows south through Madaya township, and has an outlet on the Irrawaddy just below Mandalay town. It is navigable for boat traffic all the year round from Madaya river to Obo, the northern suburb of Mandalay, where there are a dam and sluice. Within the town limits it is more or less dry at present, but the Municipality propose to raise its embankments here and improve the irrigation from it. It was constructed under the supervision of a Burmese official, the *Shwe-win-hmu* U Yauk Gyi, during the reign of Nyidaw Shwebo *Min* and dates as far back as 1838. It irrigates some fifty square miles of paddy-land.

The Dinga *chaung* canal, thirteen miles in length, flows through the townships of Madaya and Patheinrgyi, parallel with the Shweta *chaung* and between it and the Shwelaung *chaung*, and connects the Ônhmin *chaung* with the Nanda lake, north of Mandalay. It was constructed by King Mindôn in 1862-63, Royal *ahmudans* (soldiers) under the *Thayèwun*, U Shwe Lôn, being employed on the work. It is not navigable, and, though intended for irrigation purposes, is more or less dry for want of repair. It is so called because its cost was paid in *daung dinga*, Burmese peacock rupees, which had just been struck and made current in Upper Burma at the time of its construction. Another version is that owing to great expenditure of *dingas* (rupees), without obtaining any benefit, the canal was named the "Dinga *chaung*." This explanation argues considerable ingenuity in nomenclature.

The Myittein and Thingaza *chaungs*, flowing north to south in Madaya and Mandalay townships, were formerly one stream, sixteen miles long, starting from the Irrawaddy at Shin-hla and joining it again opposite Mandalay. On the construction of the outer embankment of Mandalay town in 1875, the Thingaza, or southern section, was cut off from the rest of the creek. The northern end, where it joins the Irrawaddy, is fast filling, and boat traffic is suspended during the dry months. The rest of the stream is navigable for boats all the year round.

Lakes.

The principal lakes are the Aungbin-le, Nanda, and Shwe-pyi. The latter is fed by the rise of the Irrawaddy, and the two former by canals from the Madaya river and the Dinga and Shwe-laung irrigation channels. The Sèdaw *chaung*, flowing through the Maymyo subdivision, is also diverted into the Aungbin-le lake by the Myaungmadaw channel. The lake is some ten miles in length from north to south and three miles broad. Its chief use is to feed the moat, which runs round Fort Dufferin, the Cantonment of Mandalay, with water, this being the chief source of supply for the town and the only source for Cantonments. What water is not required for the moat is used for irrigation purposes, some of the best paddy-lands in the district lying below the Aungbin-le, which, with its feeder, the Myaungmadaw, irrigate in favourable years large tracts of country.

The Nanda and Shwe-pyi lakes are entirely devoted to irrigation as also are the Dinga and Shwe-laung *chaungs*, but the supply is uncertain, as the works themselves are out of repair and proper head-works are not maintained.

Geology.

The Sa-gyin hills, near Madaya and close to the Irrawaddy, produce rubies of fairly good quality. Black-lead is also obtained from them and from the hills that skirt the Myit-ngè river, but they are especially famous for their alabaster quarries, which supply the greater part of Burma with marble for images of Gaudama and with stones for pagoda posts and platforms. Rules were published in the official Gazette of the 23rd July 1898, regulating the quarrying of marble in these hills. The range has been recently examined by officers of the Geological Survey of India. The report as to its capacity for producing rubies was not altogether favourable, as it was considered doubtful whether rubies could be obtained in sufficient quantities to render working on a considerable scale remunerative. Many signs of old workings exist all over the hills, but no authenticated information as to the presence of stones of good quality is available. The southernmost point of the range, Kamataung, will always be noted for its alabaster.

Forests.

A list is appended of the reserved forests of the district. Teak is not found in them to any large extent, nor are the trees of much value. The tracts are chiefly reserved for bamboo and the ordinary kinds of timber.

By a notification of the 20th September 1898, the Taungbyo fuel reserve, with an approximate area of eight and a half square miles, in the Maymyo subdivision, was declared in process of constitution.

Forest reserves in the Mandalay district.

Name.	Subdivision.	Area.	Remarks.
		Sq. mls.	
Chaung-thapaw reserve...	Madaya ...	31	On the left bank of the Madaya river above Sagabin, situated partly in Singu and partly in Maymyo townships.

Name.	Subdivision.	Area.	Remarks.
		Sq. mls.	
Kywet-napa reserve ...	Amarapura ...	13	On the right bank of the Myit-ngè river, above the village of Kywet-napa, situated partly in Amarapura and partly in Maymyo subdivisions.
Singu reserve ...	Madaya ...	43	
Kin-gyaung reserve ...	Do ...	40	In Singu township.
Dandin reserve ...	Do ...	29	In Singu township.
Satthwa-chaung reserve...	Do ...	33	In Singu township.
Kadetchin reserve ...	Do ...	$17\frac{1}{2}$	In Singu township.
Malè-gyi reserve ...	Do ...	26	In Singu township.
Nat-taung reserve ...	Do ...	20	In Singu township.
Nwe-gôn reserve ...	Do ...	18	In Singu township.
Chaung-gyi reserve ...	Do ...	21	In Singu township.

Climate.

The climate of the district is dry and healthy. During the months of May and June and till August strong winds prevail. The thermometer rises to about 107° in the shade in the hot weather, and the minimum in the month of December is about 55°. The rainfall is small, the average being about thirty inches, and cultivation in consequence, except in the fully irrigated tract commanded by the Irrawaddy and the Shweta-*chaung* canal, is precarious. Epidemics are of rare occurrence, and considering the generally primitive nature of the sanitation at present, the district may be called decidedly healthy, except under the hills and in the Maymyo subdivision, where fevers are prevalent at certain seasons of the year.

Population and races.

The population of Mandalay district, according to the census of 1891, was 378,277, and of the town 190,000. It is believed that the population has decreased since the Annexation. The population of Mandalay town is very mixed. Besides the Burmese there are Zairbadis, Mahomedans, Hindus, Suratis, Jews, Chinese, Shans, and Manipuris.

The Ka-the are Manipuris, for the most part descendants of prisoners of war, brought to the country by Kings of Burma when they invaded Manipur. Those who live outside of the town limits have mostly adopted Burmese manners and customs, and the majority of them speak Burmese. The name "Kathe" is applied to these particularly. Those in the town are chiefly *Pônnas* or Manipuri Hindus, and these still retain the habits of their country.

The Talaings are not now a distinct race, and are regarded as Burmans. They are descendants of settlers from Lower Burma who accompanied the Talaing King at the conquest of Ava in 1113 B.E. (1751 A.D.). They have entirely given up their original dialect.

The *Wethali Pônnas* are descendants of Assamese Hindus, who were brought to this country as prisoners of war over a century ago.

The "Zairbadis" are Burman Mahomedans, the offspring of the union of a Mahomedan with a Burman wife, and their descendants.

The "Pan-thes" are Chinese Mahomedans of Yünnan. On the downfall of their kingdom many settled in Mandalay. They are treated of elsewhere.

Agriculture.

Paddy is the chief crop, but wheat, beans, gram, onions, cardamoms, grapes, oranges, and betel-nut are also grown. Royal gardens with mango trees are found in the Amarapura subdivision in Madaya, and in Maymyo. In the vicinity of Madaya in particular the gardens are numerous and valuable. Their produce is brought to the Mandalay market by boat along the Shweta-*chaung*. They produce cocoanut, plantains, betel-leaf, betel-nut, pine-apples, mangoes, papayas, custard-apples, and other fruits.

Prices.

The average prices of produce are—

		Rs.		Rs.	
(1) *Kaukkyi* or wet-weather paddy, thirty varieties.		90	to	100	per 100 baskets.
(2) *Mayin* and *kaukti*, or dry-weather paddy, of seven varieties.		60	to	80	per 100 baskets.
(3) Peas and beans :—					
Pè-gyi ...	...	... 100	to	120	per 100 baskets.
Sadaw-pè	...	... 275	to	350	per 100 baskets.
Mat-pè	...	... 50	to	70	per 100 baskets.
Pèdi ...	...	... 150	to	175	per 100 baskets.
Pè-gya ...	...	... 40	to	60	per 100 baskets.
Pè-kyatpyin	...	... 70	to	100	per 100 baskets.
(4) Gram	...	... 125	to	175	per 100 baskets.
(5) Potatoes—					
Pè-myit	...	... 20	to	30	per 100 viss.
Sweet potatoes	...	... 3	to	5	per 100 viss.
Pè-seinza-u	...	... 1½	to	2½	per 100 viss.
(6) Wheat ...	...	... 210	to	300	per 100 baskets.
(7) Tobacco ...	...	... 16	to	20	per 100 viss.
(8) Onions ...	...	... 6	to	15	per 100 viss.
(9) Sugarcane ...	...	... 1½	to	2	per 100 canes.
(10) Sessamum (tilseed)	...	... 300	to	350	per 100 baskets.
(11) Millets (jowar)	...	... 75	to	100	per 100 baskets.
(12) Maize ...	...	... 2	to	3	per 1,000 heads.

The ordinary prices of stock are—

			Rs. per pair.
Buffaloes	...	...	... 100
Bullocks	...	...	... 100 to 120
Bulls	...	...	... 75 to 100
Cows	...	...	... 30 to 50
Ponies	...	...	... 100 to 500

Trades and manufactures.

The trades and industries of Mandalay include everything that the Burmese race is capable of doing. The following is a list of peculiarly national handicrafts :—

(1) *Pa-gyi*.—Painting in water colours and oils on paper, cloth, mat-work, fans, and the like. The work is excellent, and is exported to other Indian Provinces and to Europe.

(2) *Kammawa-ye*.—Sacred writings and paintings on prepared plates of brass or layers of cloth.

(3) *Shwe-sa-ye.*—Gold lettering, as used for religious and royal writings.
(4) *Hmin-sa-ye.*—Black paint or ink lettering, as used for religious and royal writings.
(5) *Pe-sa-ye.*—Writings on palm-leaf, mostly in the monasteries.
(6) *Pabè.*—Blacksmith's work—the manufacture of swords, *dhas*, spears, daggers, and guns.
(7) *Padein.*—Gold and silver ware—rings, bracelets, chains, cups, and boxes, highly ornamented.
(8) *Góndan.*—A superior sort of goldsmith's work, by which gold is softened for the imbedding of precious stones.
(9) *Padin.*—The moulding of metal images, weights, and bells.
(10) *Hkat.*—The manufacture of metal gongs, cymbals, spoons, and scales.
(11) *Pabu.*—Wood carving, of figures, screens, and picture-frames.
(12) *Sinzwè-put.*—Carving on ivory.
(13) *Letthama.*—Carpentry.
(14) *Put.*—Turnery, wood-work.
(15) *Pantamaw.*—Delicate masonry work, such as the ornamentation of pagodas.
(16) *Yun.*—Lacquerwork—betel-boxes, cups, and bowls, made of plaited bamboo.
(17) *Taik.*—Lacquerwork on wood.
(18) *Pan-gyet.*—Glassware, flowers, ear ornaments, and beads.
(19) *Shwe-myetpa.*—The manufacture of gold-leaf.
(20) *Shwe-pa-gyi.*—Gilding with gold-leaf.
(21) *Shwe-laung sekku.*—The manufacture of the paper used for gold-leaf.
(22) *Shwe-chido.*—The manufacture of ornamental screens and cloths with inwoven gold and silver thread and spangles.
(23) *Ma-gaik.*—The manufacture of royal crowns and coronets.
(24) *Kye-gat.*—The manufacture of gold and silver spangles.
(25) *Kyauk-thwe.*—The polishing of precious stones.
(26) *Kyauk-sein-byat.*—The cutting of jade-stone.
(27) *Payan.*—Masonry.
(28) *Kyauksit.*—Sculpture.
(29) *Pan-hli.*—The manufacture of artificial flowers of *sola*.
(30) *Achók.*—Tailoring.
(31) *Thanbyu-alók.*—The manufacture of tinware.
(32) *Panat.*—Sandal and shoe manufacture.
(33) *Hti-alók.*—Umbrella manufacture.
(34) *O-alók.*—Pottery.
(35) *Sin-o-alók.*—The manufacture of glazed jars.
(36) *Daung-ywe.*—The manufacture of fine bamboo matting.
(37) *Ati-a-hmók.*—The manufacture of musical instruments.

Administration in Burmese times.

Boundaries and area of the Shwe-gyo-that Nè.

The boundaries of the Mandalay district, or Mandalay *Myo* Shwe-gyo-that, as the town and suburbs were called under Burmese rule, somewhat differed from those of the present date.

It was bounded then thus—

On the north.—By the Madaya river, commencing from its junction with the Irrawaddy on the west, and ending in the Ye-gyi-kyabin circle on the east.

On the east.—By the Ônkûn, Thôndaung, and Twin-ngè *nès* and the Ye-gyi-kyabin village circles.

On the south.—By the Myit-ngè river, from Ônkunnè on the east to its junction with the Irrawaddy river on the west.

On the west.—By the Irrawaddy river, from the junction with it of the Myit-ngè on the south to the Madaya river on the north.

The Shwe-gyo-that *nè* measured about ten *daings* (twenty-five miles) from east to west and about sixteen *daings* (forty miles) from north to south, thus covering an area of one hundred and sixty square *daings* more or less.

Admistrative divisions.

It included the following *nè* or divisions:—

Lamaing *nè*.	Taungbyôn-gyi *nè*.
Tamôkso *nè*.	Kut-ywa *myo-nè*.
Amarapura *nè*.	Madaya *nè*.
Kyun-kye-ywa, *i.e.*, the islands.	Mandalay *Shwe-myo-daw*.

The Lamaing *nè* was under the control of an officer called the Aungbin-le Lamaing *Wun*, whose subordinate officers were two Lamaing *sayès* and all thugyis in the *nè* under his charge. The Lamaing *nè* was sometimes subdivided into two divisions, called *Letwèdaw nè* and *Letyadaw nè*. In each of these *nès* there was a *nè-ók*, who had executive charge over his division. The *thugyis* were his subordinates and acted under his orders.

The Tamokso *nè* was also under a *nè-ók*, with subordinate *thugyis*.

The Amarapura *myo-nè* was under the control of a *Myoók* with subordinate *myothugyis* and *thugyis*.

The Kyun-kye-ywa *nè*, comprising the islands in the Irrawaddy, was under the management of an officer called the *Dipa Bo*, literally the commander of the islands. He also had a number of *thugyis* under him.

The Taungbyôn-gyi *nè* and Kut-ywa-*myo nè* were at one time governed by *Myoóks* and later by *myowuns*, when these two *nès* were united into one. Under these *Myowuns* and *Myoóks* were *myothugyis* and *thugyis*.

In the Madaya *myo-nè* was a *myowun*, under whom there were two *sè-sayès* (clerks of the weirs), *myothugyis* and *thugyis*.

Salaries of Government officers.

All these officers, except the *myothugyis* and *thugyis*, drew a fixed salary, paid yearly or half-yearly by the *akun-daw-ye tana*, under orders from the King. The Aungbin-lè Lamaing *Wun* and the Kut-ywa Taungbyôn *Wun* drew Rs. 2,400 a year, while the others, the *Letwèdaw* and *Letyadaw Nè-óks*, the Tamôkso *Nè-ók*, the Amarapura *Myoók*, the *Dipa Bo*, the Taungbyôn-gyi *Myoók*, and the Kut-ywa *Myoók* drew Rs. 1,200. The two *sè-sayès* of Madaya and the two of Aungbin-lè Lamaing drew six hundred apiece, or Rs. 50 a month.

Myothugyis and *thugyis* as elsewhere drew a ten per cent. commission on the *thathameda* collections. Instead, however, of deducting it themselves, as was done in the remoter districts, it appears to have been deducted by the Finance Department when the *thathameda* collections were paid in, and

handed over then to the collectors. Of these appointments those of the *myo-thugyis* and *thugyis* were hereditary.

Their duties

The duties of all the officers were to try civil and criminal cases; to collect land revenue and *thathameda*; and to repair roads, bridges, bunds, irrigation channels, and the like, within the limits of their charge. They were at one and the same time Police Officers, Magistrates, Judges, Revenue Officers, and Engineers, and there were no rules limiting their powers or their duties. The more serious cases, however, were generally decided by *wuns*, *myoôks*, and *nè-ôks*.

And *insignia* of rank.

The titles and *insignia* of rank borne by these officials were the following, which were conferred by the King:—

Designation.	Title.	Umbrella.	*Dha.*
(1) Aungbin-le Lamain *Wun* ...	*Maha Bwè* ...	Golden umbrella.	
(2) *Letwdèaw* and *Letyadaw Nè-ôks*	*Mindat Bwè* ...	ditto.	
(3) Tamôkso *Nè-ôk* ...	ditto ...	Red umbrella with golden top.	
(4) Amarapura *Myoôk* ...	ditto ...	Golden *Hti*.	
(5) *Dipa Bo*	ditto ...	ditto ...	*Dha* set with rubies or red stones.
(6) Kut-ywa and Taungbyôn *Myo-wun*.	ditto ...	ditto.	
(7) Taungbyôn *Myoôk* ...	ditto ...	Red umbrella with golden top.	
(8) Kut-ywa *Myoôk* ...	ditto ...	ditto.	
(9) Aungbin-le Lamaing *Wun-sayè*.	*Nèmyo Bwè* ...	ditto.	
(10) Madaya *Sè-sayès* ...	ditto ...	ditto.	
(11) *Myothugyis* ...	ditto ...	ditto.	

The Courts.

In criminal cases appeal lay from the Courts of the *thugyis*, *myothugyis*, *nè-ôks*, *dipa bo*, *myoôks*, and *wuns* to the *Shwe-yôn-daw* in Mandalay, which was presided over by one of the *myo-wuns*. From the *Shwe-yôn-daw* appeal lay to the *Hlut-taw*, whose decision, except in very rare cases, was final.

In civil cases appeal lay to the Mandalay Civil Court, and thence again to the *Hlut-taw*.

In revenue cases the Court of Appeal was the *Akundaw Tana*, with the *Hlut-taw* again as the High Court.

In cases relating to Royal lands appeal lay to the *Lè-yôn-daw*, and thence to the *Hlut-taw*.

Litigants were at liberty to institute their cases in the *Shwe-yôn-daw*, Civil, or any other of these Courts as a Court of Original Jurisdiction.

Maintenance of public works.

All roads, embankments, canals, bridges, and the like were kept up by the officials of the circles in which they were situated.

The administration of Mandalay town.

Mandalay town was under the administration of the *myo-wun*, with a number of *taung-hmus*, *myo-sayes*, *taungsa-chis*, *ayat-ôks*, *taga-bos*, *taga-hmus*, *shwe-pyizos*, and *shwe-pyi-sayes* under him. The *myo-wun* had criminal jurisdiction throughout the town, and his Court was called the *Shwe-yôn-daw*.

Next in rank to the *myo-wun-min* were four *taung-hmus*, in charge of the four divisions of the town—north, south, east, and west. They had civil as well as criminal jurisdiction in their respective divisions.

Under the *taung-hmus* were the *myo-sayès* and *taung-sa-chis*, who were vested with power to try civil and criminal cases within their respective *nès*. There was no limit to the number of these officers.

Under them again were the *ayatóks*, who had also criminal and civil jurisdiction in petty cases in their respective quarters.

The *taga bos* were in charge of the town gates, and were of higher rank than the *taung-hmus*, who were a sort of assistant turnkey. Both had power to arrest any person committing an offence within the gates and to bring him before the *Myowun's* Court, the *Shwe-yón-daw*, for trial.

The *shwe-pyi-zos* carried on their work under the orders of the *myo-wun*. Their principal duties were to record all sales and transfers of land and to collect fees at the rate of two rupees eight annas on every hundred. They had *shwe-pyi-sa-yès* under them as assistants.

All these officers, with the exception of the *ayatóks* and the *shwe-pyi-sa-yes*, were appointed by the King. The *ayat-óks* and *shwe-pyi-sa-yes* were appointed and dismissed by the *myo-wun*.

Pay of the town officials.

They received pay as follows :—

	Per annum. Rs.
Myowun-min	8,000
Taung-hmu	1,200
Myosa-yes	1,200
Taungsa-chis	600
Taga-bos	240
Taga-hmus	180
Shwe-pyi-zos	600

These salaries were paid yearly or half-yearly.

The *ayat-óks* and *shwe-pyi-sayes* got no pay. The former got *nyan-gaing*, fees levied on parties to suits brought before them, and the latter took ten per cent. on the value of land sold or transferred under their supervision.

The fee called *nyan-gaing* was levied in all decided civil cases from both parties to the suit. It usually amounted to one rupee four, or one rupee eight, annas in each case. This usually formed the perquisite of the clerks of the higher officials.

The Kun-bo-tein.

In each of the Courts of the *wuns*, *myoóks* and *nè-óks* there was also an official called the *kun-bo-tein*, who was appointed by Royal order. The duty of this officer was to collect the fee termed *kunbo* (price of betel), at the rate of ten per cent. on the value of the suit; to keep accounts of the collections submitted from all Lower Courts; to keep the money in his custody; and at the end of each year to send in the accounts of his *nè*, with the money, to the *Hlut-taw*, through the *wuns*, *myoóks* and *nè-óks* to whom he was subordinate. From the *Hlut-taw* the money was sent to the *Byè-daik*.

The *kun-bo-tein* received pay at the rate of fifty rupees a month. Occasionally the *kunbo* was paid over to the Chief Queen. The office seems to have been abolished in the time of King Thibaw.

Revenue.

All the revenue records were destroyed by fire on the occupation of Mandalay, so that exact figures either for Mandalay or for any other district have not been attainable. Much information, however, was obtained from the *Shwedaik Atwinwun* and the *Myothit Wundauk*, revenue officers of the Burmese times.

(*a*) in Burmese times.

Besides the main sources of land revenue, fisheries and *thathameda*, much money was obtained by the sale of licenses to collect duty on goods sold in Mandalay town. The following were the chief licenses and the amounts said to have been paid in 1884-85:—

Description of revenue.	Amount received within one year.	Remarks.
	Rs.	
(1) *Yatana-bôn akauk* ...	3,60,000	License to collect *akauk* or duty on all foreign goods shipped from Lower Burma.
(2) *Lapet pwè-kun* ...	7,20,000	License to buy all raw *lapet* from the Shan States and to sell at a profit.
(3) *Shan pwè-kun* ...	2,00,000	License to collect the sanctioned *akauk* on all goods brought down from the Shan States, except raw *lapet*.
(4) *Dewun akauk* ...	34,800	License to collect *akauk* on all goods brought in from Chinese territory to Mandalay.
(5) *Auksôn sè-hnit-yat a-kun*	3,18,000	License to collect *akauk* on all goods taken down to Lower Burma from Mandalay by boats and steamers.
(6) *Yenan-kun* ...	2,40,000	License to purchase and sell at a profit earth-oil taken up and down the river from Ye-nan-gyaung and Pagan.
(7) *Ngapi gaing-kun* ...	1,85,000	License to collect *akauk* on *ngapi*, dried salt-fish, and the like, brought up by boats and steamers from Lower Burma.
(8) *Lemyo sibwè-kun* ...	41,200	License to collect *akauk* on all oil bought and sold in Mandalay, Amarapura, Ava, and Sagaing.
(9) *Lemyo se* and *tanyet-kun*...	25,200	License to collect *akauk* on all tobacco leaves and jaggery bought and sold in the above four *nès* or divisions.
(10) *Lemyo thittaw-kun* ...	67,500	License to collect *akauk* on all teak, bamboos, rafts, and canes in the four *nès*.
(11) *Pyinsaung paso pwè-kun*	7,200	License to collect *akauk* on piece-goods, namely, blankets and *pasos* of cotton manufactured in the four *nès*.
(12) *Lemyo kyauksein pwè kun*	42,000	License to collect duty on all jade from the jade-stone quarries bought and sold in the four *nès*.
(13) *Lemyo ze-kun* ...	40,400	License to collect stall rents in all bazaars, except the *Ze-gyo-daw*, in the four *nès*.
Carried over ...	22,81,300	

Description of revenue.	Amount received within one year.	Remarks.
Brought forward ...	Rs. 22,81,300	
(14) *Ze-gyo-daw-kun* ...	72,000	License to collect stall rents from the *Ze-gyo-daw*. This bazaar, unlike other bazaars, had different rates charged for stalls.
(15) *Lemyo nga-swè kun* ...	6,750	License to collect *akauk* on all fishes sold by fishermen to bazaar sellers in the four *nès*.
(16) *Lemyo kado-kun* ...	54,624	Ferry license in the four *nès*.
(17) Ferry	36,000	Mandalay and Myinmu ferry license.
(18) Ferry	24,000	Ferry between Mandalay, Shein-maga, and Ywa-thit.
(19) *Myetpa-shwe kun* ...	12,000	License to collect *akauk* on gold beaten at Myetpa in Mandalay town.
(20) *Dinga taik amyat-kun*...	24,900	Income on bullion exchanged in the mint.
(21) *Thimbawzeik mye-kun* ...	9,000	Rent on land used for storing goods at the shore in Mandalay.
(22) *Hlè-kun*	60,000	License to collect *akauk* on all loaded carts plying between Mandalay and Amarapura.
(23) *Myintin-kun* ...	3,100	License to collect *akauk* on all ponies taken down to Lower Burma from Mandalay and six other stations.
(24) *Lemyo ye-bwe-kun* ...	33,335	License to collect *akauk* on *ngapi*, salt and dried fish brought to the four *nès* from places other than Lower Burma.
(25) *Lemyo ôn, nga-pyaw-pwè-kun*.	14,400	License to collect *akauk* on all cocoanuts and plantains bought and sold in the four *nès*.
(26) *Lemyo pè pwè-kun* ...	12,000	License to collect *akauk* on all pulses bought and sold in the four *nès*.
(27) *Myin pwè-kun* ...	1,200	License to collect *akauk* on all ponies bought and sold in pony marts in Mandalay *nè*.
Total ...	26,44,609	

Other general sources of revenue.

Of the four divisions Mandalay and Amarapura were the only two of importance. Little or nothing was collected in Ava and Sagaing. Within the limits of the Shwe-gyo-that *nè* no ancestral or *bobabaing* lands were assessed to revenue, except where they were irrigated from the canals or irrigation channels, in which case a *pè* of land was assessed at the rate of two rupees yearly. It made no difference what the crops were that were grown on this irrigated land.

The revenue from *Ayadaw pé*, or Royal lands, was collected at the rate of one-quarter of the produce of the land, and the rate assessed on the Royal *ya-pè* ranged from two to five rupees, according to the fertility of the soil. Garden lands, ferries, and fisheries were always let out at a fixed rental.

Thathameda levied outside the town.

The *thathameda*-tax was not assessed in Mandalay town, but it was in the Shwe-gyo-that *nè* outside of the town ramparts. The average rate of assessment per house or household was ten rupees. This tax was collected according to the status and pecuniary circumstances of the people. It was assessed by the *thamadi*, *lugyis* appointed for the purpose.

The following table shows the amount of *thathameda* revenue collected in the Shwe-gyo-that *nè*, excluding the town of Mandalay, in the year 1884:—

Divisions or *nès*.	Number of houses.	Number exempted, &c.	Number assessed.	Amount.
				Rs.
(1) Lamaing	3,952	1,041	2,911	29,110
(2) Madaya	3,562	782	2,780	27,800
(3) Taungbyôn Kut-ywa	2,882	1,276	1,606	16,060
(4) A-hlaung *Kyun*	1,606	664	942	9,420
(5) Tamôkso	1,751	259	1,492	14,920
(6) Amarapura	6,240	1,992	4,248	42,480
Total ...	19,993	6,014	13,979	1,39,790

The assessment-rolls of land revenue, *thathameda*, and other imposts were prepared and the revenue collected by *thugyis* and *myothugyis* under the supervision of *nè-ôks*, *myoôks*, and *wuns*, who were responsible for the correctness of the statements and the due collection of revenue in their respective *nès*.

The tariff of duties, and method of collection.

The *yatanabôn akauk* mentioned above was levied at the rate of five *per cent.* on the value of all goods shipped from Lower Burma. It was collected by an *akauk-ôk*, specially appointed for the purpose, jointly with a *thandawzin* from the *byè-taik*, so that fraud might be made as difficult as possible. The *akauk-ôk* drew a salary ranging from one to two hundred rupees a month.

The *dewun akauk* was levied on all goods brought in from Chinese territory, at the rate of five *per cent. ad valorem*. To collect this duty a special officer called *dewun akauk-wun* was appointed, on a salary of from Rs. 100 to Rs. 500 per mensem.

The *shanpwè akauk* was levied on all goods conveyed from Shan territories, at the rate of five *per cent.* on the value of the goods. The *shanpwè akauk-ôk* collected this revenue jointly with a *thandawzin* from the *byè-taik*.

The *thittaw akauk* was levied at the rate of ten *per cent.* on the value of timber, and the *thittaw athe-patlè akauk*, or forest-produce duty (including bamboos, *shaw* fibre for making paper, resins, gums, and the like) at the rate of five *per cent.* on the value of the goods. The former duty was collected by the *thittaw wun*, who drew pay at the rate of between one and five hundred rupees, whilst the latter duty seems always to have been let out at a fixed price.

Latterly licenses to collect all these duties were sold. The money, whether actually collected duty or farmed rent, was paid to the *shwe-daik atwin-wun*, who was in charge of the Royal Treasury.

The collection of other heads of revenue.

The land revenue, that is to say, the revenue on Royal paddy-lands, *ya* lands, *kaing*, *kyun*, and garden lands, was assessed and collected at the time when crops could be seen on the ground.

The water-tax was collected once a year, in the months of *Kasôn* and *Nayôn* (May and June).

The *thathameda* tax was paid in two instalments, the first instalment being due in *Wazo* and *Wagaung* (about July), and the second instalment in *Tabodwè* and *Tabaung* (about February). Revenue defaulters were arrested and confined in jail until such time as the revenue or the portion of it due was paid in. Sometimes the defaulters were simply flogged or exposed under the burning heat of the sun, or tortured with tourniquetted bamboos.

Of goods imported into the Shwe-gyo-that *nè*, the following were free from taxation:—

Exemptions.

(*a*) Firewood, grass, maize, hay, vegetables and fruit;
(*b*) All goods (with the exception of those brought from the Shan States) carried and sold by *pakôndans* and *gaung-ywets*, pedlars carrying their stock-in-trade slung on a bamboo across the shoulder, or on their heads as women usually carry loads.

Exemption from payment of *thathameda* was accorded to—

(*a*) Religious edifices, *i.e.*, the dwellers in or servants of these;
(*b*) Monks, priests, and nuns;
(*c*) The parents of monks and the *kappiya* (or manciples) of monks who had attained to the rank of *gaing-ôk* or *gaingdauk*;
(*d*) Parents, brothers, and sisters of monks who had passed the *Patama-byan* examination;
(*e*) Royal relatives.
(*f*) Ministers, *myowuns*, *myoôks*, *myothugyis*, *thugyis*, and all *ahmudans*;
(*g*) Cultivators of the Aungbin-le and Lamaing Royal paddy-lands;
(*h*) Mahomedan preachers;
(*i*) Those who were incapacitated from earning their livelihood by reason of old age and infirmity.

(*b*) Since the Annexation.

The principal sources of revenue levied by the British Govenment are the same as those obtaining in Burmese times, but the method of assessment is somewhat different—

(1) *Thathameda*, a tax on the household, is levied throughout the district at an average rate of Rs. 10 per household.
(2) Land-tax on State lands is levied at varying rates per acre, according to the class of crop grown, the fertility of the soil, and the facilities for irrigation.

The rate varies from Rs. 7-6-0, which is that demanded on the highest class of irrigated paddy-land, to Rs. 1-8-0, which is taken on dry *ya* crops such as millet and cotton.

Gardens are assessed on a different scale, paying from Rs. 25 per acre, the rate demanded from the highest class of gardens, the basis of classification

being the fertility of the soil, down to Rs. 5, the rate on the most inferior gardens.

Fisheries are sold by auction yearly to the highest bidders.

Thathameda, the land tax on State lands, and the sale of fisheries comprise the chief source of the revenue of the district. Exemption from taxation follows the same lines as in Burmese days.

Sacred edifices.

The Su-taung-byi ('prayers granted') and Su-taung-ya pagodas are in Taungbyôn village of Madaya township. The former was built in the eleventh or twelfth century by King Nawra-hta on his return from China to commemorate his victories in that country, and it is believed that all petitions offered at this shrine are certain of fulfilment. The latter was built by King Mindôn in 1874 for members of the Royal Family, who were prohibited from worshipping at the Su-taung-byi, lest they should aspire to the throne and their wishes come to pass. For the building of the Su-taung-byi pagoda every one of King Nawra-hta's retinue had to contribute his share of labour, and tradition says that two of the Court, named Shwe-pyin-gyi and Shwe-pyin-ngè, twin brothers, neglected to do their share, and were consequently executed. The inner wall of the pagoda has to this day spaces for two bricks, proof of the forwardness of the brothers.

The Tawbu Pagoda, in Tawbu village of Madaya township, has an annual *Paya pwè*, held on the fifth day of the waning of the moon of *Tabaung* (February.)

The Shwe-gyet-yet, a group of pagodas in Amarapura town, stands on an eminence over the Irrawaddy and, with its background of tall trees, forms an impressive sight from the river. The pagoda was built more than six centuries ago.

The Shwe-zayan pagoda, near the village of the same name, stands on the northern bank of the Myit-ngè river. An annual *pwè* is held on the eighth day of the waning of *Tabaung* (February). It was built by Nawra-hta Minzaw's Queen, Shinmun-hla, daughter of the Thein-ni (Hsen Wi) *Sawbwa*, in the eleventh or twelfth century, and is held in much veneration because all offerings made to it are untouched by ants and crows; indeed ants and crows are never seen near it. On the annual feast day shoals of *nga-taw*, large fish from three to four feet in length, come up the Myit-ngè, which runs within a hundred yards of the pagoda, to be fed by the worshippers, and are so free from fear that they will even let their heads be decorated with gold-leaf. The same fish are believed to visit as punctually the island on which the Thi-hadaw pagoda stands, two miles south of Thabeik-kyin in Ruby Mines district. A festival is held there eight days before that at Shwe-zayan, on the full moon of the same month, and the fish are fed by the devout in the same manner.

MANDALAY (EASTERN).—A subdivision of the district of the same name, comprising part of Mandalay town.

MANDALAY (WESTERN).—A subdivision of the district of the same name, comprising part of Mandalay town.

Situation and area.

MANDALAY.—The headquarters of the district and division of that name. It is the chief town of Upper Burma, and is situated on the east or left bank of the Irrawaddy river in 21° 58′ north latitude and 96° 8′ east longitude. Its height above mean sea-

level is 315 feet, and it is distant from the sea 275 miles from east to west, and 400 miles from north to south.

Its area is—

	Sq. miles.
Town	18·51
Cantonment	6·14
Total ...	24·65

The Municipality.

It is the only Municipal town of the district, and was so constituted on the 22nd July 1887, the Municipal Committee being formed of nine *ex-officio* members and eight principal residents of the town, selected and appointed by Government.

Public buildings.

The chief public buildings are—The Court-house, the Courts of the Judicial Commissioner of Upper Burma and of the Commissioner, Mandalay Division, the Telegraph office, General Post Office, Terminal Railway Station, General Hospital and the Palace.

Bazaars.

There are twenty bazaars. The chief and central bazaar is the Ze-gyo, which measures 400 by 250 yards and was said to be the largest in the whole of Burma until 1892. This bazaar paid the Municipality at first Rs. 6,000 a month and on subsequent re-leases Rs. 15,000 and Rs. 16,500, and this latter rent was actually being paid when the bazaar was totally destroyed by fire on the 6th April 1897.

History of Mandalay town.

Mandalay was founded and built in the years 1218 and 1219 B.E. (A.D. 1856-57) by King Mindôn, under circumstances which caused him to think that in establishing a new city at the foot of Mandalay Hill he was obeying a sacred mandate. When Mindôn ***Min*** was at Amarapura and before he was crowned King, he was much impressed by two dreams. In the first he seemed to see a large town at the foot of Mandalay Hill, the inner wall of which was higher than the outer. In the second, he found himself mounted on a white elephant, which took him to the foot of Mandalay Hill. On dismounting he met two women, named Ba and Maw; one took him by the right hand and the other by the left and in this fashion they led him to the top of the hill. On reaching the summit they were addressed by a man named Nga Sin, who offered Mindôn ***Min*** a handful of scented grass with these words: "If you feed your elephants and cavalry horses in this place with the grass which grows here they will always thrive."

Its founding: Mindôn *Min's* dreams.

Subsequently Mindôn ***Min*** was proclaimed King, and on ascending the throne, according to Burmese custom, he had to take to wife the two Princesses who were nearest of kin to the blood royal. Consequently his step-sister and his cousin became his consorts, under the titles of the Nanmadaw and the Alè-nandaw Queens (the Queens of the great and of the middle palaces). It was a curious coincidence that these two Queens were both born on Thursday; and as names beginning with the letters Ba (ဘ) and Ma (မ) are only given to those born on Thursday, in accordance with the Burmese ***Bedin Kyan***, part of Mindôn ***Min's*** dream was thus fulfilled.

This struck him so much that he resolved to fulfil the remainder of his dream by founding the present town of Mandalay. He called together all the Court astrologers, the *sadaws* and learned men, and consulted them, and the majority, to please him, drew their calculations to suit the Royal mind. Two only, a *pôngyi* called Bôn-gyaw *Sadaw* and a wise man named Sameik-hkôn Ywa-za, disagreed and these two maintained that the great city near Mandalay Hill mentioned in their *Theiksa* (book of prophecies) already existed in the town of Amarapura. Their objections were, however, overruled, and the present town of Mandalay was built under the superintendence of the following officials, who were personally selected by the King for that purpose—

He resolves to found a city beneath Mandalay Hill.

The Myadaung *Myoza Wun-gyi*;
The Khampat *Myoza Wundauk*;
The *Sa-ye-daw-gyi* U Kyi;
The *Sa-ye-daw-gyi* U Bwa; and
The *Mye-daing Sa-ye* U Thauk.

The masonry wall enclosing the city (now called Fort Dufferin) was raised under the direct orders of the King, and is of the following dimensions:—

The wall.

Foundation	1 cubit (19·05 inches).
Base	1 *ta* (11·11 feet).
Height	15 cubits (23·81 feet).

Over this wall of fifteen cubits is a course of battlements three cubits high, which make the wall eighteen cubits in height. The wall is a perfect square, each side measuring six hundred *tas*. The reason for adopting this measure was that it corresponded with the date of the year in which the town was built, namely, 2,400 of the Burmese *Thathana* year (*i.e.*, the Year of Religion dating from the death of Gaudama). Over the city wall, at regular intervals of fifty *tas*, are watch-towers or turrets (called *pya-o*), each having gold-tipped spires. There are twelve city gates, the four principal being exactly in the centre of each side of the square, and bearing from the palace, which is built in the centre of the city square, magnetically due north, south, east, and west.

Mandalay was built, as far as could be ascertained from ancient records, on the same model as the first city of Ava, founded by King Nyaung-yan Mintatya-gyi in 960 B.E. (1598 A.D.), the second city of Ava, built by Shinbyushin in 1125 B.E. (1763 A.D.), and the city of Amarapura, built by King Mindôn's great-grandfather in the year 1144 B.E. (1782 A.D.).

When the gates and city walls were finished, the four great drums and bells were placed in position, one at each gate of the city. These drums were used for striking the hours of the day and night, and were of different kinds of wood. That at the eastern gate was of teak; the southern gate drum was of *pauk*; at the west it was of *thit-mizzu*; and at the north of mango wood.

The drums.

Besides these, another drum, called the *mingala min-kya*, was suspended in a spiral roofed shed before the Palace on the eastern front, just inside the Red Gate, on the right hand of the city wall. This drum was intended to remain permanently, and was struck only when the King went anywhere in State.

The drum known as the *Bahozi*, with a bell hung beside it, was suspended between four white posts outside the Ywe-daw-yu gate of the Palace yard. The striking of the hours of the day and the watches of the night on the *Bahozi* gave the time to the drums at the four city gates. The bell-man always did this in his State robes.

Rites accompanying the foundation.

Buildings, large and small, were built for the guardian *nats* of the city, one at each corner of the city walls, and, according to old usage, *nat*-inspired persons were placed in charge of them to make offerings.

Before the walls were built up pits were dug at each of the four corners of the city. These were lined with masonry work, and then large jars were placed in them. These jars were of a size to hold one hundred and twenty viss of oil, and were glazed inside and out. Into them was poured forty viss of sessamum oil, extracted from the large-grained kind, forty viss extracted from the small-grained kind, and forty viss of mustard oil. The jars were then tightly closed, and over them were built the corners of the city wall.

The outer ramparts

The outer ramparts or earthen embankments were built as late as 1875. The dimensions are—

Base	10 *tas*	(111·10 feet).
Height	10 cubits	(11·10 feet).
Width at top	6 *tas*	(66·66 feet).

The outer or river side was faced with stone to prevent river encroachments; the embankment was built to keep river water from flooding the lands west of the Shweta *chaung*. This encouraged new settlements, and added to the prosperity of the town. It also protected Mandalay from foreign enemies and, according to the King's idea, kept the Palace beyond the range of cannon shot from vessels, as they could not now, as formerly, come up to the Shweta *chaung* in times of flood. It is worthy of note that, with the building of the outer ramparts, the whole of King Mindôn's dreams were fulfilled, and he died shortly after their completion.

The city and town of Mandalay are symmetrically laid out in square blocks. During the King's reign all high officials and persons of note had their dwellings in the centre of each of these plots, and the outer portion was occupied either by the huts of their followers and dependents or by petty traders and shopkeepers. No one was allowed to erect any buildings of value; hence many strangers who came to Mandalay in former days described the town as only a collection of huts.

Matters have changed greatly for the better since the British occupation. The dilapidated huts and hovels have given place in very many instances to substantial brick houses; and the well-laid-out Cantonments and fine buildings in the European quarters, including the Public offices, Post Office, and private residences, all testify to the increasing prosperity and well-being of the town under British rule.

History at the Annexation

The town was occupied by the British forces on the 28th November 1885. A provisional administration was immediately constituted. All the members of the *Hlut-daw* professed themselves willing to take part in the government of the country

under the guidance of Colonel Sladen, and the Council began by issuing proclamations and ordering the old officials to continue in the regular performance of their duties.

On the 15th December 1885 the Chief Commissioner, Sir Charles (then Mr.) Bernard arrived in Mandalay and assumed charge of the Civil Administration. The town and district of Mandalay were removed from the control of the Council and placed under a Deputy Commissioner.

and after.

On the 1st January 1886, by proclamation of the Viceroy, Upper Burma was declared to be a part of Her Majesty's dominions and was placed under the direct administration of the Viceroy.

Mandalay town was placed under a District Superintendent of Police, assisted by two *myowuns*, the Town Magistrates of Burmese times. The dacoities and robberies which had been frequent under the national Government continued for some time, but by degrees the gangs of robbers were broken up.

Destructive fires were a feature of the months of March and April. Some of them were accidental, but many were the work of incendiaries, in particular one which occurred in the middle of April 1886. Some forty or fifty persons, who professed to be adherents of the Myingun Prince, organized an outbreak in the town. Part of them rushed a police-station and cut down three policemen, killed an unarmed European who was walking in the street, and set fire to some houses in the city, while others set fire to some houses in the town. This was the most serious of these attempts, and it was put down almost as soon as it broke out. The troops and police were quickly in pursuit of the dacoits, who fled almost immediately.

In August 1886 that part of the town which adjoins the Irrawaddy river was flooded by the sudden bursting of the embankment, and some loss of life and considerable destruction of property resulted.

The delayed occupation of the subdivision of Maymyo led to the formation of gangs of rebels in that part of the country, who dacoited the villages at the edge of the plain, but disturbances in Mandalay town itself ceased after 1886, though there were several conspiracies to effect risings, most of them thwarted by the police. By the end of 1888 the gangs under the Setkya pretender, *Bo* Zeya, *Bo* Lan, Ôktama, *Bo* Gawya, Kyawzaw, *Bo* To, *Bo* Thein, *Bo* Pangan, *Bo* Yein, and others were broken up and most of the leaders killed, arrested, or driven into hiding beyond the British frontier, and since then Mandalay has been as peaceful as any other town in Burma.

Administration.

On the 1st January 1896 the town was divided into two subdivisions, each in charge of a first-class Magistrate. The Eastern subdivision comprises the whole of the town between the Shweta *chaung* on the west and 26th or B road on the north, while the Western subdivision is the remainder of the town. Each of the subdivisions has an Assistant Superintendent of Police in charge of its police, while the whole is under the Deputy Commissioner, who is assisted by a headquarters Assistant Commissioner and by a District Superintendent of Police.

The system of *ayat lugyis* (headmen of wards) and *akwet ôks* (elders of blocks), which obtained in Burmese times, is still continued and, besides assisting the police, these officials collect the municipal taxes, the *ayat lugyis* getting a commission of 5 per cent. on their collections.

The town of Mandalay is now divided into—

(1) The Municipal area.

(2) The Cantonment.

The town covers an area of about six miles from north to south and three miles from east to west. This area is administered in the ordinary way by a Municipality, and all the taxes go to the Municipal Fund, which has a total revenue of about five lakhs of rupees. This fund is expended on the welfare of the inhabitants, the improvement of the town, and the upkeep of a Civil Police force of some four hundred men. No one visiting Mandalay now would recognize it as the ill-kept and squalid town of ten years ago; spacious roads have been laid out, avenues of trees planted, street lighting and watering introduced, and the springing up of substantial houses everywhere testifies to the great strides that have been made since the Annexation.

Cantonments.

The Cantonment comprises what was formerly known as the City, *i.e.*, the portion between the four brick walls which have been described above and the inner enclosure containing the Palace.

Within this area the ministers and hangers-on of the Burmese Court used to live, and at the time of the Occupation it was crowded with Burmese houses of various kinds. All this has been changed: the Burmese houses have been removed, and the space taken up thus has been laid out with roads and avenues of trees, and barracks for the various regiments and quarters for the officers of the garrison have been built. The whole is called "Fort Dufferin." With the moat and the battlemented walls surrounding it on all sides "Fort Dufferin" is a cantonment which in picturesqueness and neatness of outline can vie with any in India.

The garrison of Mandalay consists of one regiment of British Infantry, one British Mountain Battery, and two regiments of Native Infantry.

The population of Mandalay, according to the census of 1890, was 188,815. It has now nearly twenty miles of metalled roads within municipal limits.

The Palace.

An unique feature of "Fort Dufferin" is the Palace, which, with its gardens, was until 1888 surrounded with a wall of brick eight feet high and two thousand feet square. Outside this again stood a stockade of stout teak-wood logs, each twelve inches in diameter. The stockade was twelve feet high and two thousand two hundred feet square; both these defences have been dismantled since the Occupation, the materials being used for various purposes in connection with the service to which the old City is now put as a cantonment. Outside this again was the brick wall, twenty-two and a half feet high, which has been described above, and the moat, one hundred and fifty feet wide: the King consequently was well guarded.

The Palace, which is made up of a group of wooden buildings, many of them highly carved and gilt, stands on a brick platform measuring nine hundred by five hundred feet and six feet in height. It was originally built in Amarapura, in the time of Shweta *Min* or King Tharrawaddy, but was subsequently removed to Mandalay by King Mindôn.

The principal buildings, surrounding the Palace proper, in the innermost enclosure were the following:—

(1) The Glass Palace, where the royal nuptials were celebrated.

(2) The *Tabindaing* house, intended for the sole use of the betrothed of the Heir-Apparent.

(3) The *byèdaik* or Treasury (since dismantled), where the *Atwinwuns* or Privy Councillors sat.

(4) The *Hlutdaw* or Council Chamber, where the *Mingyis* sat and transacted State business.

(5) A richly decorated *kyaung* or monastery in which King Thibaw spent the period of his priesthood (since converted into the garrison chapel).

(6) King Mindôn's mausoleum.

(7) The Observatory tower, a circular wooden campanile, one hundred feet high, whence the King used to watch the town and whence it is said that Queen Supaya-lat watched the entry of the British troops into Mandalay.

(8) The bell-tower, on the west of east gate, whence the gong and drum sounded the watches.

(9) A high tower on the east of the east entrance, in which a tooth of Gaudama was enshrined.

(10) A garden palace, or summer-house, in which King Thibaw eventually gave himself up to the British Government.

In the Palace proper there were nine thrones :—

(1) The Lion Throne, in the east porch, used three times a year for the reception of *Sawbwas*, Ministers, and Members of the Royal Family.

(2) The Duck Throne, west of the Lion Throne, used for the reception of foreigners.

(3) The Elephant Throne (north of the Duck Throne), where the Royal white elephant was displayed.

(4) The Water Feast Throne (in the Glass Palace), used at that particular feast.

(5) The Snail Throne (south of the Duck Throne), used on the occasion of the King requiring the warrant for the appointment of an Heir Apparent.

(6) The Deer Throne (in the north porch), where the King met the white elephant.

(7) The Peacock Throne (in the south porch), used for reviewing the Royal stud.

(8) The Lily Throne (in the west porch), used by the Queen and the ladies of the Court as a reception room (now utilized as the Upper Burma Club).

(9) The Lion Throne (or *Hlutdaw*), where important cases were tried, which corresponded with that in the east porch.

Further details about the Palace and the Palace officials will be found in Chapters XI and XVI of the Introductory portion.

Pagodas.

(1) The Arakan or Mahamuni Temple contains a colossal metal image of Gaudama, which was brought from Arakan when that country was conquered in 1784 by the then Crown Prince (son of Bodaw-paya). It is situated in the Kyun-lôn-ôk-shaung quarter. The image is held in great veneration by the people, who come from all parts of the country to worship before it on all Buddhist feast days. In its precincts are stone slabs, on which are recorded all the cultivated and other

lands in Upper Burma, the revenue of which has been dedicated to religious purposes. There are also two colossal bronze images, which seem to be of Hindu workmanship. They are believed to be efficacious in cases of disorders of the stomach: a few words of prayer are muttered and the sufferer then places his hand on the body of the image.

The pagoda is in charge of fifteen recognized trustees. The image, which is profusely gilt, is in the usual sitting posture, that is to say, with the legs folded under the body, and is placed on a masonry pedestal six feet ten inches in height. Its demensions are—

	Ft.	In.
Height	12	7
Round the waist	9	6
Round the arms	4	11
Breadth from shoulder to shoulder	6	1
Breadth at base	9	0

(2) The Thetkya-thiha *Paya* is a large metal image cast by King Ba-gyidaw in 1823 to supersede the Mahamuni or Arakan image. It is placed on an elevated masonry platform with a spiral wooden structure over it, and is situated in the Aungnan-yeiktha quarter. Its original destination was Ava, but it seems to have proved a harbinger of disasters wherever it was moved, for no sooner was it placed at Ava than the downfall of the King and the subsequent desertion of his capital took place. It was removed to Amarapura in 1849, and not long afterwards the reigning King was dethroned and that city in turn abandoned. It was finally brought to Mandalay in 1884, and in the following year King Thibaw lost his crown and country. It is in a sitting posture, like the Mahamuni image, and rests on a masonry pedestal eight feet nine inches high: its demensions are—

	Ft.	In.
Height	16	8
Round waist	11	10
Round arms	5	9
Breadth from shoulder to shoulder	7	6
Breadth at base	11	5

(3) The Kuthodaw or Lawka Marazein, in the present Cantonments, consists of a group of 730 pagodas. The central and largest one was built by King Mindôn, and the surrounding smaller ones by his Ministers, in the years 1857 to 1864. In each of the 729 smaller pagodas stands a stone slab bearing a series of inscriptions which form a complete record of the Burmese sacred writings.

(4) The Incomparable "Pagoda" or Atu-mashi *kyaung* was also situated in Cantonments. It was built by King Mindôn as a mark of respect to his late father, whose throne he placed there. The foundation was commenced in 1857, and the building was not completed before 1877. The Atu-mashi was burnt in 1892. It was really a monastery and nôt a pagoda.

(5) The Ein gdawya pagoda, built in 1847 by the Pagan King, is situated in the Thiri-hema quarter. The most sacred image in it is the Mahuya Paya, brought from Gya in India in 1839, in the time of Nyidaw Shwebo *Min*.

(6) The Payani pagoda, in the Pulè-ngwe-yaung quarter, was built about the twelfth century. A sacred image known as the Myatsaw Naungdaw Paya is kept in it. This image was brought from Toungoo about 1785.

(7) The Shwe-kyi-myin pagoda, in the Pyi-gyi-koyet-tha-ye quarter, was built about the thirteenth century: since the British occupation certain images, the principal of which are the Shinbyu, Anya, Thiha-daw, and Shwelin-bin, held in great veneration as the objects of worship of successive Kings of Burma from the time of Alaung-sithu, King of Pagan, have been removed from the Palace and set up within one of the compartments of this pagoda. The worshippers are numerous on all holy and feast days, and the shrine is now one of the most important in Mandalay.

MAN-DAW.—A village of twenty-nine houses of Shan-Burmans and Kadu Kachins on the right bank of the Irrawaddy, in the Shwegu subdivision of Bhamo district. The Kachins came here in 1200 B.E. (1838 A.D.) from Ma-gyi-gyaung, six miles to the north-east. The villagers live mostly as foresters, and cultivate also a little *ye-gya* and *taungya*; they own thirty-five buffaloes.

MAN-DU.—A village in the Mandu circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of fifty-one persons and a revenue of Rs. 70 in 1897.

MANG HANG.—A small circle in the Northern Shan State of North Hsen Wi, lying to the south of Sè Lan. In 1896 it had twelve villages. The headman's village stands on an isolated hill in the middle of an upland plain in which the other villages lie. The circle, which was formerly ruled by a Kachin, has now a Palaung headman, and there are houses of both races in the main village. Besides hill-rice, tobacco, sessamum, and other minor produce are grown. Most of the villages are exclusively Palaung, and each has its small monastery.

MĀNG HSENG.—A large district tributary to Mang Lön, Northern Shan States. The head of Mang Hseng assumes, and has given to him, the title of *Sawbwa*, but he has not the importance or status of the Myozas of Mōt Hai or Maw Hpa, and yet is a very much greater man than the ordinary circle officer.

The district lies for the most part on a great bluff over the Salween, which is divided from Mōt Hai by the deep valley of the Nam Nang, at the point where it enters the Salween. It is bounded on the north by Mōt Hai, on the east and south by various circles of the main State of Mang Lön, and on the west by the Salween river.

Mang Hseng had not been visited up to 1898. In 1893, according to Ta Küt State records, it was made up of four circles (Man Ang, Um Tūm, Man Ngawn, and Man Pang) and contained eighteen villages, seventeen of which were inhabited by Wa and one by Shans. The chief village, on the eastern shoulder of the rounded main bluff, is conspicuous from a long distance, and appeared to have a considerable population. Um Tūm is the largest of the four circles, with six villages, and it is in this village that Hsai Kang, the Shan village, is situated.

MANG KA.—A *möng* in the Northern Shan State of North Hsen Wi, forming the most north-easterly part of the Shan States west of the Salween. The ownership of the tract was long in dispute, but it was settled to be British territory by the Burma-China Boundary Commission, in February 1899.

Mang Ka is bounded on the north by the Chinese Shan State of Mang-shih (Möng Hkawn); on the east the Salween separates it from Ko Kang; to the south it borders on Möng Ya; and on the west marches with Möng Ko.

Boundaries.

In 1892 there were thirty-nine Kachin villages in the *möng*, with a population of 2,831 persons. There were only two Shan villages, with ninety-seven inhabitants. Besides these, there were six villages of Palaungs. Owing to the want of definite control the Kachins have hitherto been very unruly, but have accepted British authority with apparent gratification.

Races.

The number of their clans in the district (Marus, Asis, 'Nhkums, Lepais, and Lahtawngs) is at once an advantage and a source of trouble. Their jealousies and long-cherished feuds prevent them from combining to do mischief to their neighbours, but on the other hand they have up till now broken up the area into a series of mutually defiant village communities. With the British control which will begin as these pages are passing through the Press a better state of things will be established.

Cultivation.

Except on the northern frontier, in the valley of the Nam Yo, which forms the boundary, and along the Nam Nim and smaller streams, there is very little wet cultivation and the great bulk of the *möng* is made up of a series of hill spurs running from the watershed between the Irrawaddy and the Salween down to the latter river. Some cotton is grown, but not in any great quantity.

MANG KING-HSAN.—A Chinese village of fourteen houses in the Ko Kang Trans-Salween circle of the Northern Shan State of Hsen Wi (Thein-ni). The village stands at a height of 4,000 feet on the steep slope of the Ching Pwi stream, and at no great distance from the Salween. In 1892 it contained a population of seventy-three persons. They cultivated large quantities of poppy and a considerable area of hill rice, maize, and Indian corn, besides a little barley, the last for the manufacture of liquor.

MANG KUNG.—A *daing* or circle in Möng Lōng sub-State of Hsi Paw, Northern Shan States, in charge of a *nè-baing*, with an estimated area of about sixty square miles.

Area and population.

The population in 1898 numbered six hundred and thirty, divided between three hundred and forty-two households and twenty villages.

Boundaries. The circle is bounded on the—

North and East.—By Möng Mit State.
South.—By Taw Hsang and Nam Hpan.
West.—By Na Law.
South-west.—By suburbs of Möng Lōng town.

The net revenue paid amounted to Rs. 2,747, with about two thousand four hundred and sixty baskets of paddy.

Revenue.

Mang Kung is the principal lowland paddy circle of the Möng Lōng sub-State. It has five villages of Kachins and a few of Palaungs.

The *nè-baing's* village, Mang Kung, is the most important village in Möng Lōng. It had in 1898 seventy-five people divided between forty-two househoulds, but it is, though separated by three or four hundred yards from Zegôn village, practically one

Mang Kung village.

with it, and there are in Zegôn thirty-four households, so that the total is seventy-six households.

Mang Kung has a big bazaar and there is a well-preserved pagoda close to the village in Mang Kung limits, and three pagodas, which, though just in Nam Hpan circle limits, are only distant a few hundred yards from Mang Kung, and are called and looked upon as the Mang Kung pagodas. At them is held the principal festival in Möng Lōng, in the month of March.

Trade and communications.

The bazaar is almost larger than that held at Möng Long, and it is locally an important centre for trade, owing to its position and the amount of paddy grown.

Roads converge here from Hsi Paw *via* Kyawk Mè, from Möng Mit, from Mogôk, and Möng Lōng.

Shan caravans from Nam Lan, Nam Yang, and Möng Hko come *viá* Taw Hsang with sessamum oil, which they sell for one rupee a viss.

Panthay caravans come with kerosene oil from Hsi Paw.

There is a fair trade in rice to Mogôk, where the rate is Rs. 4 to Rs. 4-8-0 a basket, and a large water-mill, owned by Chinamen, is used in milling the paddy.

A few spathe bamboo hats and small baskets are turned out.

The valley is watered by the Maw Tawng stream, which runs into the Nam Pai.

It is almost surrounded by hills and lies at an elevation of some 2,500 feet.

MANG KUT-SAI.—A small circle in the Northern Shan State of North Hsen Wi; it had in 1898 only two Shan villages, with a population of about one hundred and seventy persons. It is situated some ten miles east of Lashio. The villages are in the centre of a small paddy plain and are surrounded by heavily wooded and uninhabited hills.

Mang Lön and its sub-States.

MANG LÖN.—One of the Northern Shan States. It bestrides the Salween, and extends from about 21° 30′ to 23° north latitude, or for a hundred miles along that river. Its width varies greatly, from a mile or even less, on either side of the river, to perhaps twenty-five miles at its broadest part, in the latitude of Ta Küt, the capital. The Salween divides it into two parts, East Mang Lön and West Mang Lön, and the *Sawbwa* has also control over the sub-States of Mōt Hai on the north and Maw Hpa on the south, both lying chiefly east of the Salween river but with a few circles on the western bank, of the tract of Hōk Lap on the right bank of the river, stretching southwards from Maw Hpa, and of Mang Hseng on the north and on the left bank of the Salween.

Boundaries.

It is bounded on the north by the Wa (so called La) States of Kang Hsö and Sōn Mu, by various States of the Ngek Lek confederacy, and by Loi Lön or Lön Nö; on the east by Loi Lön, the Pet Kang federation of Wa States, Mêng Lem (part of the Chinese prefecture of Chên Pien), and by Kēngtūng; on the south by Kēngtūng, east of the Salween, and Möng Nawng, west of it; on the west by Kēng Lün, Kehsi Mansam, and South Hsen Wi.

East Mang Lön.

East Mang Lön is the main State and the residence of the *Sawbwa*. It consists broadly of the mountain mass which divides the Salween from the upper courses of its affluent the Nam

Hka, a large river which drains much country north and south, and forms the southern boundary of Maw Hpa and the eastern of Mang Lön. The State is well watered, and the various streams have worn deep valleys, which render communications very difficult and marching toilsome.

Population and races.

Along the stream beds are, here and there stretches of paddy-land, and about these are settled the only Shan inhabitants of this part of the State. The Wa occupy all the hills, usually under the shelter of a ridge and not on the crest, and at all altitudes. Of late years the encroachments of the Chinese on the country to the north-east have driven many La'hu (Mu Hsö) into East Mang Lön, and these people always settle at the highest points they can find. There are also one or two villages of Kachins. The population of East Mang Lön does not probably exceed six or seven thousand, and five thousand of these are Wa.

The Wa.

They are all said by the *Sawbwa* to be Buddhists, but, unlike others of the Wa race converted elsewhere, their fervour is not conspicuous. All, however, have long since given up head-hunting and, though the heads of animals are not uncommonly seen on posts outside their villages, human skulls are very rare and, besides being old, are always said to be those of criminals.

West Mang Lön: natural features.

West Maung Lön is very much like Ko Kang. It consists of a long narrow strip of land, parallel to the Salween and including very little more than the riverine ridge. The population is probably as large now as ever it was, and there is no great room for increase. The great bulk of the State consists of a confused mass of hills, with narrow valleys in between. In these the villages are situated and they cultivate narrow strips of paddy-land along the banks of mountain streams.

The three plateaus.

To this general character there are only three exceptions, in Möng Kao, Nawng Hkam, and Tōn Hōng; and of these Möng Kao is the only one which has much room for an increase of population. It lies almost due east of Möng Heng, and consists for the greater part of a narrow, well-watered plateau, some eight hundred feet above the Nam Pang, on the left bank of which it lies. Nawng Hkam and Tōn Hōng run into Tang Yan, and are divided from it by no physical barrier. They are both to the west of the Salween boundary range, and the open country of Tang Yan extends without a break into both circles. These three circles are the most prosperous—in fact the only prosperous—circles of Mang Lön, and the two latter seem very unlikely to be able to support a larger number of inhabitants than they now have.

The three *kawns* or ridings.

West Mang Lön is divided into three parts—the *Kawn Taü*, *Kawn Nö*, and *Kawn Kang*, the South, North, and Central Ridings. This division has no particular value or significance except that of convenience and orderly arrangement, for there is no special official in charge of any one of the *kawns*. There were in 1892 thirteen *htamöng* or *kin-möng* charges in the South, twelve in the North, two of which are east of the Salween, and twelve in the Middle Riding. Of thirty-seven circles therefore, thirty-five lie west of the Salween and two only, both of them very small, east of it. On the other hand, small circles of Mōt Hai protrude west of the Salween into the *Kawn Nö* and equally small portions of Maw Hpa into the *Kawn Taü*.

Man Ping, for a short time the capital, is in the *Kawn Kang*, and Na Lao, the former chief village, is about sixteen miles off in the *Kawn Nö*, in which there are fifty villages, with five hundred and three houses; the great majority have under ten.

Their population.

In the *Kawn Kang* the twelve circles have seventy-seven villages, with eight hundred and thirty-two houses, and four thousand six hundred and thirty-four inhabitants. In this riding there are two villages (Möng Kaö and Ho Pang) with over forty houses, two (Ping Kao and Loi Hku) with over thirty, and two (Pa Tep and Pa Sang) with twenty or more. As in the *Kawn Taü*, the majority of villages have less than ten houses.

In the ten circles of *Kawn Nö*, west of the Salween, there are seventy-one villages, with seven hundred and thirty-seven houses and four thousand six hundred and nine inhabitants. Three of these have over thirty houses (Kiu Pa, Man San, and Na Tap) and five have over twenty, but the majority are as small as, or even smaller than, those in the other divisions of the State. The total population of the State in 1892 was 12,183 persons, living in one hundred and ninety-eight villages.

The *Kawn Taü* or South Riding.

The *KawnTaü*, with its thirteen circles, is as large in area as the other divisions, if not larger, but it is very thinly peopled. A great part of it is covered with dense jungle, and some of the hills are too rocky to be cultivated, while the soil is nowhere fertile. Not a few of the present inhabitants are immigrants from Möng Heng and Möng Ha. The circles are all very small, that of Ho Nga being the largest, with eight villages and ninety-three houses. All the circles are well stocked with cattle, but they seem to do little or no trading. This perhaps accounts for the fact that there has been no cattle disease, and so further explains the much larger number of bullocks that are found in Mang Lön, in comparison with the adjacent South Hsen Wi circles. The rice grown is not more than sufficient for the wants of the people, and the small amount of cotton that is produced seems also all to be used locally. If any money comes into the riding at all, it is from the sale of cattle to other parts of the Shan States which have lost their animals through disease. Such roads as exist are mere tracks over an exceedingly broken country. What bazaars there are at Na Hka Lōng, Ho Nga, and Man Loi are of the most petty and local character, and little but local produce is sold. Anything in the shape of manufactured goods has to be obtained from Man Pan, the chief village of Maw Hpa, which lies on the opposite slope of the Salween to the Nam Un circle, or from the bazaars of Möng Hsu or Kehsi Mānsām in the Southern Shan States

Industries.

There are only six monasteries, with fourteen *pôngyis* and fifty-three scholars among them.

Races.

The great bulk of the population is Shan, but there are three villages of Li-hsaw, one of La'hu, and one of Man Tōng Palaungs.

The Li-hsaw, who number eighty-seven, live on Loi Lan, an exceedingly steep ridge running parallel to the Salween, about seven thousand feet above sea level, and shaped like the dorsal fin of a cat-fish. It rises three thousand five hundred feet above the rest of the country, and falls away nearly six thousand feet in an almost precipitous slope to the Salween. The Li-hsaw

cultivate little beyond opium and Indian-corn and are miserably poor. There are considerable numbers of *goral* (*cemas goral*), or goat antelopes, on the hill, and bison are found on its lower slopes.

The La'hu live much lower down, and also cultivate quantities of opium. Both they and the Li-hsaw have long been settled in the State and are seldom seen by the Shans.

Tribute.

There are five *htamôngs* in the *Kawn Taü* and seven *kin-möngs*, and the total amount of tribute collected annually is only five hundred and thirty-nine rupees.

The *Kwan Kang*, or Central Riding.

The twelve circles of the *Kawn Kang* are somewhat larger than those of the South Riding, but even the largest of them has no more than twelve villages. There is very much more paddy-land than there is in the Southern Riding, and three circles west of the Nam Pang (Paing Küt, Sè Hi, and Nam Lawt) have been quite cleared of trees by many years of *taungya* cultivation. In these and in Möng Kao there are a good many bullock traders resident, who make long journeys, trading to Mandalay and to Tawng Peng for tea. Large quantities of crude sugar are produced in the greater part of the *Kawn Kang*, and this seems to be the chief export besides opium, the greater portion of which is brought from the Wa States beyond the Salween. There are six bazaars in the riding, of which only those at Man Ping, Möng Kao, and Kat Tao are of any importance, and even at these the stalls which sell local produce are very few.

Industries.

Races.

There are eight *pôngyi kyaungs*, with twenty-four monks and ninety-one scholars, but the state of most of the buildings does not argue any great amount of piety on the part of the population.

The majority of this is Shan, but there are seven villages of Yang Lam, with three hundred and twenty eight inhabitants. Six of the circles are in charge of *htamôngs*, and there are six *kinmöngs*.

The annual tribute collected by the *Sawbwa* amounts to Rs. 1,000, but this is exclusive of large quantities of paddy and sugar delivered at Man Ping.

The *Kawn No*, or North Riding.

The greater part of the *Kawn Nö* is a simple wilderness of hills, if anything a little less cultivated or cultivable than the *Kawn Taü*. Like the South Riding it is dominated by a prominent and lofty ridge, that of Loi Sā, which, like Loi Lan, is chiefly inhabited by Li-hsaw.

Nawng Hkam and Tōn Hōng circles.

The riding, however, has two prosperous circles in Nawng Hkam and Tōn Hōng. The former runs into the Tang Yan district of South Hsen Wi, with no more prominent boundary than a casual ditch, and is obviously a natural part of Tang Yan. Tōn Hōng falls a little away from the Tang Yan plain, and in so far has a distinguishable border line, but all the associations of the people, as well as their traffic, are rather with South Hsen Wi than with their own State. Nawng Hkam has thirteen villages and Tōn Hōng sixteen, but the former is by a good deal the wealthier. A very large bazaar is held, and there are large numbers of traders, owning among them about three hundred pack animals, which make yearly trips to Mandalay and elsewhere. Pony-breeding is also carried on in a way which is not common amongst the Shans. Elsewhere the

rearing of animals is mostly left to the Palaungs. Tōn Hōng is much more agricultural, and has a fair expanse of paddy-fields, in a hollow sourrounded by low hills. It is noted as the birthplace of the North Hsen Wi *Sawbwa*, and it was from Tōn Hōng that he took his name before he became *Sawbwa*. His father, who was formerly *htamông* here, now lives in Hsen Wi town, but there are still many people in the circle who claim relationship with the *Sawbwa*. Nawng Hkam and Tōn Hōng are at equal distances from Na Lao, seven miles off, but the main ridge of the Salween range has to be crossed to reach either.

On the slopes towards the Salween there are several villages which cultivate the betel-vine.

Na Lao.

Many of the villages in Na Lao circle are also engaged in the same cultivation, and a few of them grow the areca-nut as well. In Na Lao, however, the majority of the villages are wret, chedly small, and Na Lao itself, the former capital, perched on a sugar-loaf- or bee-hive hill, had only thirteen houses.

The road from Na Lao to Man Ping is very rough, perpetually crossing spurs and gullies running eastwards from Loi Sè.

Loi Sè.

This circle of Loi Sè is the only other worth special notice. It consists of the huge ridge of that name, which rises into several peaks, differing in this respect from Loi Lan, which with it forms the most prominent landmark in West Mang Lön. Loi Sè is chiefly inhabited by Li-hsaw, who cultivate considerable quantities of opium, but there are also two Shan and two Palaung villages with twenty-six houses among the four of them.

Were it not for Tōn Hōng and Nawng Hkam the *Kawn Nö* would be even more poverty-stricken than the South Riding. As it is, it is much less prosperous than the Middle Riding, and paid no more than Rs. 580 revenue.

There are four bazaars, at Nawng Hkam, Tōn Hōng, Man Kat, and Tawng Hsu. The two former are of same size, especially that at Nawng Hkam, and attract large numbers of people, while the goods displayed are up to the average of most of the bazaars of the Shan States. Man Kat is a second bazaar in the Nawng Hkam circle, whilst Tawng Hsu on Loi Sè is chiefly resorted to for the bartering of salt and rice for opium.

Monasteries.

There are nine monasteries, with thirty *pôngyis* and one hundred and twenty-four scholars. The *kyaungs* in Nawng Hkam and Tōn Hōng were substantial and of some pretentiousness, but they were burnt in 1894, and the others are mere bamboo erections of a very flimsy kind.

Divisions, population, and races.

There are seven *htamôngs* and three *kin-möngs* in *Kawn Nö* exclusive of the two circles beyond the Salween. Of the seventy-one villages, sixty-four are Shan, with a population of 4,179, five are Li-hsaw, with 233 inhabitants, and two are Man Tōng Palaungs, with a population of 197.

Climate of West Mang Lön.

Throughout the whole of West Mang Lön the climate is unhealthy, as the country alternates between storm-swept hills and steamy valleys. The soil, moreover, except in the narrow valleys, is distinctly unproductive, so that it seems improbable that it will ever greatly increase in prosperity or grow in population.

Though the *Sawbwa* is a Wa and the Wa are in a majority in East Mang Lön, there is not a single Wa in any one of the three ridings west of the Salween, and not even isolated Wa families are found. West Mang Lön is in fact very much more Shan than any of the Northern Shan States, as far as population is concerned.

The Wa element.

The Sub-States of Maw Hpa and Mōt Hai are described under their own heads.

The following is a translation of the history of Mang Lön, preserved at Pang Yang,—In the beginning of time there were three *pappada* (hills) inhabited by two persons who were neither *nat* nor human. They existed spontaneously from the union of the *pats* of earth and water. These the Wa call Yahtawm and Yatai and the Shans call Ta-hsēk-hki and Ya-hsēk-hki.

Legendary history.

Hkun Hsang Lōng saw them (he is thus abruptly introduced without any explanation, and appears to be looked on as a sort of Creator Spirit), and reflected that they would be suitable persons to become the father and mother of all sentient beings. He therefore named them Tahsang-kahsi and Yahsang-kahsi, and from his abode in Möng Hsang dropped two *hwe-sampi* (gourds) down to them. Yahtawm and Yatai picked them up, ate the gourds, and sowed the seeds near a rock. At the end of three months and seven days the seeds germinated and grew into large creepers. In the course of three years and seven months the creepers blossomed, and each produced a gourd which at the end of that time had swollen to the size of a hill. At the same time Yahtawm and Yatai and the twelve kinds of creatures came to know the sexual passion. When the gourds had reached their full size the noise of human beings was heard inside one and the noise of all kinds of animals inside the other.

The gift of the gourds.

Yahsang-kahsi grew great with child now and gave birth to a girl, who had the ears and the legs of a tiger. Her parents therefore called her Nang Pyek-hka Yēk-hki, and made over to her all the expanse of earth and water and the two gourds. They were now well stricken in years, and therefore they called aloud and addressed the *nats* and *tha-gyas* and vowed that whosoever should split open the gourds should have their daughter to wife. At this time there was one Hkun Hsang L'röng, who came down from Möng Hsang and ate the ashes of the old earth, and so became gross and heavy and was unable to ascend again to his own country. So be remained on earth and associated with the *nats* of the hills and dales, the trolls and the kelpies, and wandered from place to place—to the three thousand forests of Himawunta, to the foot of Loi Hsao Möng, over hills and fells to the sources of the Irrawaddy (Nam Kio), and thence to the Nam Kōng, the Salween.

The birth of Nang Pyek-hka Yēk-hki.

At last he came to the place where Yahtawm and Yatai lived and, when he saw their young daughter Nang Pyek-hka Yēk-hki, he fell in love with her and asked for her hand. The aged couple told him of the conditions that they had vowed to the spirits of the air, and said that only the man who had the power to split open the two gourds should have their daughter to wife. Then Hkun Hsang L'röng called aloud and said: if he was indeed a Bhodisattva who would in the fullness of time become a Buddha and save all

And the coming of Hkun Hsang L'röng.

rational beings, then might the Hkun Satkya and the Madali Wihsakyūng *nat* descend and give to him the two-edged Satkya sword. They descended and gave him the sword. Then he cut open the gourds; first that which contained all the animals of the earth, and then that in which the human beings were confined.

He opens the gourds: the hare and the crab.

But before he struck he called to those inside. The hare and the crab were very anxious to get out. The hare curled himself up in a ball with his head between his legs and watched for the stroke of the sword, but the crab crept beside him and took no precautions. When the sword fell the hare leapt out of the way, but the crab was cut in half. Such was the glory of the sword that there was no stain of blood on it, and ever since then crabs have remained bloodless animals. Then Hkun Hsang L'röng took up the shell of the crab and said: "if in truth this world is to be the abode of rational beings and the birthplace of the five Buddhas, then let this be for a sign, that where the shell of this crab falls there shall a lake be found." And he flung down the crab's shell on the mountain top, and thus was the lake Nawng Hkeo formed, and Hkun Hsang L'röng built a city called Möng Mai on its shores.

He blesses and endows the country.

Since this place was the mother-land, and its inhabitants were the parents of all the generations of men, it was called afterwards Sampula Teng, and the people were called Sampula, the first race of men on this world called *Badda*. But Hkun Hsang L'röng called it Möng Wa and said: "Who so attacks or injures Möng Wa and harms the children of it, the Wa Hpilu Yēk-hka, may he be utterly destroyed by the Satkya weapons." And he declared the land to be independent for ever of all the countries surrounding it whether on the east, west, north, or south, and it has remained a purely La Wa Hpilu Yēk-hka country from the beginning of the world until now. And Hkun Hsang L'röng made the country rich with the seven kinds of metals—gold, silver, iron, copper, lead, tin, and the soil of the earth.

The races of men: he gives them bounds.

The races of men that came out of the great gourd were sixty in number, and they were divided into four classes: those who lived on rice; those who lived on maize; those who lived on flesh; and those who lived on roots; and each had its own language and raiment and manner of living. From these the five clans of Yang (Karens), two clans of Pawng (who they were does not appear), five clans of Tai (Shans), six clans of Hkè (Chinamen), ten clans of Hpai (undeterminable), two clans who were neither Hkè nor Tai, and thirteen clans of Hpilu Yēk-hka, are descended. There were nine aged persons who came out of the ground when it was cut open, and Hkun Hsang L'röng made them his ministers in Möng Mang Lön Sampula. With them he arranged the distribution of the different races. The Hpilu Yēk-hka lived in the centre; the Hpai settled in the south-east; the forty-one races of Hkun Hsang L'röng's family in the south-west; the Tai in the north-west; and the Hkè in the north-east.

Hkun Hsang L'röng's dynasty.

The six clans of the Pyamma Yēk-hka and the twelve clans of the Twatahsa were among the descendants of Hkun Hsang L'röng. He was supreme Sovereign, and he built the two cities of Nawng Hkeo and Nawng Awng Pu. He had three sons:

Mang Lu, Mang Lai, and Mang Lön, and when they were thirty-seven years of age, in the year 70 of religion (473 B.C.), they went to Nawng Tarihpu, the source of the Nam Kōng (the Salween). There the Kings Hpi Lu and Hpi Hpai gave them their daughters in marriage.

Sao Mang Lön had a son named Mang Kyaw Sa, who married a Wa Princess and later had an amour with a *Naga* Princess, who laid an egg in a teak forest in his country. The egg was hatched by a tiger, and the child who was born from it took at first the name of Hkun Hsak, from the teak forest where he was born, and afterwards was known as Hsö Hkan Hpa (the Tiger King), when he became famous and founded the city of *Wing* Mai, which was afterwards known as *Wing* Sampula Mang Lit.

There he died, and his son, Mang Hpi, took the title of Hsö Kaw Hpa. He had three sons, Ai Hsawng, Ai Yi Hsawng, and Ai Hsam Hsawng. The second of these, after his father's death, became by invitation *Sawbwa* of Hsen Wi. There was much fighting, however, over the division of Hsö Kaw Hpa's territories, and after ten great battles Ai Yi Hsawng marched westwards and founded the city of Hsen Sè Man Sè, whilst his elder brother, Ai Hsawng, took charge of Mang Lön and built the city of *Wing* Hsao. The youngest brother, Ai Hsam Hsawng, made his way to China and became Sao Wông of that country. He carried off with him the three seals which the *nats* had given to the rulers of Mang Lön, and it was long before they were recovered. In China, by the Princess Nang Htai, he had ten sons. One of these, Mang Ying, possessed a precious stone worth a kingdom's purchase, which was given to him by the *nats*. When he put it in his mouth he could shout down thunder. When his father died the youngest son stole Mang Ying's precious stone and went off with it to Loi Tawng Taü and later went on to Lè Tang, where he built the city called Kang Lè, which was afterwards called *Wing* Hpai (the village of Man Hpai in South Hsen Wi stands inside its ruined ramparts still). The year in which he stole the precious stone was *Pi Tao-hsan* (the ninth year of an undetermined cycle, *see* Introductory Chapter).

The Mang Lön version of the legend of the white tiger.

Twelve generations after this a white tiger appeared in China and killed the Sao Wong's daughter in the Palace. The Chinese chased the tiger to Hsen Wi and thence it made its way to Mang Lön. At the request of the *Wông Ti* and the *Sawbwa* of Hsen Wi the Mang Lön *Sawbwa* engaged the Wa of the hills to catch it. This they did with traps of iron chains. It was sent off alive, but died at Saw Se Hona. The party cut it up and the place is known to this day by the name of Möng Pat, from the word *pat* to cut. Further on they skinned it and cut off its head and the place where they did so is now called Ho Ya, because they cut the tiger's head off (*ya ho hsö*). They handed the skin over to the *Sawbwa* of Hsen Wi, and he sent it on to the *Wông Ti* of China, who was so pleased that among other presents he sent back two of the seals which had been carried off by Ai Hsam Hsawng. The two seals were weighed and one of them was found to weigh one-sixteenth of a rupee less than the other. The Chinese ambassadors had orders to give the lighter seal to Hsen Wi and the heavy one to Mang Lön. At the same time the *Wông Ti* advised the Hsen Wi *Sawbwa* to establish toll stations in his State and to share the resulting revenue with Mang Lön. (Compare the version of this legend in the Hsen Wi chronicle, given in the introduction.)

The boundaries of Mang Lön

At this time the boundaries of Mang Lön were—on the east the Nam Hkawng (the Mèkhong); on the north the Nam Hsüng (the Tang-pa Haw); on the west the Nam Kōng (the Salween). [No boundary line is given to the south].

Later, however, Sao Hkam Tēt Hpa married the daughter of the ruler of Mang Lön, and then the frontier of Mang Lön extended beyond the Salween up to Loi Kaw, and included Pang Makta Hpek, Möng Pat, Kiu Hpak-tu, Möng Pang Lawng, Pang Awk, Ho Ha, Pang Nang, Loi Hpa Tin, Na Kaw, Mak-hīn Hang Nūm, Ho Hseng, Mak-hin Hang Hö, Pang Nang I, Nam Hsim, and Nam Pat.

The territory of Möng Hkè (China) extended from the source of the Mèkhong on the north to Möng Myen on the south, and did not pass beyond the Nam Hsüng (Tang-pa Haw). All south of that belonged to Mang Lön. (Mien-ning-fu preserves the name of Möng Myen).

So far the native history. It is singularly unsatisfactory, in so far that it gives us no coherent account of the growth of the State and makes no allusion whatever to the Wa or Lawa of the south, who at one time were all-powerful in what is now Kēngtūng State, and it would seem were no less so in the modern Siamese provinces of Chieng Rai and Chieng Mai. As to the identity of the races the test of philology seems to admit of no doubt. Possibly legends, traditions, and even histories, may yet be found which will throw light on the question. The Gueos of Camoens seem most probably the Wa, and his lake Chiamay may be Nawng Hkeo. At the time of Vasco de Gama's voyage the Wa no doubt held most of the hills, at any rate from Chieng Mai northwards.

Enquiry among the Wa of the present day does not produce much information, even about quite recent history. The following account, given by Mr. Daly in 1891, however, seems partly accurate:—

The growth of Wa predominance in Mang Lön: Ta Awng's rule.

"About eighty years ago a Wa named Ta Awng, who was a native of Hta Mö (Ta Mö is the name of a clan, not of a place), gradually acquired power and influence among his neighbours, chiefly, it is said, through amassing considerable wealth from the adjacent gold and silver mines; an attempt which he made to form a distinct Chiefship was at first successfully repressed by the representatives of the old line, and Ta Awng fled to Hsen Wi. The Hsen Wi Chief espoused his cause and, by sending a large force into Mang Lön, enabled Ta Awng to establish himself as *Sawbwa*. An arrangement was then concluded, whereby Hsen Wi agreed to assist Ta Awng with a thousand men in case of need, on condition that Ta Awng should send a contingent of five hundred troops to Hsen Wi whenever required to do so, and that in years when the contingent was not called out he should pay tribute at the rate of Rs. 2-8-0 per man of the contingent. This tax was afterwards raised to Rs. 5 and subsequently to Rs. 10 or Rs. 5,000 per annum. Ta Awng made Hta Mö his capital, took the name of Hsö Hkam and ruled till his death in 1184 B. E. (1822 A. D.).

Sao Hkün Sing (1822—1852): his relations with Hsen Wi.

"Having no children, he was succeeded by Sao Hkün Sing, a son of his wife's younger sister. Hkun Sing's first and chief wife was a Wa, but he subsequently married five Shans, all natives of Möng Hsu (Southern Shan States). Prior to this the Wa had rarely inter-married with the Shans, and it is from this date that the close assimilation of the more

civilized Wa to the Shans is held to have commenced. Hkun Sing ruled thirty years, and his hold over all the neighbouring Wa communities, as well as over Cis-Salween Mang Lön, appears to have been firm and unshaken. During his reign the capital was moved to Pang Yang, and the abovenamed tribute to Hsen Wi is said to have been regularly paid.

"The custom in regard to Mang Lön tribute appears to have been changed about fifty years since, at the time when Hkam Leng was *Sawbwa* of Hsen Wi. The fixed yearly contribution was done away with, and instead thereof Mang Lön paid a proportion (nominally one-third) of any tribute demanded from Hsen Wi by the Court of Ava. The ordinary demand is said to have been Rs. 3,000, and the usual distribution Alèlet (present South Hsen Wi) Rs. 500, the remainder of Hsen Wi Rs. 2,000, and Mang Lön Rs. 500.

"*Sawbwa* Hkam Leng was put to death by the Burmese in or about 1208 B. E. (1846 A.D.), and on Hsēng Naw Hpa's succeeding, Hkam Leng's uncle Hkam Mawn rebelled; Hkam Mawn was, however, quickly defeated and killed. The two following years were the only peaceful ones of Hsēng Naw Hpa's rule, and in these two years regular tribute was received from Mang Lön. In 1211 B. E. (1849 A. D.) Hsen Wi was again thrown into disorder, and communications with Mang Lön appear to have ceased from that date.

Disturbances after Hkun Sing's death: many small States break away.

"Hkun Sing died in B. E. 1214 (1852), leaving six sons as under:—

(1) San Upa Yaza by his Wa wife.
(2) Naw Hpa.
(3) Tön Hsang (present *Sawbwa*).
(4) Hseng Kyaw.
(5) Sao Mahā (once Chief of West Mang Lön).
(6) Ratana.

(2)–(6): One by each of five Shan wives.

"The eldest son Uya Yaza succeeded peacefully to the whole State, but in the following year Naw Hpa rebelled and, having obtained assistance from Kēngtūng, compelled Upa Yaza to fly to Mōt Hai, where he died in the following year. Hsen Wi, being itself much disturbed, was unable to interfere, and for some time confusion reigned.

Tön Hsang establishes himself east

"Eventually Naw Hpa obtained possession of the Trans-Salween portion of Mang Lön, south of Pang Yang (including Maw Hpa), and of the whole Cis-Salween tract, while the remainder of the State came under Tön Hsang. During these troubles the petty chiefships of Ngek Hting, Sūng Lōng, Kawng Pa, Ma Tet, Tawng Tarawng, Lön Lōng, &c., severed their connection with Mang Lön, and have since remained independent. The two half-brothers established themselves at Pang Yang and at Man Pēng on Loi Lam (south of Na Lao) respectively, and appear to have held no intercourse with each other, but on Naw Hpa's death in 1221 or 1222 B. E. (1859-60), his territories fell under Tön Hsang, who appointed his three younger half-brothers to the charge of the three Ridings of Cis-Salween Mang Lön, Hsēng Kyaw holding the Central, and Ratana the Southern division. Shortly after this Ratana died, and the Southern and Central Ridings were united under Hsēng Kyaw.

"This accession of strength induced Hsēng Kyaw to endeavour to establish his independence, in consequence of which Tön Hsang committed the whole Cis-Salween tract to the charge of Sao Mahā and assisted him to oust Hsēng Kyaw."

and Sao Mahā west of the Salween.

[Hsēng Kyaw upon this retired to North Hsen Wi (*circ* 1877) and has since supported himself by trading].

The relations between the two sections of the State, east and west of the Salween, then remained satisfactory until the annexation of Upper Burma.

Mang Lön at the Annexation: Sao Mahā refuses to come in;

Sao Mahā, as the Chief west of the river, was invited to meet Mr. Hildebrand at the durbar at Möng Yai in 1888, but failed to come or to give any reason for his non-appearance. He had mixed himself up a good deal, through his cousins, with the disturbances which had prevailed in Hsen Wi up till then. Later in the year, two of his cousins were arrested by Mr. Daly at a meeting at Möng Yai and sentenced to two years' imprisonment. Organization of the Shan States elsewhere prevented any notice being taken of West Mang Lön till 1890. By this time the two prisoners had been released, and had taken up their abode with Sao Mahā at Nā Lao. By them Sao Mahā was persuaded that the result of an interview with a British Officer would probably be his arrest and deportation. Moreover, he had been in communication with Sao Weng, the *ex*-Chief of Lawk Sawk, then resident in Kēngtūng, who dissuaded him from submission to British authority. He therefore avoided meeting Mr. Daly and apparently mixed himself up in some fighting between Mang Lön and Möng Lem, which took place about this time over the question of the ownership of some circles beyond the Nam Hka, in the Möng Ngaw neighbourhood.

is deposed, and re-establishes himself.

His connection with this is somewhat obscure, but, in the end, Sao Mahā not only persistently evaded submission to British authority, but adopted an attitude of open hostility to his brother. He deserted his State in 1892, when a British party marched through it. Tön Hsang was then put in direct charge of West Mang Lön, but Sao Mahā collected a miscellaneous following at Mōt Le, a State in the Ngek Lek Confederacy, and not only took possession of West Mang Lön, burning most of the villages in the process, but proceeded to attack Tön Hsang, and so far succeeded that he burnt Pang Yang, about fourteen miles from Ta Küt and a former capital of Mang Lön.

Final deposition in December 1892.

Sao Mahā was given one more chance in December 1892, but he failed to appear within the limit of time given to him, and Tön Hsang was then finally put in direct charge of West Mang Lön and has since governed it through his head *amat*, who is established at Möng Kao.

Sao Mahā has continued to intrigue with petty Wa Chiefs and with others beyond the British frontier, and has organized several attacks on East Mang Lön territory, but West Mang Lön has enjoyed complete peace and has almost regained the position which it held up till the middle of 1892.

East Mang Lön territory has also remained unharmed, but there has been more or less continual unrest on the frontier, owing to the hostile attitude and occasional raids of the petty Chiefs of Ngek Hting, Ma Tet, Sūng Lōng, and

Mōt Le of the Ngek Lek Confederacy, and of the Chief of Loi Lōn to the north-east. This has kept a considerable number of men under arms and therefore away from their crops, but it seems probable that Sao Mahā has definitely abandoned his schemes and that other enmities will gradually die away.

Circles of East Mang Lōn.

East Mang Lōn is comparatively little known to us. Such visits as have been paid have been merely marches through the country, and information is limited to what could be seen on the line of march. In 1892 it was stated that there were thirty-three circles, as follows:—

Ta Küt, the capital ...	Four villages.	Pang Leng ...	Two villages.
Pang Yang ...	Nine villages.	Tūm Nawk ...	Three villages.
Man Hsūm ...	Three villages.	Kawn Kang ...	Three villages.
Kawng Hsang ...	One village.	Ho Nang ...	Three villages.
Tu Ka Lawng ...	Three villages.	Nam Kit ...	Three villages.
Yung Pa Lūng ...	Three villages.	Ho Kit ...	Two villages.
Yawng Ka Lawng ...	Four villages.	Ka Lōn ...	Two villages.
Lak Ka ...	One village.	Hsup Wo ...	Three villages.
Kat Maw ...	Three villages.	Pang Hsang ...	Three villages.
Hsup Wo ...	Seven villages.	Na Lawt ...	Two villages.
Kawng Lang ...	Four villages.	Hta Mö ...	Three villages.
Kawng Leng ...	Five villages.	Yawng Sawn ...	Three villages.
Lōng Nawk ...	Nine villages.	Na Mawn ...	Three villages.
Yawng Awa ...	Four villages.	Man Kao ...	Four villages.
Man Tōn ...	Three villages.	Ngek Kang ...	One village.
Kawn Ye ...	Two villages	Māng Pāt ...	Three villages.
Hsin Leng ...	Six villages.		

This list was taken from the State records, and gives a total of one hundred and fourteen villages, forty-nine of which were Shan, sixty Wa, four La'hu, and two Kachin. There is no doubt, however, that the number of Wa villages was greatly understated, and since then there has been a great influx of La'hu, who have settled in a number of villages on the ridge on which Ta Küt stands and on the high range which shuts in the Salween.

Industries.

The Shan villages mostly have small patches of wet paddy cultivation. In the deep valleys also they have gardens of the betel-vine, and here and there a few orange groves. The fruit is very small, but well-flavoured. The Wa grow a certain amount of hill paddy, as well as beans, and cotton for the weaving of their own clothes. Towards the north the cultivation of beans is more extensive, and they also plant a good deal of poppy. The La'hu, as everywhere, grow little else but opium. All of them have gourds in their gardens. These seem to grow extremely well in the hills. In many parts maize and millet crops are common. In a very few places tea is grown.

The women weave their own and their husbands' or sons' clothes and the shoulder bags which all hillmen wear. There seems to be no working in iron, which forms the industry of whole villages just over the Mang Lōn border, as for example at Hpang Lat.

There are several mines or pits from which lead ore is obtained at Kat Maw, about six miles from Ta Küt. These are, however, only worked when there is a demand for lead, that is to say, when the peace in the hills is disturbed. The ore seems fairly rich.

The trade of the State is small, and is carried on by its Shan inhabitants, and not by many of them. Nawng Hkam and Tōn Hōng in West Mang Lön (*v. supra*) are practically the only circles which do trading on their own account. The others are content to sell their betel-vine leaves, their oranges, and the opium supplied by the La'hu or the Wa to pack-bullock traders or pedlars from the West Salween States. The chief imports are cotton and piece-goods generally, salt, a little rice, and dried fish. It will be long probably before the trade is much brisker.

and trade.

The tribute paid by Mang Lön has been provisionally fixed at Rs. 500, for the main State and its dependencies.

Latterly the *Sawbwa* Tön Hsang has done much to improve the communications in his State. The hillmen, and the Wa race especially, usually have very good roads, but until 1893 those in Mang Lön were execrable, except in the immediate neighbourhood of Ta Küt, the capital. Since then good mule-tracks have been cut south to Man Pan, the capital of Maw Hpa; north to Man Hpang, the capital of Mōt Hai; and in two directions to the eastern frontier, more particularly to Loi Nüng, where watch and ward is kept on the Loi Lön border.

Communications.

Ferries.

There are a great many ferries over the Salween in Mang Lön. The following is a list which seems to be nearly complete:—

Na Mōng.	Hat Hseng.
Hsup Mu.	Man Ha.
Na Ngi (Ta Pang Ti).	

These are in the sub-State of Mōt Hai. The following are in Mang Lön proper:—

Nawng Pat,	Pang Mu,
Nam Yang,	Man Hsūm,
Nam Pa Lam,	Nam Sawk,
Pa Pu,	Mōk Mam,
Hsup Ket,	Ta Mawn,
Hsup Nang,	Wün Hseng,

and in the sub-State of Maw Hpa:—

Hsup Pan,	Hsup Aw,
Wün Kūt,	Man Pan,
Wün Nawng,	Nawng Hung,
Mat Lōng,	Hsup Hsing,
Kaw Kōk,	Mak Keng,
Kat Lap,	Ta Sing,
Man We,	Man Paw,

while Ta Sè and Hsup Pat are in the Hōk Lap.

MĀNG LŪN.—A village of the Southern Shan State of Kēngtūng. It has eighteen houses and is in the district of Möng Hè (*q.v.*).

MANG MAW.—A Chinese village in the Trans-Salween Ko Kang circle of North Hsen Wi (Thein-ni). The village is situated on the slope of a spur running down to the Salween below the Sing Hsang ferry, at a height of 5,000 feet above sea level, and contained in 1892 nine houses, with a population of thirty-five persons. The villagers cultivate large fields of opium and hill paddy

and also manufacture stones for grinding rice. These are said to have a special reputation throughout the Shan States. The stones are quarried out of the hillside behind the village.

MANG NGŪM.—*See* Hsoi Hsaw.

MANG PA.—A village in the Myitkyina district; it included in 1890 a solitary house, inhabited by Laḥtawng Kachins.

MAN-GÔN.—The headquarters of the Mo-hlaing township of Ruby Mines district.

It is a small village, situated on the right bank of the Shweli river about fifty-five miles from its mouth, and near the mouth of the Maingtha *chaung*, which drains the Kawdaw circle (*q. v.*). There is a Civil Police-station and an office for the registration of trade, which is accommodated in a raft on the river. An office for the *Myoôk* and a rest-house have been built.

MAN HAWN.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, under a *nè-baing*, with an area of about six square miles.

In 1898 it had a population of one hundred and eighty-three persons, divided between forty-four houses and five villages.

The circle is bounded on the—

North.—By Sa Li. | *East*.—By Man Hsio.

South and West.—By suburbs of Möng Tung.

The revenue paid amounted to Rs. 347-8-0, with two hundred and fourteen baskets of paddy. Lowland paddy is the only cultivation.

MAN HAWNG.—A large village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, a short half-mile distant from Nam Hkam town, to the north and lying along the banks of the Nam Mao (Shweli) river. The village contained in February 1892 eighty-nine houses, with a population, entirely Shan-Chinese, of three hundred and sixty-six persons. There were twelve resident bullock-traders with an average of ten pack-animals apiece. With the exception of one carpenter, the rest of the villagers were engaged in rice cultivation. They had lands on both sides of the river, which is here the technical boundary with China. There was a large *pôngyi kyaung*, with seventeen in mates.

MAN HAWNG LOI.—A Shan village in the North Hsen Wi, Northern Shan State, in Sè Lan circle; it contained twenty-seven houses in 1894, with a population of forty-six persons. The revenue paid was rupees two per household, and the people were paddy cultivators by occupation, and owned fifteen bullocks and twenty-five buffaloes.

MAN HÈK.—A village in the Ho Tü circle of the Northern Shan State of South Hsen Wi. It contained in March 1892 nine houses, with forty-one inhabitants. The village was then little more than two years old. A good deal of cotton was cultivated, as well as some lowland rice-fields.

MAN HĒNG.—A Shan and Kachin village in the Northern Shan State of North Hsen Wi, in Möng Ya district; it contained twenty-five houses in 1894, with a population of one hundred and forty-five persons. The revenue paid was rupees three per household, and the occupation of the people was paddy and tobacco cultivation. They owned fifty bullocks, twenty buffaloes, ten ponies, and thirty pigs. The price of paddy was eight annas the basket.

MAN HENG.—A Shan village in the North Hsen Wi, Northern Shan State, in the circle of Sè En; it contained fifteen houses in 1894, with a population of fifty persons. The revenue paid was six annas per household, and the occupation of the people was paddy and tobacco cultivation. They owned eight buffaloes, but no bullocks. The price of paddy was six annas the basket.

MAN HEO.—A Shan village in the Northern Shan State of North Hsen Wi, in Sè Lan circle; it contained fifteen houses in 1894, with a population of thirty-four persons. The revenue paid was rupees two per household, and the villagers were paddy cultivators by occupation, and owned ten bullocks and five buffaloes.

MAN HIO.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated on the Nam Mao (Shweli) river, about three miles east of Nam Hkam town. It lies close to the junction of the two branches of the Nam Mao, at the end of the long island which stretches down from Sè Lan. The village is in two groups, of eleven and seven houses, and had in February 1892 seventy-one inhabitants, all Shan-Chinese. There is one bullock trader, with a dozen pack cattle, in the village and, with this exception, all the adults are engaged in rice cultivation. A few boats are kept for the ferry over the river and for use when the floods are out and the whole plain is under water.

MAN KHA.—A village of twenty-four houses, south of Shwegu, in the Shwegu subdivision of Bhamo district. The villagers own twenty-eight buffaloes and cultivate *kaukkyi*.

MAN HKAI.—A small village of nineteen houses in Tawng Peng State, Northern Shan States, situated near Nam Hsan. Tea is grown, and a little hill paddy. The population numbered in 1897 fourteen men, nineteen women, eleven boys, and twenty-one girls.

MAN HKAM.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. It lies about two miles east of the Myoza's village on the Sè Lan road, and is built at the foot of the hills over the Nam Mao plain. The village is shaded by fine trees, and the houses are large and prosperous. Of these there were fifty-two in February 1892, with two hundred and four inhabitants, all Shan-Chinese. There is a *pôngyi kyaung* in the village, with five robed inmates.

Near the village are three very substantial stone bridges, built by Chinese stone masons, with memorial tablets in stone inscribed in Chinese and Burmese with the names of the pious founders. There are also several handsome stone wells built by the same artizans.

There are several traders in the village, but the bulk of the inhabitants cultivate the paddy-lands along the Nam Mao (Shweli).

MAN HKAWNG.—A Kachin village in North Hsen Wi, Northern Shan States, in Nam Kyek circle of Möng Si; it contained sixteen houses in 1895, with a population of ninety-five persons. The revenue paid was three rupees per household, and the people were paddy, maize, and tobacco cultivators by occupation, and owned fifteen bullocks, one pony, ten buffaloes, and eighty pigs. The price of paddy was eight annas the basket.

MAN HKE (MÖNG YA).—A Shan village in North Hsen Wi, Northern Shan States, in Möng Ya circle; it contained twenty houses in 1894, with a

population of one hundred and twenty persons. The revenue paid was rupees three per household, and the people were paddy and tobacco cultivators by occupation, and owned twenty bullocks, ten buffaloes, and four ponies. The price of paddy was eight annas the basket.

MAN HKŌN.—A Shan village in North Hsen Wi, Northern Shan States, in Ho Tao circle; it contained fifteen houses in 1894, with a population of seventy persons. The revenue paid was three rupees per household, and he occupation of the people was paddy, maize, and opium cultivation. They owned thirty-five bullocks, ten buffaloes, and four ponies. The price of paddy was eight annas the basket.

MAN HKU.—A Palaung village in North Hsen Wi, Northern Shan States, in Ho Wa circle of Möng Si; it contained twenty houses in 1894, with a population of fifty-five persons. The revenue paid was one rupee per household, and the people were paddy, maize, and tobacco cultivators by occupation, and owned fifteen bullocks, five buffaloes, and eight ponies. The price of paddy was eight annas the basket.

MAN HKU.—A Palaung village in North Hsen Wi, Northern Shan States, in Ho Wa circle of Möngsi; it contained sixteen houses in 1894, with a population of one hundred persons. The revenue paid was three rupees per household, and the people were paddy, maize, and tobacco cultivators by occupation., and owned thirty bullocks, ten buffaloes, two ponies, and twenty pigs. The price of paddy was eight annas the basket.

MAN HPA.—A village of twenty-five houses, south of the Namsiri *chaung*, in the Bhamo subdivision and district. There are thirty-six buffaloes in the village, which gets a yearly yield of twelve hundred baskets of paddy. It was formerly protected by the Lahkum Kachins of Peto, eleven miles to the east.

MAN HPAI.—A circle in the State of South Hsen Wi, Northern Shan States. It was formerly a *htamōng*ship, but is now administered by a *Myoza*, who lives at Man Hpai, a large and flourishing village.

The population of the circle, numbering in 1897 four hundred and seventy-seven males, five hundred and fifty-five females, three hundred and twenty-five boys, and three hundred and thirty-five girls, is almost entirely Shan. There are a few Palaung houses, however, besides nine Yang Lam villages.

Man Hpai village has a five-day bazaar. The circle owns seven hundred and forty-four buffaloes, one hundred and eleven cows, and three ponies, and works three hundred and twenty-five acres of lowland paddy-land, three hundred and seventy acres of hill paddy, and forty acres of garden land. There are forty-four villages in the circle now, against twenty-five in 1892. A little sugar-cane and tobacco are cultivated, but the paddy-land is not very productive and forty baskets for one sown is said to be a bumper crop.

Man Hpai is a well-watered circle, though there is a good deal of scrub jungle covered upland. A good deal of cotton is grown.

A cart-road runs from Möng Yai to Man Hpai and facilitates the disposal of a certain amount of paddy.

The revenue assessment in 1897 was Rs. 2,100 a year.

History.

Man Hpai in ancient days was a walled city, and till comparatively recently was still a wealthy and powerful circle, but it has greatly fallen away. In 1887 it was ravaged by the Hsi Paw rabble

under the Kodaung *Amat*, who came nominally to restore order, and did it in regulan Tacitean fashion. There was further destruction in the 1888 rebellion of Möng Ha and Möng Heng against the *Sawbwa*, and finally the *Sawbwa* was dissatisfied with the *heng*, and displaced him, with the result that the whole of Man Hpai village was abandoned bodily. A Chinaman was then appointed to the charge, with the title of Myoza, and acted with energy. He built a new main village on a site somewhat removed from the old position, and attracted many new settlers by advances of money and seed-grain and the loan of plough-cattle. This man, Lao-si-yang, is a native of Lungling. He continues his trading and owns a considerable number of both pack-mules and bullocks.

Although resuscitated to a very large extent, there were many people who left the circle during 1896-97.

MAN HPAI.—A *daing* or circle in the Möng Lōng sub-State of Hsi Paw, Northern Shan States. It is in charge of a *nè-baing* and in 1898 included nine villages, with one hundred and ninety-two houses and a population of four hundred and twenty persons.

It is bounded on the north by Mang Kung; on the east by Taw Hsang; on the south by Sang Hön and by the suburbs of Möng Lōng town; and on the west by Na Law, all circles of Möng Lōng State.

It paid in 1898 a net revenue of Rs. 1,485-8-0, besides about one thousand and sixty-eight baskets of paddy, and Rs. 35 for tea.

There are slightly more Shans than Palaungs in the *daing*; the former occupy all the valley land.

MAN HPAI.—The chief village in the circle of the same name in the Northern Shan State of South Hsen Wi.

History.

As is noted under the head of the circle, the disturbances in the neighbouring circles of Möng Ha and Möng Hēng injuriously affected Man Hpa. The *htamông* also gave satisfaction neither to the *Sawbwa* nor to the people. He was therefore displaced early in 1891, and the great bulk of the inhabitants of the main village left with him. The village was left without a headman and with hardly any inhabitants for about six months. In the beginning of 1892, however, the *Sawbwa* appointed a new headman, a wealthy Chinese merchant, who promptly shifted the site of the village from the ridge above the Nam Hpawng, where it formerly stood, to a situation on the sloping uplands, about a mile to the north-west.

Here the new village was practically still in process of construction when it was visited in March 1892. There were then thirty-six houses with a population of one hundred and fifty-seven persons, all Shans, with the exception of the headman himself. The village has since then greatly increased in size, but precise figures are wanting. The old bazaar site between the two villages was still retained, and attracted a good many people at the usual five-day intervals. No money collections were made.

There are two *pôngyi kyaungs* close to the village, one of them quite recently built and of considerable size, but with only four inmates.

The villagers cultivated a small proportion of the old village irrigated lands, and cotton was also grown on the uplands. The Myoza or *kinmöng*

owned nearly fifty pack-animals (bullocks and mules in about equal numbers) and carried on a good deal of trade, mostly with Tawng Pēng and Mandalay, He also made large loans, both to attract villagers and to enable them to purchase draught cattle, of which they stood greatly in need, and seed-grain, There are the ruins of an ancient walled and moated capital at Man Hpai.

MAN HPAI.—A village in Möng Yai circle of the Northern Shan State of South Hsen Wi, about four miles south-west of the capital. It is the residence of a *htamōng*, who has also charge of the villages of Lōng Kēng, Hūng Lēng, and Nam Maw Wan.

The place was utterly destroyed in August 1887 by a party from Hsi. Paw (Thibaw) under the Kodaung *Amat*.

It contained in March 1892 twenty houses, with a population of one hundred and one persons. There is a *kyaung* not far from the village, in an enclosing fence of fine trees, with two small pagodas in the square. It had five robed monks in 1892. Paddy cultivation is the chief industry, but some cotton is also grown.

MAN HPANG.—The capital of Mōt Hai, a sub-State of Mang Lön, Northern Shan States; it stands at an altitude of 3,200 feet in longitude east 98° 38′, latitude north 22° 41′, on the crest of the ridge, about four miles from the Salween on the left bank, and is the residence of the Myoza.

Man Hpang is built in two parts, on the summit of a hill shaped like a horse-shoe, the heels of which point to the north. There is a great deal of heavy jungle on the ridge. The inhabitants are Shan and Wa and there is a five-day bazaar with fair country supplies. There is a *pôngyi kyaung*, near which is the camping-ground. The water-supply is bad and the camp cramped. Signalling can be carried on with Loi Hka Han from the high ground north-west of the village.

Man Hpang is eighty miles distant from Lashio *viâ* Nawng Hpa, and one hundred and seven miles from Hsi Paw *viâ* Nawng Hpa and Ho Ya on the Lashio-Möng Yai route. Other roads lead north to Hsai Leng ferry, thirty-six miles; to Pang Lông, the Pan-the settlement, fifty-six miles; east to Na Fan *viâ* Ma Tet, forty miles; south-east to Yawng U and Loilön, twenty-eight and sixty-five miles; south to Ta Küt *viâ* Nam Ka Kham, fifty-seven miles; and to Pang Yang *viâ* Nam Ka Kham, sixty miles.

A good deal of trade is carried on from Man Hpang with States west of the Salween, and it serves as a minor distributing centre to the Wa States.

MAN HPET.—A Yang Lam village in the Möng Yai circle of the Northern Shan State of South Hsen Wi, situated in the rolling country to the west of the Möng Yai plain. There were in March 1891 nine houses, with a population of forty-four persons, all Yang Lam and all engaged in hill rice cultivation; they raised also a small amount of cotton. They supported a small *pôngyi kyaung* with three robed inmates.

MAN HPĒT, MAN KYAWNG.—Near the village of Man Hpet in the Möng Yai circle of the South Hsen Wi, Northern Shan State. It is far enough from the main village to constitute a village in itself, and contained in March 1892 seven houses with a population of forty-one persons, all Yang Lam, like those of the main village. It takes its name from the *pôngyi kyaung*, which is on its outskirts on the side towards the main village. The villagers grow hill-rice and some cotton.

MAN HPING.—A Shan village in North Hsen Wi, Northern Shan States, in Ho Wa circle of Möng Si; it contained twenty-five houses in 1894, with a population of one hundred and sixty persons. The revenue paid was three rupees per household and the people were paddy, maize, and tobacco cultivators by occupation, and owned thirty bullocks, fifteen buffaloes, five ponies, and twenty pigs. The price of paddy was eight annas the basket.

MAN HPÜ.—A village in the Möng Töng circle of the Northern Shan State of South Hsen Wi.

It was established in February 1892, and in the following month four houses had been built with a population of eighteen persons. Considerable clearings had been made in the jungle, and both dry and wet rice cultivation was in hand. The village is on the road from Man Sè to Loi Ngün.

MAN-HPWA *KAYAING*.—Was in 1890 a part of the Sinbo *Kayaing*, or jurisdiction, of Myitkyina district; it belonged originally to the *Sawbwa*-ship of Mo-hnyin, having been given by a Mogaung *Sawbwa* to his relation, the Mo-hnyin *Sawbwa*.

MAN-HPWA village lies on the mainland, north of Hnôk-kyo island, on the Irrawaddy. It contains twenty-five houses. The villagers are poor; they practise *taungya* and cultivate tobacco in the cold weather on the sloping river-banks, and also work *lèpôk*. Cotton can be bought from the Kachins at two annas the viss. The soil of the village is sandy. It has a deserted *pôngyi kyaung* to its west and a small bamboo *zayat* to its south. It was formerly the head village of the Mo-hnyin *kayaing*, consisting of Hatha, Tahona, Uya, Naung-kan, Hka-yôn, Maukwè, Kanni, Shatsha, Htônbo, Pulaung, and Maingpet. The village was protected by the Pintu Taung Kachins.

MAN HSA LOI.—A Shan village in the North Hsen Wi Northern Shan State, in the circle of Hsen Wi; it contained thirty-two houses in 1894, with a population of one hundred and twenty-five persons.

The revenue paid was four annas per household and the occupation of the people was paddy cultivation and trade. They owned five bullocks, twenty-five buffaloes, and five mules and ponies. The price of paddy was twelve annas the basket.

MAN HSAN.—A small village near Man Ping in the *Kawn Kang*, or Central Riding, of the Northern Shan State of Mang Lön West.

It lies close to Lūk Kūt, in the valley of the Nam Mang, and contained five houses with a population of thirty persons in April 1892. The people were engaged in rice cultivation along the banks of the Nam Mang.

MAN HSIO.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, under a *nè-baing*.

The area of the circle is about one square mile. In 1898 the population numbered two hundred and nineteen persons, fifty-one houses divided between six villages. The circle is bounded on the—

North.—By Pung Lawng.
West.—By Man Naung.
East.—By Man Kang.
South.—By Hai Lai and Hsup Tung.

The revenue paid amounted to Rs. 437-8-0, with five hundred and seventy-one baskets of paddy.

The people work lowland paddy.

MAN HTAM.—A circle in the Northern Shan State of Hsi Paw; it included twelve villages in 1898 and had a population of five hundred and ninety-one persons.

It is in charge of a *nè-baing*, and is bounded on the north, north-east, and east by Tawng Tek, on the north-west by Hai Kwi, on the west by Ho Küt, and on the south by Nawng Lōng circle of Lawk Sawk State. In the same year it paid Rs. 1,052 net revenue and supplied five hundred and forty baskets of paddy. It had also two hundred and ninety-six revenue-paying *thanatpet* trees, for which Rs. 34 were rendered. The population is engaged in paddy cultivation, both upland and lowland.

MAN-HUN.—A village of eight houses in the Sinkan circle, Shwe-gu subdivision of Bhamo district.

MAN KA.—A village in the Hai Pu, or South Möng Hi, circle of the Northern Shan State of South Hsen Wi. It is situated due south of Loi Kawng, on the western border of the circle, and had just been re-established in March 1892.

There were then four houses, with a population of thirty persons. The place was formerly very flourishing and there still remains a fine *pôngyi kyaung*, strongly built of wood and only partially burnt by the insurrectionists of 1888-89. In the village is a magnificent banyan tree, not to be surpassed by any but the celebrated tree at Mak Lang in Kēng Tawng State. Some paddy-land is cultivated in the hollows along the banks of a small stream.

MANKAN or PINKHEN.—A Kachin village in Tract No. 7, Bhamo district, situated in 24° 5′ north latitude and 97° 25′ east longitude.

In 1892 it contained twenty houses with a population of sixty-nine persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own three bullocks and ten buffaloes.

MAN KANG.—A *daing* or circle in Möng Lōng sub-State of Hsi Paw, Northern Shan States, under a *nè-baing*.

The population, which is chiefly Palaung, numbered, in 1898, seven hundred and one persons, divided between one hundred and sixty-nine households and twelve villages.

The circle is bounded on the—

North.—By Taw Hsang.
South-East.—By Hu Kawt.
South-East.—By Hri Hku.
West.—By Sang Hün.
East.—By Hu Sun.
North.—By Möng Mit State.

The net revenue paid amounted to Rs. 1,306-8-0.

The chief cultivation is tea, for which, together with Sang Hün circle, Rs. 700 revenue is rendered.

MAN KANG or HSIAO MA-TSAI.—A Chinese village in North Hsen Wi, Northern Shan States, in Kyeng Hōng circle of Möng Si; it contained in 1894 thirteen houses, with a population of forty persons.

The revenue paid was two rupees eight annas per household, and the occupation of the people was paddy, maize, and opium cultivation. They

owned twenty bullocks, five buffaloes, and thirty pigs. The price of paddy was six annas the basket.

MANKANG.—A Kachin village in Ruby Mines district, situated in 23° 46′ north latitude and 97° 46′ east longitude. In 1892 it contained twenty houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe.

MAN KANG HO NGA.—A village in the South Riding of the Northern Shan State of Mang Lön West. It lies in the hills twenty-five miles south of Man Ping, the capital of the State, close to the Nam Nga, a mountain torrent which joins the Salween a few miles to the east.

It is the largest village in the *htamōng*-ship of Ho Nga, but the headman lives in the much smaller village of Man Kyawng, a quarter of a mile to the south-west. There is a hundred acre circle of paddy-land by the Nam Nga, but the people seem to prefer upland cultivation. There were eighteen houses in the village, with one hundred and four inhabitants, all of them Shan, in April 1892. Man Kang Ho Nga stands at a height of three thousand feet. A bazaar is held every fifth day, but the attendance is very small.

MAN KANG LŌNG.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, under a *nè-baing*.

It has an area of about twenty-five square miles.

In 1898 the population numbered five hundred and twenty-two persons, divided between one hundred and twenty-three houses and thirteen villages.

The circle is bounded on the—

North.—By Möng La.
West.—By Man Hsio.
South.—Hsup Tung.
North-East.—By Nam Un.
South-East.—By suburbs of Kehsi Mansam.

The revenue paid amounted to Rs. 1,580, with four hundred and eleven baskets of paddy.

Lowland paddy is cultivated.

There is one caravan master, with forty bullocks, resident in the main village.

MAN KANG LŌNG.—A Kachin (Lana) village in North Hsen Wi Northern Shan State, in the circle of the same name, in Möng Si; it contained nineteen houses in 1894, with a population of sixty persons.

The revenue paid was two rupees per household and the people were paddy and maize cultivators by occupation, and owned ten bullocks and thirty-six pigs. The price of paddy was six annas the basket.

MAN KANG TAUNG.—A Kachin village in Tract No. 3, Bhamo district.

In 1892 it contained thirty-nine houses, with a population of one hundred and five persons. The headman of the village has no others subordinate to him. There are forty bullocks and sixteen buffaloes in the village, the inhabitants of which are of the Lepai tribe and Hpunkan sub-tribe. Six hundred baskets of paddy are grown yearly.

MANKAO.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 43′ north latitude and 97° 18′ east longitude.

In 1892 it contained thirty houses. Its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own no cattle.

MAN KAT.—A district in South Hsen Wi, Northern Shan States, with an area of about eighty square miles, lying mostly in the valley of the Nam Pang, and consisting for the greater part of a tangle of low hills, extending southwards from the foot of Loi Ling, and generally covered with jungle. In the hollows, however, there are many small stretches of irrigable land, and it is in such places that the majority of the villages are built.

Population.

The population is entirely Shan, and numbered in 1897 two thousand one hundred and ten persons, living in twenty-nine villages. The main village had fifty-six houses, but most of the others have under a dozen each. It does not seem probable that there will be much change in the circle for a good many years, and it has not the appearance of ever having been very thickly populated.

The Nam Pang.

The Nam Pang runs along its eastern border and forms the dividing line between it and Tang Yan. Here and there there are fishing stakes in the river, but there are no systematic fisheries.

The circle paid Rs. 840 revenue in 1897. Both upland and lowland paddy are grown, besides a little opium and tobacco, chiefly in the banks of the Nam Pang. The headman of the circle is a *htamōng*.

MAN KAT.—The chief village in the *Htamōng*ship of the same name in the Northern Shan State of South Hsen Wi, situated at an altitude of 3,300 feet in longitude east 98° 15′, latitude 22° 34′.

It lies on the Hsi Paw-Nawng Hpa road and had, in 1897, fifty-six houses: its *Htamōng* controlled in all eighteen villages, with three hundred and fifty-two houses. There is a *Sawbwa's* rest-house here and good camping-ground, water, and grazing in paddy-fields, besides a large five-day bazaar. Paddy, pork, and other country supplies are available in large quantities.

Other roads lead north to Mōng Ma, on the Lashio-Nawng Hpa route, east-south-east to Tang Yan and south-west to Mōng Yai.

There is a large monastery in the village, which is divided into two parts and cultivates a hundred acres of lowland paddy along the Nam Pang. The revenue paid amounted to Rs. 180.

MAN KAT.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. It is situated on the lower features of the range that runs to the south of the Nam Mao (Shweli) valley.

There were thirty houses in the village in February 1892, with one hundred and seventy-eight inhabitants. They are occupied in lowland rice cultivation.

MAN KAT.—A village in the Man Pēn circle of the Northern Shan State of South Hsen Wi.

There were seven houses in the village in March 1892, with twenty-nine inhabitants. They were almost entirely engaged in trade as hucksters, but had very few pack-animals. Most of their bullocks died in the epidemic in 1890.

MANKAW.—A Kachin village in Tract No. 8, Bhamo district.

In 1892 it contained twenty-three houses, with a population of one hundred and two persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe, and owned eight bullocks and twelve buffaloes.

MAN KAW.—A Shan village in North Hsen Wi Northern Shan State, in Möng Pyaw circle of Möng Si; it contained fifteen houses in 1894, with a population of forty-five persons.

The revenue paid was one rupee per household, and the people were paddy, opium, and maize cultivators by occupation, and owned forty bullocks, fifteen buffaloes, and twelve ponies. The price of paddy was eight annas the basket.

MAN KAWNG.—A village in the *Kawn Kang* or Mid Riding of the Northern Shan State of Mang Lön West, situated in the Nam Lawt township, between Loi Tawng and the Nam Pang.

In April 1892 there were thirteen houses with seventy-four inhabitants, all Shans. They cultivated chiefly hill rice, but had also a quantity of irrigated paddy-lands. The village stands at a height of 3,200 feet.

MAN KAWNG AI.—A village of twenty-eight houses in Möng Pat district, Northern Shan State of North Hsen Wi.

It had a population in 1897 of eighty-five adults and thirty-nine children. The villagers cultivated paddy and owned one hundred and twelve buffaloes, forty-six cows, and five bullocks.

MAN KAWNG, KŌNG WIT.—A small village in the Möng Yai circle of the Northern Shan State of South Hsen Wi.

In March 1892, when it had just been established, it contained a population of twenty-seven persons, residing in five houses. Paddy cultivation was the chief industry. The village lies close to Kōng Wit, and is about four miles from Möng Yai.

MAN KĒNG.—A village in the Hai Pu, or Southern Möng Ha, circle of the Northern Shan State of South Hsen Wi.

The place had been recently re-settled in March 1892, and then contained five houses with thirty inhabitants. They grew hill rice and sugarcane.

MAN KEO.—Two Shan villages in the Möng Pat circle of the Northern Shan State of South Hsen Wi.

The population in 1897 comprised fifty-six adults and twenty children. There were twenty-two houses. The villagers cultivated lowlying paddy-fields, and owned thirteen buffaloes: they paid Rs. 60 revenue.

MAN-KIN—A village of twelve houses on a small tributary of the Sinkan *chaung*, in the Shwe-gu subdivision of Bhamo district.

The villagers own fifteen buffaloes and work some *lè*; they also extract logs for sale at Shwe-gu.

MAN-KIN—A village of thirty houses of Kachins, on the north bank of the Theinlin *chaung*, in Bhamo subdivision and district.

All the villagers are Christians; the village was originally occupied by Shan-Burmese, but these removed some years ago as the river had choked up their fields with sand. Maung Sho, a Christian teacher from Bassein,

restored the village in 1892; four of the households came from Nam Hpa, three from Lwè Sun, and the rest from Leka Kawapôn.

MAN KIO.—A village in the Möng Sit circle of the Northern Shan State of South Hsen Wi.

It is situated west of Loi Ngün, the chief village of the circle, and in March 1892 had seven houses with sixty inhabitants, all Shans. The village had been recently re-settled and seemed likely to grow fast. The villagers were all cultivators and worked both irrigated land and hill slopes.

MAN KUN or WAN KŌN.—A village in the Ha Kang, or Mid Möng Ha, circle of the Northern Shan State of South Hsen Wi.

The *kyè* in charge of the village has under him also the villages of Pang Hsang Küng and Nam Un. There were twenty-nine houses in the village in 1897, with one hundred and sixty-five inhabitants. They cultivated paddy in irrigated land, and some tobacco. A bazaar is held every five days, and there is a fairly large *pôngyi kyaung*.

MAN KWANG.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, about six miles from the *Myoza's* town, on the road to Sè Lan.

It is built on the slope rising up to the hills which bound the Nam Mao (Shweli) valley on the south. There were twenty-six houses, with one hundred and seven inhabitants, in February 1892. Nine bullock traders resided in the village, and the remainder of the inhabitants were engaged in rice cultivation in the Nam Mao plain. They are all Shan-Chinese. There is a small *pôngyi kyaung* with two monks.

MAN-KWE.—A village in Myitkyina subdivision and district. The villagers work *taungya*.

MAN KYAWK.—A Shan village in North Hsen Wi Northern Shan State, in Möng Ya circle; it contained twenty houses in 1894, with a population of one hundred persons.

The revenue paid was three rupees per household, and the people were paddy and tobacco cultivators by occupation, and owned forty bullocks, twenty buffaloes, and eight ponies. The price of paddy was eight annas the basket.

MAN KYAWNG.—A village, practically forming a part of Man Pēn, in which circle of the Northern Shan State of South Hsen Wi it lies.

Between it and the main village is the only *pôngyi kyaung* in the whole circle. There were fifteen houses in the village in March 1892, with seventy-six inhabitants. The chief crop was lowland rice, but some quantity of sugarcane was also grown.

MAN KYĒNG.—A village in the Hai Pu circle of the Nothern Shan State of South Hsen Wi.

Hai Pu forms the southern part of the old circle of Möng Ho, and was almost entirely burnt out in the disturbances of 1888-89. The present village had only recently been re-settled in March 1892, and then contained no more than three houses, with a population of eighteen persons. The villagers proposed to cultivate the somewhat extensive irrigated lands that stretch along the banks of a small stream.

MAN KYIN TAO.—A Shan village in North Hsen Wi Northern Shan State, in Kyeng Hung circle of Möng Si; it contained twelve houses in 1894, with a population of forty persons.

The revenue paid was two rupees eight annas per household, and the people were paddy cultivators by occupation, and owned fifteen bullocks and five buffaloes. The price of paddy was six annas the basket.

MAN LAW.—A collection of three villages in the Ko Kang circle of the Northern Shan State of Hsen Wi (Thein-ni).

They are situated on the western slope of the Man Law ridge, which falls away from a height of six thousand five hundred feet to two thousand three hundred feet in the valley of the Nam Hpa. Two of the villages are Chinese, and one is Loi or Palaung. They are situated on the same spur down which runs the road from Sati-hsu to the Möng Hawm ferry, and lie at intervals of considerably over a mile.

Population: races.

The upper villages are Chinese, one at a height of five thousand and six hundred feet, with eleven houses and fifty-one inhabitants; the other, at four thousand eight hundred feet, has eight houses and a population of thirty-nine (in 1892); and the Palaung village, on a broad terrace at three thousand and eight hundred feet, has thirteen houses and a *pônygi kyaung*, the population numbering seventeen persons.

Cultivation.

The Chinese above cultivate little but opium, of which they have several hundred acres, but there are some fifty acres of irrigated land terraced on the steep slope, and several large fields of barley and Indian-corn for the manufacture of liquor. The Palaungs cultivate a very large quantity of hill-rice and, as they have been settled here for many years, the slopes on either side above and below for a thousand feet are quite bare.

The ecclesiastics have been contaminated by their Chinese neighbours, and ride ponies; this, however, in view of the steep gradients, may perhaps be pardoned to them. The villagers have absolutely no conception of what a flat road is. The path on one side of the Nam Hpa rises four thousand feet without a break, and on the other three thousand.

Area, population, boundaries, and revenue.

MAN-LÈ.—A township in Katha subdivision and district. It had, according to the census of 1891, a population of 9,806 persons and an area of 600 square miles. It is bounded on the north by the Mawlu township; on the east by the Katha and Ti-gyaing townships; on the south by the Ti-gyaing township; and on the west by the Banmauk and Wuntho townships.

The revenue in 1897 amounted to Rs. 36,780, and the township included thirty-four revenue circles.

Natural features.

The Mèza river runs through a part of the township in a south-westerly direction, whilst the Chaung-bauk flows through the northern portion. The township, in parts, has wide cultivated plains, whilst in the south-west the villages are built on the spurs of the hills above the fields. There is still much room for further extension of cultivation. The Indaw lake is in this township (*see* under Katha). It is situated at the foot of a hill, and no stream runs either into or out of it.

The Railway runs almost through the heart of the township, but neither exports nor imports are yet of much importance. The headquarters of the *Myoôk* are at Taung-gôn village, which has a court-house, Civil Police-station, and *dâk* bungalow.

The inhabitants of the township are Shans and Kadus, and there are a few Burmans.

The following local history of Manlè is given :—

History from local sources.

During the reign of Beindu-thaya, King of Pa-tali-pôk, Manlè was founded and was ruled by three *myothugyis* in succession.

Thiri-dhamma-thawka, son of King Beindu-thaya, distributed among the neighbouring cities, towns, and villages the relics of the body of Buddha, to build 84,000 pagodas (cities) ; two of these were built at Manlè and were named the Sedi-hla and Shwe-hmudaw, and some of the relics were enshrined in them.

When King Tha-thi, brother of King Tha-ka, the ninth ancestral ruler of the capital Tha-re-kittara (Prome), ascended the throne, he conferred on his minister (*amat*) Deipanaya the title of Manlè *Myoza*, and selected a site, resembling a two-edged sword, in the middle of the Minwun hill range, measuring from east to west 64,000 feet, and from north to south 112,000 feet, bounded on the east by the Irrawaddy and on the west by the Mèza stream. The name Manlè was then given to it on the 5th waxing of *Tabaung* (March) at 4 A.M., in the year 623 B.E. (1261 A.D.).

King Tha-thi then promoted Deipanaya, being a loyal servant, to the *Sawbwa*ship of Manlè. Manlè is said to have been continuously governed by *Sawbwas* from the reign of Tha-thi, Thu-pyinnya-nagaya, and Theinna, the rulers of the capital of Tha-re-kittara. There were fifty-two Kings from the time of King Thamôk-dayit to King Alaung-sithu, the ruler of the capital of Arimandana, and there were one hundred and eight *Sawbwas* of Manlè, from the time of Deipanaya down to Maung Tun Aung.

The Manlè *Nga-ywa* (five villages) tract was so known from the time when King Alaung-sithu divided Manlè into five parts on the occasion of a progress through the country, when he appointed his loyal servants Nga In-daw, Nga Sin-kaung, Nga Nan-ba, Nga Kun-thi-baung, and Nga Nan-tha to be *pawmaings* or *thugyis* of these villages. Thus came the name of the five villages :—

Indaw was derived from Nga In-daw.
Sinhaung was derived from Nga Sin-kaung.
Nanba was derived from Nga Nan-ba.
Kunbaung was derived from Nga Kun-thi-baung.
Nanthè was derived from Nga Nan-tha.

The five villages of Manlè thus existed for a considerable length of time under the *pawmaings*.

More recent history.

During the reign of Bodaw-paya, the sixth successive ruler commencing from Alaung-mintaya-gyi, the King of Yatana Thinka (Shwebo) Kôn-baung, Maung Shwe Gya, Mawnaing *Thugyi*, was appointed *Myothugyi* of Manlè and submitted a site plan of Manlè to the King. The King extended the territory by

means of a charcoal mark, for he thought the charge was small. The villages added to Maung Shwe Gya's charge were Pônhôn, Simaw, Mawhun, Lemaw, and Alè-gyun from Mo-hnyin; Mawlu, Kayin, Ôntôn, Mintha, and Haungtôn from Mogaung; Thila, Tônpu, Inbin, Nantha, and Tônkun from the *wuns* in charge of these villages; Tagôndaung, Konan, Nanthè, Kunchaung, Nwe-gyo, Aungthagôn, Aikma, and Kyaunggôn from Khaungtôn; and Ya-kya, Kyaukman, Pin-se-chè, and Thit-hla-daw from Wuntho. These are the villages given by Bodaw-paya, by Royal order written on five pointed palm leaves, and with the original villages of Manlè, namely, Kyunbintha, Sinhaung, Nantha, Naka, and Kunbaung, constituted the jurisdiction of Manlè, and were so enrolled in the official records.

Manlè was a *myothugyi*ship from the time of Maung Shwe Gya down to Maung Tè, the son of Maung Shwe Dun.

During the reign of Mindôn *Min*, in 1222 B.E. (1860 A.D.), the *Myothugyi* Maung Tè received the title of Maha-Minhla-Raza and had charge of Manlè, Mo-hnyin, Mawlu, Myadaung, Chundaung, Hingamaw, Kyan-hnyat, and Shwe-a-she-gyaung; and Maung Pu son of the Thathônda *Myowun*, was temporarily appointed *myothugyi*, with the title of Mintin-Minhla-Thamanta-Raza.

On Maung Tè's death in 1231 B.E. (1869 A.D.) the *Myothugyi* Maung Pu was appointed to be *Wun* of Manlè, Kyan-hnyat, Hingamaw, and Chundaung, in addition to his substantive appointment of *myothugyi*, and he became *Myoôk* of Manlè under the British Government.

The Maha Abaya Zedi.

There is a noted pagoda in the east of Manlè called the Maha Abaya Zedi, situated within the precincts of *pôngyi* U Ma's *kyaung*. The height of it is fifty-seven feet and it is surrounded by twelve small pagodas. There is an annual feast, held in either of the months of *Tabo-dwè*, *Tabaung*, or *Tagu* (February to April). The pagoda is formed in three stories after the shape of Mount Myinmo. The lowest resembles seven hill ranges, the middle consists of five stories (*alein*), and the top of three stories (*baung*).

MAN-LÈ.—The headquarters of the township of the same name in Katha district. It is situated on the Mèza stream, about ten miles below Mawteik, and has a population of five hundred and seventy-five persons.

Etymology.

Local etymologists derive the name from the following story, or make the story to account for the name. A Kachin ruler refused to accept the authority of King Alaung-sithu (who is said to be identical with Alaung-paya), and being hard pressed, tied a gold bar round his neck and drowned himself in the Môkwa stream. The spot was thereafter called Manlè, from *mana* anger and *lè* the neck.

MAN-LE.—The southernmost village of the Sinbo group in the south-east of Myitkyina district, lying just north of the mouth of the Third or Upper Defile of the Irrawaddy.

South of the village is the Sup Khap *chaung*, which is not fordable during the rains, and on the other side of it lie the villages of Papaw and Napin. The village has twenty-five houses, the villagers being traders, fishermen, and cultivators; they own forty buffaloes, but no bullocks.

MAN LI.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision; it included twenty-six villages in 1898 and had a population of 1,407 persons.

It is in charge of a *nè-baing*, and is bounded on the north by Ho Hko; on the east by Möng Tung Sub-state; on the south by Tōng Lao in Möng Küng; and on the west by Nawng Kan. In the same year it paid Rs. 2,093-8-0 net revenue, and supplied also about 1,108 baskets of paddy. It had no revenue-paying *thanatpet* trees. It paid as well Rs. 7-8-0 a month for selling beef under a license. The villagers are engaged in *taungya* cultivation.

MAN LOI.—A township in the *Kawn Taü*, or Southern Riding of Mang Lön West, Northern Shan States. It lies on the south-west frontier of the State and marches with Möng Hsu in the Southern Shan States.

There are only three villages, but Pang Yun, the chief of them, is fairly well-to-do, and there is a neatly kept up pagoda and well-filled monastery, while the bazaar, though of no great pretensions, is the best attended in the *Kawn Taü*. All but an insignificant proportion of the cultivation is *taungyā*. A little cotton is grown and there are a good many acres of pine-apples. The *Kin Möng* in charge was a cousin of the *Sawbwa* Sao Maha, but had never seen him.

MAN LOI.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is in the south-west of the State and close to the boundary of Möng Hsu, one of the Southern Shan States.

The village is in two parts, one containing three houses and the other twenty-four. The former is known as Man Loi and has a five-day bazaar, and the latter, about a quarter of a mile away, is called Pang Yūn and is the residence of the *Kin Möng* in charge of the township. There are also a monastery and a pagoda, the former with twenty-three robed inmates. In April 1892 there were in the two villages one hundred and ninety-six inhabitants, all Shans. Little irrigated land was cultivated, though a good deal was available. Hill-rice was the chief crop, and some quantity of cotton was also grown. The village stands at a height of 2,900 feet. The *Kin Möng* has charge of two other villages.

MAN LOI.—A village in Möng Pat district, South Hsen Wi Northern Shan State.

It had forty-seven houses in 1897 with a population of one hundred and three adults and thirty-five children, and paid Rs. 100 revenue. The people cultivate forty acres of lowlying paddy-land, but own only twenty buffaloes: a little tobacco is grown.

MAN LOI NORTH.—A Shan village of thirty-six houses in South Hsen Wi, Northern Shan States, in the Tang Yan circle.

The inhabitants are mostly bullock traders: they own sixty-four buffaloes, one hundred and six cows, and five hundred and one bullocks, and cultivate forty-four acres of lowlying paddy-land. The population in 1897 comprised seventy-four men, seventy-nine women, forty-seven boys and forty-seven girls.

MAN LOI SOUTH.—A Shan village of fourteen houses in South Hsen Wi, Northern Shan States, in the Tang Yan circle, opposite to Man Loi North.

The inhabitants are comparatively wealthy and own two hundred bullocks and thirty-five cows. They cultivated in 1897 eleven acres of lowlying paddy-fields, but are chiefly bullock traders. The village covers an area of about five acres.

MAN LŌNG.—A Shan village in the North Hsen Wi Northern Shan State, in the circle of Sè En; it contained twelve houses in 1894, with a population of thirty-eight persons.

The revenue paid was four annas per household and the occupation of the people was paddy and maize cultivation. They owned five bullocks, ten buffaloes, and two ponies. The price of paddy was eight annas the basket.

MAN LŌNG.—A Shan village in North Hsen Wi, Northern Shan States, in Möng Pyaw circle of Möng Si; it contained fifteen houses in 1894, with a population of thirty-eight persons.

The revenue paid was one rupee per household and the people were paddy, maize, and opium cultivators by occupation, and owned ten bullocks, five buffaloes, and one pony. The price of paddy was eight annas the basket.

MANLU or NAMLU.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 43′ north latitude and 97° 10′ east longitude.

In 1892 it contained thirteen houses with a population of forty persons. The headman has no other villages subordinate to him. The inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own six bullocks only.

MANLWAI.—A Kachin village in Tract No. 27, Bhamo district, situated in 24° 37′ north latitude and 96° 54′ east longitude.

In 1892 it contained thirty houses with a population of one hundred and sixty-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe, and own fifty-seven buffaloes.

MAN MAK.—A *möng* or township in the Northern Shan State of North Hsen Wi; it included in 1898 fifteen Kachin and ten Shan villages, with a population of about 1,400 persons.

It is situated close to the border of South Hsen Wi State, about fifty miles south-east of Hsen Wi town, and consists of wooded hills and a large area of paddy plain, flat and fertile and watered by a small stream.

The village.

Man Mak village has twelve Kachin houses with a population of about seventy inhabitants, and is situated near the summit of a steep hill, at the bottom of which there is a fertile paddy plain, at an altitude of above 4,000 feet. There are several degrees of frost in the valley during the cold months. The *möng* is in charge of a *htamōng*.

The *möng* has been viewed as a possible place for a sanitarium, but has hardly sufficient altitude or a sufficiently widely spread water-supply.

MAN MAK.—A small village, once populous, the head of the circle of that name in the Northern Shan State of North Hsen Wi.

The population is Shan. The village has a small bazaar and two small monasteries. Like Möng Kye, it was attacked, destroyed, and occupied by the Kachins in 1892. It has since been re-settled and is now fairly prosperous. It lies south of Möng Kyet at an elevation of close on 4,000 feet.

MAN MAK.—A Kachin village in North Hsen Wi, Northern Shan States in the Möng Hawm circle; it contained fifteen houses in 1894, with a population of sixty-seven persons.

The revenue paid was two rupees and eight annas per household and the people were paddy and opium cultivators by occupation, and owned ten

bullocks, ten buffaloes, and sixty pigs. The price of paddy was six annas the basket.

MAN-MA-KAUK.—A village of twenty-eight houses south of the Moyu *chaung*, in the Shwe-gu subdivision of Bhamo district.

The inhabitants own thirty-five buffaloes, and get a yield from paddy of some two thousand five hundred baskets: no *mayin* is worked. The village is two feet under flood in the rains.

MAN MAO.—A Shan village in North Hsen Wi Northern Shan State, in Möng Ya circle; it contained sixteen houses in 1894, with a population of eighty persons.

The revenue paid was three rupees per household and the people were paddy and tobacco cultivators by occupation, and owned twenty bullocks, eighteen buffaloes, two ponies, and fifty pigs. The price of paddy was eight annas the basket.

MAN MAŬ or MAN KAT NAM KYEK.—A Shan village in North Hsen Wi, Northern Shan States, in Nam Kyek circle of Möng Si; it contained eighteen houses in 1894, with a population of one hundred and ten persons.

The revenue paid was three rupees per household and the people were paddy, maize, and tobacco cultivators by occupation, and owned twenty bullocks, eight buffaloes, one pony, and thirty pigs. The price of paddy was eight annas the basket.

MAN MAŬ.—A Palaung village in the Na Wa, or North Möng Ha, circle of the Northern Shan State of South Hsen Wi.

It contained in March 1892 eleven houses, with a population of one hundred persons, all Palaungs of the Man Tōng branch. They had been long settled in South Hsen Wi and cultivated a considerable area of paddy-land.

MAN MAŬ.—Called Ywa-thit by the Burmese, a village in Gantarawadi, or Eastern Karen-ni, Southern Shan States.

It is situated about three miles from the right bank of the Salween river and straggles for a considerable distance along one main road. Between it and the hill range behind to the west lies a considerable expanse of paddy-land. It is provided with a very good water-supply, and several streams running through it are used for irrigating not only the rice-fields, but orchards of cocoanut, areca palms, and betel-vines. Many of the wealthy Shan and Burmese timber traders of Karen-ni live in Man Maü, and have built themselves fine teak houses. To the east of the main street is a suburb of Red Karen houses and there is a Taungthu village only a quarter of a mile away. Otherwise the inhabitants are mostly Shans, with a few Burmese. There are two substantially built monasteries.

MAN-MAUK.—A circle of the Kodaung township, Ruby Mines district, containing eight Palaung and eleven Kachin villages. The headman of the circle is known as the Manmauk *kin*, and lives at Manmauk, a Palaung village in the hills, about twenty miles east of Molo.

Katkôn.

In the Manmauk circle and about four miles to the north of its headquarters is the Kachin village of Katkôn, which was the centre of a disturbance in 1891, successfully suppressed by an expedition of European troops from Bernard*myo*.

MAN MAW.—A circle in the Möng Tung sub-State of Hsi Paw, Northern Shan States, under a *nè-baing*.

In 1898 it had a population of two hundred and fifty-two persons, divided between fifty houses and five villages. The area is about four square miles.

The circle is bounded on the—

North.—By suburbs of Möng Tung.
East.—By Na Pung.
South.—By Kehsi Mansam suburbs.
West.—By Ham Ngai circle of Möng Küng.

The revenue paid amounted to Rs. 406-8-0, with about six hundred and twenty-six baskets of paddy.

The people are engaged in lowland cultivation.

Gold used to be worked on Loi Tawn.

MĀN MAW.—A Palaung village of twelve houses in Tawng Peng State, Northern Shan States.

It had a population of twenty-four men, twenty women, three boys, and ten girls in 1897. The villagers owned nine cattle, and cultivated paddy and a little tea. They are of the Nawn Rawt sept of Palaungs, which inhabits Myothit circle.

MAN MAWK.—A village in South Hsen Wi, Northern Shan States, in Möng Pat district.

In 1897 it had twenty-three houses, with a population of seventy-four adults and twenty-nine children. It pays Rs. 90 a year revenue. The villagers own twenty-four buffaloes and cultivate twenty-two acres of lowlying paddy-land. Man Mawk has a monastery.

MAN MŌN.—A village close to Möng Yai, the capital of the Northern Shan State of South Hsen Wi.

There were in March 1892 fifteen houses, with a population of fifty-four persons. The village has sprung into existence since 1889, and the inhabitants are engaged in paddy cultivation. Man Mōn is in the home circle of Möng Yai and the villagers render personal service to the *Sawbwa*.

MAN NA.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated on the first slope of the hills to the south of the valley, not far from Nam Hkam town.

There were forty-two houses in February 1892, with one hundred and thirty-nine inhabitants. Paddy cultivation in the Nam Mao (Shweli) plain was the chief occupation, but some tobacco and pine-apples were also grown on the slopes.

MAN-NA.—A village of thirty houses south of Shwe-gu, in the Shwe-gu subdivision of Bhamo district.

The present village was formed out of the previously existing villages of Manna and Manmana, which coalesced in 1893. The villagers own sixty-five buffaloes and a few ponies. There are two large teak *zayats* in the village.

MAN NANG.—A village in the Talaw-gyi circle of Myitkyina district.

It contained in 1890 fifteen Chinese-Shan houses, which had been there four or five years, and no Kachins. The estimated population numbered 60 persons.

MAN-NAUNG.—A village of nine houses on the Mannaung, an arm of the Taping *chaung*, in the Bhamo subdivision and district.

Some of the villagers act as traders; others turn out *thekkè*. *Peingaws* can ply on the Mannaung *chaung* at all seasons of the year, but larger boats can only draw at high water. Formerly there was an extensive lake near the village, but in 1875 the Mannaung *chaung* began to form and gradually drained it.

History. 1883 Haw Saing's attack.

From the founding of Mannaung, two hundred years ago, down to the Annexation a hereditary line of *pawmaings* controlled the village and circle, which included all the villages between Ma-ubin and Tamauklôn as well as those now on the western bank of the Mannaung *chaung*. The village was attacked by Nga Hmaing, with a hundred Burmans and three thousand Kachins, in Haw Saing's rising of 1883, and all the inhabitants were driven out. The Kachins then established a post here and attacked Sinkin, Helôn, and Thein Thaw, but after an occupation of twenty days only they were driven out by the Shwelan *Wun*, who came up with a body of Burmans from Bhamo.

1888. Settlement by Chinese.

In 1888 five Chinese households removed from Sitkaw to Mannaung, when the former place was burnt by the Lawku Sa-re Kachins. These settled on the promontory of land on the east of the Taping. The Burmese households which were living there when the Chinese came moved away to the western bank. The northern elbow of land between the Mannaung and Taping *chaungs* is now occupied by a few households of Kachins.

MAN NAWNG.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, in charge of a *nè-baing*.

It has an area of about thirty square miles. The population in 1898 numbered four hundred and fifty-two persons, divided between ninety houses and thirteen villages.

The circle is bounded on the—

North.—By Man Pan.
East.—By Man Hsio.
South.—By Sa Li.
West—By suburbs of Möng Tung.

The revenue paid amounted to Rs. 745-8-0, with one thousand and fourteen baskets of paddy. The people work lowland paddy.

MAN NAWNG.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated about a mile from Nam Hkam town.

There were forty-three houses in February 1892, with one hundred and thirty-four inhabitants. The general industry was paddy cultivation in the Nam Mao (Shweli) plain, but there were also several traders resident in the place, with fifty pack-animals.

MAN NĪM.—A Chinese-Shan village in the Northern Shan State of North Hsen Wi, in Sè Lan circle; it contained sixteen houses in 1894, with a population of forty-nine persons.

The revenue paid was two rupees per household and the people were paddy-cultivators by occupation, and owned three buffaloes, but no bullocks.

MAN NÜNG.—A Palaung village, at a height of 4,200 feet, in the Möng Yu circle of the Northern Shan State of North Hsen Wi.

It is situated on the knife-edge of a ridge which forms the main street of the village, on the road between Möng Yu and Möng Wi, and it had ten houses in February 1892 with a population of fifty-three persons, all Palaungs of the Humai branch. They cultivated hill rice. There was a monastery in the village with four robed inmates. Some pony-breeding is carried on.

MAN NUNG.—A Palaung village in the Ho Maw circle of the Northern Shan State of North Hsen Wi, situated at a height of 4,300 feet in the range of hills south of Nam Hkam.

There were nine houses in the village in February 1892, with a population of seventy-seven persons, all Palaungs of the Humai branch. They cultivated rice on the hill slopes near the village.

MAN OI.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi.

The village, which is divided into two parts about half a mile from one another, is situated in the south-west of the Nam Mao (Shweli) plain, some five miles from Nam Hkam, at the junction of the Nam Mak (or Nam Hkam, as it is locally called) with the Nam Mao. There were thirty houses in the village in February 1892, with one hundred and fifty-three inhabitants. Above the two villages rises the low hill called Kawng Lawng, on the top of which is a pagoda from which a fine view can be had of the whole Nam Mao plain as far as Sè Lan and Möng Mao town. On the side of the hill above the village is a fine monastery, built in great part of brick and with the Tartar upturning of the tiled roof which indicates Chinese builders. There are seven monks resident.

Within half a mile of Man Oi the Shan States of North Hsen Wi and Möng Mīt meet the Bhamo district and the Chinese territory of Mêng Mao (Möng Mau).

There are a number of traders resident in the village, but the majority of the inhabitants are engaged in rice-cultivation.

Hot springs.

About half a mile south of the village, close to the banks of the Nam Mak, are a number of hot springs, coming out in small jets from a reef of rock. The temperature has not been tested, but the heat is just endurable for a short time with the hand. The water is strongly impregnated with sulphuretted hydrogen.

MAN OI.—A village in the Ho Ya circle of the South Hsen Wi Northern Shan State.

It has been re-settled since 1888, when it was burnt out by Kun Hsang Tōn Hōng's Kachin levies. It contained in March 1892 nineteen houses, with sixty-two inhabitants. Rice cultivation in the surrounding irrigated lands was the general industry.

MAN-ÔN.—A good-sized village in the Möng Mīt township of Ruby Mines district, about six miles east of Möng Mīt.

It is on the Nam Maung stream, which is bunded near the village to irrigate the fields. Below Manôn there is another weir, which irrigates a large area near Möng Mīt. There are traces of an extensive irrigation system here, but much of the land has apparently been uncultivated for nearly a century and has relapsed into forest. The scheme will probably be developed shortly and bring a large area under cultivation.

MANONG.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 3′ north latitude and 97° 30′ east longitude.

In 1892 it contained eighteen houses, with a population of fifty-five persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own four bullocks only.

MAN PAN.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, in charge of a *nè-baing*.

Its area is about thirty square miles.

In 1898 the population numbered five hundred and ninety-eight persons, divided between two hundred and twenty-four houses and twenty-three villages.

The circle is bounded on the—

North-East.—By Man Maw circle of Kehsi Mansam, and Man Sang circle of South Hsen Wi.
North-West.—By Ho Un.
East.—By Mak Man.
South.—By Man Nawng.
West.—By Ho Un and suburbs of Möng Tung.

The revenue paid amounted to Rs. 1,949, with 1,279 baskets of paddy.

The people work lowland paddy and a very little *taungya*.

There are a few caravan bullocks in the circle, and there are three Palaung houses in one village, Man Loi Pan. The rest are all Shan.

MAN PAN.—The capital of Maw Hpa, a sub-State of Mang Lön, Northern Shan States, is situated in about latitude 21° 55′ north.

It consists of a group of small hamlets at no great distance from one another, perched on low knolls overlooking the Salween. There were fifty-three households in 1892, and they cultivated an expanse of seventy or eighty acres of paddy-land, a sufficiently uncommon sight on the banks of the Salween and seen at only a few places, such as Kun Lông and Na Ngi below Man Hpang. There is a wooden *pôngyi kyaung* at Man Pan with a corrugated-iron roof. In the *hsang hkè hpông* (suburbs) are three other small villages, Pang Kawn, Ta Pang, and Hkūng Kōk, with six, eight, and nine houses. The inhabitants are all Shans.

Mr. F. Fedden visited Man Pan in March 1865 and writes of it as follows,—

Mr. F. Fedden's visit to Man Pan in 1865.

" One mile more and we reach the village of Bam Pān (the Burmanized form) and its small bazaar, on low ground near the river-bank, and at the junction of a broad stream, that rushes impetuously, at an observable inclination, over its pebbly bed into the river. This would be a very large stream but for the lowness of level of the Salween, which causes a great drain on the country; nearly all the streams fall as cataracts or cascades into the river. There is a large village, designated a town, called Nam Hpa Lūm, about a mile or less up on the hills to the north-east, where the *Sawbwa* of the district resides.

" The betel-leaf vine is grown extensively on all the level patches of ground about the mouths of the streams, especially in the neighbourhood of Bam Pān, where there are very large plantations of this vine, for here the hills do not rise directly from the shores of the river.

" In the river-bed near Bam Pān there is a very extensive sandbank about three hundred feet broad, and the channel is contracted to about two hundred

feet; a rock is seen in the middle, and another (larger) near the edge of the sandbank; the water is flowing very swiftly, and the channel in part is narrowed to about one hundred and fifty feet by shoals of pebbles and boulders; there are also a few isolated rocks in the sandbank and a coarse pebble conglomerate cemented by a black arenaceous matrix of recent date."

Man Pan lies about mid-way between the Nam Nang on the north and the Nam Hka on the south, the two boundaries of the State. Eastwards to the Nam Hka is said to be two marches for a man, but the path is impracticable for animals.

MAN PAN.—One of the largest villages in Möng Tung sub-State of Hsi Paw, Northern Shan States.

Like many Shan villages, it is composed of several hamlets within a radius of half a mile of each other.

The largest bazaar in Möng Tung is here, as Man Pan lies in a convenient central situation. The principal village has eighteen houses; Pang La Hsio has three houses; Kawng King four houses; Mong Ak four houses; Nawng Toa two houses; Pang San, which is over half a mile distant, has twenty-five houses.

The villages.

There are some small pagodas, with fine *pipul* trees, and a few large mango trees.

Man Pan is a pleasantly shady halting-place after travelling through the miles of shadeless fir trees from Möng Tung village.

There are five bullock-owners, with some two hundred bullocks between them. A few Burman carts have reached the village, and some have even gone on beyond it.

One of the stations of the Railway Branch to the Southern Shan States may be here.

MAN PAN.—A ferry on the Salween between Central Ko Kang and Po Wang in Mang Ka.

The approaches on both sides are bad, and the camping ground is limited, particularly on the right bank. There is one large dug-out, capable of transporting ten to twelve mule-loads. The ferry is used by traders from Möng Mao, Mang Ka, and Lung Ling on their way to Taw Nio and Chêng Kang.

MAN PANG.—A village in the Pā Hka township of the Northern Shan State of South Hsen Wi; it had forty-two houses in 1897 and a population of sixty-nine men, ninety-nine women, forty-two boys, and twenty-four girls.

It paid a revenue of Rs. 210. It comprises two villages (East and West Man Pang). The villagers cultivate sixty acres of lowlying paddy-land and own sixty-four buffaloes. Man Pan has a monastery. Sugarcane and tobacco are grown.

MAN PANG.—A village in the Na Wa, or North Möng Ha, circle of the Northern Shan State of South Hsen Wi.

It lies in the hills south of Möng Yai, and contained in March 1892 forty-four houses with a population of two hundred and fifty-five persons. There is a *pôngyi kyaung* in the village, and one resident bullock trader, with thirty pack-animals. The inhabitants chiefly cultivate paddy in the hollows round the village.

MANPANG or MANPAN.—A Kachin village in Tract No. 15, Bhamo district, situated in 24° 46′ north latitude and 97° 15′ east longitude.

In 1892 it contained twenty-four houses, with a population of one hundred and four persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese. There are no cattle in the village which has plenty of water and good camping-ground.

MAN PANG.—A village of eleven houses in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Thein-ni), situated about two miles from the ferry over the Salween which takes its name from the village, and fifteen hundred feet above it.

There are two houses on the western side of the river, in the circle of Mang Ka, which are also said to belong to Man Pang, and are nearly a thousand feet above the river. The inhabitants of the main village are Palaungs, and numbered seventy-six persons in 1892. The ferrymen on the Mang Ka side with their families numbered sixteen. Besides working the one boat which is stationed at the ferry, the villagers cultivate a considerable quantity of hill rice, and also some irrigated rice-land, laboriously dug out of the slopes of the hills. The ferry has not been much used of late years owing to the feuds between the Kachins of Mang Ka and the Palaungs, Las, and Chinamen of Ko Kang. The ferry is, however, never likely to be more than a local one, for there is no camping-ground except the sands and boulders on the western bank, while on the Ko Kang side no party much over a hundred strong could find halting ground.

The ferry.

MAN PANG.—A Palaung village in the Möng Yu circle of the Northern Shan State of North Hsen Wi, situated in the hills to the south and west of Möng Yu. There were eleven houses in the village in February 1892, with eighty-one inhabitants, all Palaungs of the Humai branch. They cultivate rice on the hill slopes.

MAN PANG.—A village in the Ho Ya circle of the South Hsen Wi Northern Shan State, west of the main village. It was practically a new village in March 1892, and then contained eighteen houses with a population of seventy-six persons. The villagers were all engaged in cultivating the extensive paddy-fields in the surrounding hollows.

MAN PANG HAW.—A Shan village in North Hsen Wi Northern Shan State, in Ho Wa circle of Möng Si; it contained eighteen houses in 1894, with a population of one hundred and five persons.

The revenue paid was three rupees per household, and the people were paddy, tobacco, and maize cultivators by occupation, and owned thirty bullocks, eight buffaloes, four ponies, and fifteen pigs. The price of paddy was eight annas the basket.

MAN PANG PANG KUT.—A village in the Central Riding of the Northern Shan State of Mang Lön West, about half-way between Möng Heng and Möng Kau, and some three miles west of the Nam Pang.

It is the residence of the *htamöng* of Pang Küt, the westernmost township of the Mang Lön State, and is divided from South Hsen Wi by a spur from Loi Tawng, the last summit of the ridge which runs down the centre of South Hsen Wi. The *htamöng* has five other villages in his charge. There were in April 1892 fifteen houses in Pang Küt, with a population of eighty-eight persons, all Shans. There were several bullock traders resident in the village, with about fifty pack cattle. The chief industry was hill-rice cultivation and there was a small proportion of irrigated land. Some sugarcane was

also grown. The village is only half a mile from Kat Tau, where a five-day market is held. It stands at an altitude of 3,600 feet.

MAN PAT.—A village in the Palaung circle, at the extreme south-east corner of the Kodaung township of Ruby Mines district.

It contains four Palaung and eight Kachin villages. The headman is a Kachin named Warandaw, brother of Matin-hla, the Tonhôn *Duwa*. Both brothers have considerable influence, and earned reputations in the disturbances succeeding the Annexation.

MAN PĒN.—The chief village in the circle of the same name in the Shan State of South Hsen Wi.

The village was all but destroyed in the civil disturbances of 1887, and is only slowly recovering population. There were in March 1892 twenty-four houses, with a population of one hundred and twenty-eight persons. There is a *pôngyi kyaung* in the village which is the residence of the *htamōng* in charge of the circle. A five-day bazaar is also held, at which collections in kind are made by the *htamōng*, but no money is taken. The cultivation of paddy is the general occupation.

MAN PĒNG.—A township in the *Kawn Kang*, or Central Riding of Mang Lön West, Northern Shan States.

In 1891 Man Pēng was the residence of the *Sawbwa* Sao Mahā. The main village lies six or seven miles in an air-line from the Salween and stands on a sort of terrace, with a deep valley on one side and the main ridge of the Salween range on the other. There were fifty-two houses in Man Pēng in 1892, but these were all deserted. Sugarcane was the main crop, but a great deal of irrigation work was being carried on and a considerable area of land was in process of being terraced for wet cultivation.

Besides Man Pēng there are eight villages in the township, with a total of ninety-three houses. Sugarcane, a considerable quantity of hill rice, and a small area of paddy-land were cultivated.

The "female" village.

One of the villages is exclusively inhabited by women. There were four houses, and the only males were two children of tender years. No reason was given for this seclusion, which reminds one of Marco Polo's male and female islands, "South of Kesma coran." There is, however, no suggestion of absolute seclusion, permanently or for stated times, as with the islands of Ser Marco. There is a similar female village of two houses immediately north of Möng Kao, also in the *Kawn Kang*.

There are quantities of deer in the hills west of Man Pēng, which do considerable harm to the crops, and bears are also very numerous.

History.

After the flight of Sao Mahā and the establishment by Tön Hsang of the seat of authority in West Mang Lön at Möng Kao, Man Pēng fell off considerably in size and in the possessions of its inhabitants. In 1896 the number of houses had decreased, but the ground is very fertile, and as the people accumulate cattle the township is certain to thrive.

MAN PĒNG.—Formerly the chief town of the Northern Shan State of Mang Lön West.

It is situated east of Möng Heng, about half-way between the Nam Pang and the Salween, on a sort of terrace in the hills which stretch southwards from Loi Sē towards Loi Lan.

It was the site of the old capital of Mang Lön and remained the capital until Sao Mahā shifted his headquarters some twenty miles north, to Na Lao. He, however, returned to Man Pēng shortly before his fall. When it was visited in April 1892 there were fifty-two houses, but all the inhabitants had fled with him.

History.

The place is very well situated from a defensive point of view, though it is commanded by hills from the west. Against an ill-armed enemy it would be impregnable. On the east and north it can only be approached up a steep slope five hundred feet high, and for the most part covered with thin pine forest, or cleared for *taungya* cultivation. From the west it can only be reached through a narrow rocky gorge, and some distance off to the south it is protected by a high ridge.

There is a good deal of irrigated land both at Man Pēng itself and five hundred feet below in the valley of the Nam Mang. A considerable amount of sugarcane is also cultivated.

Thirteen miles to the south-east is the Man Hsūm ferry over the Salween. The road rises and falls a good deal, but is on the whole good, and forms the main trade route from the northern trans-Salween States to the west of the Salween and to Burma.

Communications.

Man Pēng stands at a height of 3,500 feet. It has a monastery with twelve robed inmates. There are great numbers of sambhur in the surrounding hills.

Since the incorporation of Mang Lön West in Eastern Mang Lön, Man Pēng has ceased to be the chief town and the wealthier inhabitants have gone to Möng Kao. Nevertheless the place remains of practically the same size, with cultivators instead of officials as its inhabitants.

MANPUN.—A Palaung circle in the Kodaung township of Ruby Mines district. It is usually known to Burmans as Binbôn.

It was for a time the headquarters of the rebel Pretender Saw Yan Baing, but in 1891 he was driven out and punitive measures taken against the circle.

It contains six Palaung and two Kachin villages. The old headman of the circle, known as the Manpun *Kin*, was sent to jail for a year and has not been reinstated. The present headman was appointed by us and does not command the influence usually enjoyed by Palaung headmen who are recognized as belonging to the hereditary family of the *Kin*.

MAN PUNG.—A Shan village in the South Riding of the Northern Shan State of Mang Lön West.

It is in the Nahka Hsēng Hawng *htamōng*ship and is situated two miles south of the *htamōng's* village, on the slope to the west of the Nam Hsa. Above it to the east towers the Loi Lan ridge. There were eleven houses in the village, with forty-five inhabitants, in April 1892. They cultivated paddy-land along the banks of the Nam Hsa. Man Pung stands at a height of 3,500 feet above sea-level, and hill-rice and cotton are also cultivated on the western uplands.

MAN PUNG.—A village in the Möng Yai circle of the Northern Shan State of South Hsēn Wi, distant about nine miles from the capital to the south-west, on the road to Man Hpai.

It is the residence of a *htamōng* and is situated in a hollow between low hills, on one of which stands a *pôngyi kyaung*, with seventeen robed inmates.

A five-day bazaar is held, but the attendance is not very great, and no money collections are made.

History.

The village, which was formerly of much greater size, contained in March 1892 twenty-eight houses, with a population of one hundred and thirty-three persons. Man Pūng was utterly destroyed and burnt to the ground by Hsi Paw (Thibaw) men, nominally acting for the British Government, in August 1887.

The villagers are all engaged in lowland paddy cultivation. There is a small pagoda a short distance from the village.

MAN PYEN.—A circle in the Northern Shan State of South Hsēn Wi.

In 1897 there were sixteen villages in this circle, which was administered by a *htamōng*. It adjoins the Nawng Mōn circle of North Hsēn Wi on the west, and the Lashio circle on the north-east.

The total number of houses was 151, and the population numbered two hundred and forty-four men, two hundred and thirty-nine women, one hundred and seventeen boys, and one hundred and twenty-six girls. The area under cultivation was two hundred acres of lowlying fields, sixty-four acres of *taungyas*, and seven acres only of garden land. There were two hundred and fifty-one buffaloes and sixty-five cows in the circle.

Man Pyen village, the headquarters of the *htamōng*, consists of three groups of houses, with distinct names. One of these, Man Kat, has the bazaar and monastery.

The area of the circle is about eighty square miles. The villagers are poor and have no industry beyond cultivation. The country is undulating. The revenue assessment for 1897 amounted to Rs. 840.

MAN PYIT.—A village in the Kodaung subdivision of the Northern Shan State of Hsi Paw, bounded on the north by Tawng Peng, on the north-west by Pang Nim, on the east by the suburbs of Hsi Paw, on the south by Man Hai circle, on the south-west by Ta Hkam, and on the west by Taw Bè.

MAN SAK.—A circle in the Northern Shan State of North Hsen Wi.

In 1898 it contained twelve Palaung and three Kachin (Lana) villages, with a population of about 1,200 persons. It is situated on a high range of mountains running south from the Shweli, about twelve miles from Nam Hkam, at the point where the Nam Mao (Shweli) enters into the hills. The cultivation is all upland, and there is a considerable village of Li-hsaws (Man Nüng). The headman's village consists of twenty Palaung houses, with about one hundred and twenty inhabitants, and is situated on the edge of a sharp ridge. It has a small *pôngyi kyaung* of the Yun sect.

MAN SAM or MAN TSEM.—A *daing* or circle in Möng Lōng sub-State of Hsi Paw, Northern Shan States, in charge of a *nè-baing*.

It had in 1898 a population of four hundred and forty-six persons, divided between ninety-eight households and six villages.

The circle is bounded on the—

North.—By Tawng Ni and Ruby Mines district.
North-East.—By Myohaung.
East.—By Hsa Pawng.
South and West.—By the *Taunglet*.
North-West.—By Ruby Mines district.

The amount of net revenue paid amounted to Rs. 830, with Rs. 70 for tea. The population comprises equal numbers of Shans and Palaungs, and is exclusively engaged in *taungya* cultivation.

MANSAM.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 52′ north latitude and 97° 32′ east longitude.

In 1892 it contained fifty-two houses, with a population of one hundred and eight persons. The inhabitants are of the Lepai tribe and Szi or Asi sub-tribe, and own thirty-seven bullocks and thirty-five buffaloes; water is obtainable from small streams. One thousand baskets of paddy and some cotton are grown yearly in the village.

MAN SANG.—A circle in South Hsēn Wi, Northern Shan States, administered by a *Myoza*.

The circle.

It contained in 1897 thirty-eight villages, with a total of three hundred and sixty-one houses. The revenue assessment was Rs. 2,100 a year. The population numbered five hundred and seventy-three males, six hundred and fifteen females, two hundred and ninety-five boys, and two hundred and ninety-eight girls. The area is about one hundred square miles. There were eight hundred and fifty-eight buffaloes, two hundred and eighty-one cows, two hundred and sixty-five bullocks, and fourteen ponies owned by the inhabitants, whilst five hundred and five acres of lowlying paddy-land, two hundred and ninety-nine acres of hill paddy, and thirty-one acres of garden land were under cultivation.

The village.

The *Myoza* lives at Man Sang village, which has a large monastery and boasts one of the largest five-day bazaars in the South Hsēn Wi State. This is due no doubt to its favourable position, as it is situated on the main trade route which runs through Hseng Hkio to Thibaw.

The Nam Sang flows through the circle. There are no industries of note, and the fields are not specially productive. The villagers seem comparatively well off. The circle is situated on the borders of the Southern Shan States.

MAN SANG.—The chief village in the circle of the same name in the Northern Shan State of South Hsēn Wi. It is situated in the extreme southwest of the State, close to the borders of Möng Tung and Hsi Paw (Thibaw).

It was completely destroyed by the Kodaung *Amat* from Hsi Paw in August 1887, but is now beginning to recover, and had in March 1892 forty-one houses, with a population of one hundred and eighty-five persons. A bazaar is held in the outskirts of the village every five days. No collections are made in money, but the *Myoza* or *Kin-möng* takes tithes in kind for the support of himself and his retainers. There is also a *pôngyi kyaung* in the village, with ten robed inmates. Paddy-cultivation is the general occupation.

MAN SANG.—A Shan butchers' village of sixteen houses in the Ho Ya circle of South Hsēn Wi, Northern Shan States.

It breeds pigs and poultry.

MANSAWK.—A Shan village in the North Hsēn Wi Northern Shan State, in the circle of Hsēn Wi.

It contained fourteen houses in 1894 and the population numbered fifty persons. The revenue paid was four annas per household. The occupation of the people was paddy-cultivation and trading and they owned five buffaloes and three bullocks. The price of the paddy was twelve annas the basket.

MAN SÈ.—A circle in the Northern Shan State of South Hsēn Wi, in the north-east of the State. It is bounded on the north by the North Hsēn Wi circles of La Hseo and Möng Hēt; on the east by Na Nang and Küng Ka, both of them South Hsēn Wi circles; on the south by Möng Sit and Man Pēn, also South Hsen Wi circles; and on the west by Möng Tön and Man Pēn, circles of the same State.

Boundaries.

The main part of the circle consists of the fertile paddy plain on either side of the Nam Pawng. This stream rises in the range which joins Loi Sak with Loi Ling and flows into the Nam Ma in Hsi Paw territory. The bulk of the villages in Man Sè circle lie close to it. To the north is the range which separates the North and South Hsēn Wi States, and to the south again the country rises slightly into undulating ground about two thousand five hundred feet above sea-level, with numerous small streams watering the hollows. In these northerly and southerly upland strips there are at present very few villages.

Natural features.

The whole of Hsēn Wi suffered in the civil war which ravaged the State for thirty years, but Man Sè was even more unfortunate than other parts, because of its fertility. In 1887 the pretender Prince, Saw Yan Naing, stayed at Man Sè village for some months and married a daughter of the then *hēng*. He was driven out by Kun Hsang of Tōn Hōng (now *Sawbwa* of North Hsēn Wi), and the whole circle was destroyed by the *Sawbwa's* Kachin supporters. In 1888 there were not a dozen villages in the whole circle. In 1892 these had increased to twenty-eight, and in 1897 to seventy-two.

History.

The villages are all Shan, with the exception of Hpak Kum, which is inhabited by Man Tōng Palaungs. In March 1892 the total population of the circle numbered two thousand five hundred and thirteen Shans and one hundred and fourteen Palaungs, and the average population per house was five persons. In 1897 it had increased to 4,310.

Population and races.

There were then four *pôngyi kyaungs*, in Man Sè, Na Hsio, Kin Ti, and Hpak Kum.

The only bazaar was at Man Sè and it was well attended. No money collections were made, but the *hēng* collected small quantities of rice, vegetables, salt, and other commodities brought for sale for the support of himself and his followers. There are no systematic fisheries in the Nam Pawng, but traps are set by individuals from most of the vlllages on the river-bank. The price of paddy in 1892 was Rs. 1-8-0 the *lang* (four baskets); of rice Rs. 1-8-0 the basket (of about sixty pounds), while salt sold at five annas the viss and opium at fifteen rupees. There were a few bullock-caravan traders settled in the villages of Man Sè, Kōng Niu, and Mak Hkam. Almost nothing but paddy is grown in the circle. The amount of cotton, sugarcane, and tobacco is trifling, and handicrafts were represented only by a few stray blacksmiths, who made ploughshares and other agricultural implements at the village of Hko Mö.

Industries.

The circle, according to the custom of South Hsēn Wi State, is rated at six *pe* (a measure of rice). The rate of the *pe* varies from year to year, and in 1892 was Rs. 180, so that the revenue paid to the *Sawbwa* was Rs. 1,080, or slightly under four rupees for each house assessable. In 1897 the demand had risen to Rs. 1,680.

Revenue.

Man Sè is the next largest circle in South Hsēn Wi to Tang Yan, and has an area of about five hundred square miles; the *hēng*, who lives in Man Sè village, is a man of some consideration. Numerous *zayats* have been built, and the five-day bazaar is of growing importance. In 1897 the area of wet paddy cultivation was estimated at six hundred and thirty acres; that of dry cultivation at four hundred and ninety-nine acres, with ninety-eight acres of garden lands. Upwards of one thousand five hundred cattle were then owned in the circle. Since the bridging of the Nam Ma by the South Hsēn Wi *Sawbwa* the circle is open to cart traffic with Möng Yai and can connect with the Government cart-road to Hsi Paw.

Resources and communications.

Man Sè seems to be alluded to in the old Hsēn Wi chronicle translated in Chapter VIII of the Introduction to the Gazetteer, under the title of Hsen Sè Man Sè.

Coal.

The coal-fields in the valley of the Nam Ma lower down may bring prosperity to the neighbourhood.

MAN SÈ.—The chief village of the circle of the same name in the Northern Shan State of South Hsen Wi (Thein-ni). It stands on the right bank of the Nam Pawng on the northern edge of a large paddy plain, at an altitude of two thousand feet, in latitude 22° 48′, longitude 97° 56′.

History.

The circle and village were almost destroyed in the civil war of 1886-87. The rebel prince Saw Yan Naing, after his flight from Kyauksè, made his headquarters here (*v.* Man Sè circle) for some months and married a daughter of the then *hēng*. He was driven out by Kun Hsang of Tōn Hōng, now *Sawbwa* of North Hsēn Wi, and took refuge in Tawng Pēng State. In March 1888 the village numbered only twelve houses, and the circle was practically a desert.

In March 1892 there were fifty-eight houses, and in 1897 the number had risen to sixty-one, with three hundred and fifty-nine inhabitants, many *zayats*, a *pôngyi kyaung*, and several bullock traders, owning seventy pack cattle.

There is a small pagoda of some local sanctity, and a spirit shrine in a neighbouring grove which has a much wider fame.

The plain is very fertile, and the village should rapidly increase in numbers and prosperity. The inhabitants are all Shans, and a five-day bazaar is held outside the village.

MAN-SI.—Formerly a subdivision of Katha district and a township in itself, but now included in the subdivision and township of Banmauk, to which place the headquarters have been transferred. It lies in a fertile valley surrounded by hills; it has a Military Police post, and is approached by a cart-road.

Local history: its foundation.

The local history of Man Si says that the first inhabitants were Shans who fled from Möng Mao (near Nam Hkam on the Shweli) after an unsuccessful rebellion against the *Sawbwa* of that kingdom. They were led by two brothers, Pu Lōng and Pôn Wai or Pawng Kan. Each of the brothers founded a village. The elder's was called Man Hpi, and that of the younger Man Nawng (*Hpi* meaning elder brother in Shan and *Nawng* younger brother). In time Man Hpi was changed into Man Si and Man Nawng into Manlaung.

When the *Sawbwa* of Mo-hnyin became very powerful, the people of Man Si had to submit to him, and he sent his grandson Tein San (Tüng Hsan) to take charge of the district, where he built a new capital called Zeya-thein in

471 B.E. (1109 A.D). Santa, the fourth *Sawbwa* in succession after him, was driven out by the Mogaung *Sawbwa* and a new *Sawbwa*, Paw Hla Maung, was set up, and *Sawbwas* continued to rule until in 1116 B.E. (1754) the Burmese King Alaung-paya seized the country.

Later history.

Man Si then became a *pawmaing*ship and was assessed at four hundred and fifty viss of silver as *kunbo*. It appears in both the official lists of 1864 and 1845.

Paddy, sessamum, and cotton are the chief crops, and a good deal of sessamum oil is exported.

Legends.

The township is full of legends, which as usual are utilized to account for the village names. One of these professes to explain the custom the Shan and Kadu women have of carrying their children in a shawl on their backs, and also furnishes a number of Horne Tooke etymologies. Five miles east of Man Si there is a hill called Nwe-seikpa. It still has caves and tunnels in it. In ancient days this hill was haunted by wasps, so large, strong, and vicious that they often carried off infants from their cradles or from the floor where they were playing. To prevent this the women went everywhere with their babies on their backs. But the men reported the matter to the *Sawbwa* Santa, who was called the three-eyed, because he had a mole on his forehead. He made elaborate preparations to make an end of the wasps and assigned to each village its part, whence they got their names.

One village brought torches (*che*), whence it was called Man-chè; another brought mud to fill up the wasps' holes, whence it was called Man-laung from the *nawng* or swampy lake from which the mud was got; another brought *hka* (thatch) to set fire to the wasps' nest and was called Man-hka. Man-yu brought cotton which would keep on smouldering; Ya Yu brought tobacco to choke the wasps; Siga-daung or Sein-taung brought spades (*sein*) to dig; Namu-kaung brought hollow bamboos to be used as bellows; Man-lwè or *nwè* brought sharp-pointed stakes (*lwe* to pierce); Man-in brought sticks to beat the wasps; Nantat brought water (*nam*) in case it was needed. The combined operations were successful and the villages retain these names to the present day to prove it.

Another version of the story says it was a *nat* called Pyatu-gyi who did the mischief, and not wasps. A pool of poisonous water is said to be all that remains of him.

MAN-SI.—A village on the right bank of the Moyu *chaung* in the Bhamo subdivision and district.

Roads lead from it to Manwen, Konten, and Hantet. The villagers own nine buffaloes, and get a yield from grain sown of about a thousand baskets yearly. The village was burnt in 1886 by the Ponkan Kachins.

MANSIN or MANSENG.—A Kachin village in Tract No. 31, Myitkyina district, situated in 25° 13′ north latitude and 96° 1′ east longitude.

In 1892 it contained fifteen houses. The population of the village was not known. The headman has no others subordinate to him. The inhabitants are Shan-Burman.

MANSÔK or PALAUNGTINSA.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 52′ north latitude and 97° 29′ east longitude.

In 1892 it contained fifty houses with a population of one hundred and eighty-one persons. The headman of the village has no others subordinate to

him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own sixty bullocks, eighteen buffaloes, and one pony. Nine hundred baskets of paddy yearly, a little tobacco, and some vegetables are grown. There is good water and space for camping-ground in the village.

MANSUM.—A Kachin village in Tract No. 34, Myitkyina district, situated in 25° 48′ north latitude and 96° 12′ east longitude.

In 1892 it contained twelve houses, with a population of fifty-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe, and own four buffaloes.

MAN TAK.—A Wa village in North Hsēn Wi, Northern Shan States, in Man Tak circle of Möng Si; it contained thirty-six houses in 1894, with a population of eighty persons.

The revenue paid was two rupees per household, and the people were paddy, maize, and opium cultivators by occupation, and owned twenty-five bullocks, twenty-five buffaloes, six ponies, and one hundred pigs. The price of paddy was six annas the basket.

MAN TAP.—A village in the home circle of Möng Yai, the capital of the Northern Shan State of South Hsēn Wi.

It is under the headman of Na Kin Hsim and contained in March 1892 seven houses, with a population of thirty-seven persons. The village is close to Möng Yai in the paddy plain, and the inhabitants cultivate nothing but rice. They pay five rupees yearly for every basket of paddy sown and render personal service to the *Sawbwa* when called on.

MAN TAP.—A village in the Man Kat *htamōng*ship, South Hsēn Wi, Northern Shan States.

It contained in 1897 thirty-one houses, with a population of 109 adults and thirty-six children, all Shans. Man Tap is assessed at Rs. 60 yearly revenue. The villagers own fifty-seven buffaloes and five cows, and work thirty-five acres of lowlying fields, besides a little tobacco.

MAN-THE.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including a single village.

MAN-THE.—A village of forty-one houses on the Moyu *chaung*, in the Shwe-gu subdivision of Bhamo district.

The villagers are prosperous and work a considerable amount of *lè* and some *taungya*; they own forty-five buffaloes. The village was founded by the *htamōng* Saung about 1830.

MAN-TÔN.—A Palaung circle near the south-east corner of the Kodaung township of Ruby Mines district.

It contains three Palaung and four Kachin villages.

History.

In 1891 military columns from Bhamo and Möng Mīt converged on Mantôn and established a base here to operate against the Pretender Saw Yan Baing and the *ex*-Mohlaing *Sawbwa* Kan Hlaing, who had collected a considerable following in the Kodaung.

In 1893-94 and 1894-95 a Military Police post was established in the village, and the Civil Officer made it his headquarters.

MANTON or MANTAUNG or MANTOW.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 21′ north latitude and 97° 34′ east longitude.

In 1892 it contained twenty-four houses, with a population of fifty-nine persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own six buffaloes.

History. Mantôn was fined in 1890-91 for an attack on a Chinese caravan, and in 1891-92 for dealing in slaves.

MAN TÔN.—A ferry on the Salween between Central Ko Kang and Möng Hawm, known on the west side as the Möng Hawm ferry.

It is used mostly by traders from Nam Hkam *en route* to Ko Kang and Möng Tung. They take salt and saltfish and return with betel-nut and leaf. The ferry consists of one large dug-out capable of transporting about twelve mule-loads, worked by men from a small La village on the west bank. Bamboos for rafts are plentiful on both sides. The landing places are small sandbanks, and it is a difficult crossing for transport animals. There is a fairly easy approach from Mantôn village on the east side and a steep ascent on the west side. A toll of eight annas a mule is gathered at Möng Hawm from Chinese traders.

The ferry.

The Salween is here about one hundred and twenty yards broad and flows at the rate of 2½ to three miles an hour.

MAN WAN.—A Kachin (Lahkum) village in North Hsēn Wi, Northern Shan States, in Sao Pawn circle; it contained fifteen houses in 1894, with a population of sixty persons.

The revenue paid was two rupees per household, and the people were paddy, maize, and opium traders by occupation, and owned ten bullocks, ten buffaloes, and forty pigs. The price of paddy was eight annas the basket.

MANWE or PUMSAI.—A Kachin village in Tract No. 34, Myitkyina district, situated in 25° 27′ north latitude and 96° 32′ east longitude.

In 1892 it contained thirteen houses, with a population of thirty-six persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe, and own four buffaloes.

MAN-WEIN.—A village of forty-eight houses, south of Shwe-gu, in the Shwe-gu subdivision of Bhamo district.

The villagers own a hundred and seventy buffaloes and cultivate paddy and sessamum. There are a few fruit trees in the village.

MAN-WEIN.—A village of thirty houses on the south bank of the Moyu *chaung*, in the Shwe-gu subdivision of Bhamo district.

The villagers own forty-one buffaloes and work wet paddy; the yield averages eighteen hundred baskets: on the banks of the stream, in the *ye-daung-ya* or alluvial silt lands, it is not unusual to get thirty baskets yield from a quarter basket sown. In the floods the water is breast-high in the village.

MAN WUN.—A circle in the Northern Shan State of North Hsēn Wi.

In 1898 it had one Palaung and four Kachin villages, with forty households and a population of about two hundred persons. It is situated on a sort of cross ridge which bisects the Möng Wi valley, about ten miles below the village of that name, and consists of wooded hills. The headman's village contains fifteen Palaung houses with a population of about seventy persons, and is situated in a wooded slope looking down the Möng Wi valley.

MAN WYING MÔNG SI.—A Kachin (Lana) village in North Hsēn Wi Northern Shan State, in Möng Si sub-State; it contained twenty houses in 1894, with a population of sixty-seven persons.

The revenue paid was one rupee per household and the people were paddy and maize cultivators by occupation, and owned fifteen bullocks, thirteen buffaloes, and fifteen pigs. The price of paddy was eight annas the basket.

MAN-YA.—A village in Tract No. 3, Bhamo district, situated in 24° north latitude and 97° 12′ east longitude.

In 1892 it contained twenty-two houses. The headman has no other subordinate to him. The inhabitants are Shan-Burmese. There are no cattle in the village, which has a small *zayat* and good camping-ground in paddy-fields.

MAN YAWN.—A village in the Ho Tü circle of the Northern Shan State of South Hsēn Wi.

It was established early in 1892, and in March of that year contained five houses, with a population of twenty-five persons. Preparations were being made for the growing of cotton and hill-rice.

MAN-YE.—A village in a lowlying sandy plain south of the Taping river in the Bhamo subdivision and district.

The villagers own forty-four buffaloes. They worship the *ashin-gyiywa-nat*, to whom they present once yearly presents of food and fruit; his haunt is a large tree in the middle of the village.

MAN-YU.—A village in the Banmauk township and subdivision of Katha district.

It has a population of seven hundred and fifty-two persons, and is the site of a Military Police post.

MAN YUN.—Formerly one of the Palaung circles, in the Kodaung, a township of Ruby Mines district; the Palaungs abandoned it in the disturbed times preceding the Annexation, and ruined pagodas now mark the sites of their former villages. There are now ten Kachin villages in the circle, aggregating seventy-seven houses.

MAN-YUT.—A village of forty houses, on the Theinlin *chaung*, in the Bhamo subdivision and district.

The inhabitants own fifty-eight buffaloes and cultivate *kaukkyi* and *mayin*; from the former they get a yield in ordinary years of sixteen hundred baskets, and from the latter nine hundred baskets.

MAN-ZAUK.—The Burmese name of one of the Palaung circles of the Kodaung township of Ruby Mines district.

It is situated west of the Manmauk circle, but has been practically abandoned by its former Palaung inhabitants. It contains one small Palaung village of only two houses, and seven Kachin villages aggregating sixty houses.

MANZE.—A village in Tract No. 39, Myitkyina district, situated in 27° 4′ north latitude and 97° 4′ east longitude.

In 1892 it contained one hundred houses; the population was unknown. The inhabitants are Khamti Shans. The headman of the village has no others subordinate to him.

MA-PU.—A village on the Nan Ten *chaung*, in the Mogaung subdivision of Myitkyina district.

It has eight houses of Marip Kachins.

MA-PYIN.—A village on the Nam Ten *chaung*, in the Mogaung subdivision of Myitkyina district.

The village has ninety-seven households, and owns one hundred and thirty-five buffaloes. *Lè* and *taungya* cultivation is practised, and there are a few fruit trees in the village. Mapyin got its name from the original founders, who were Mapyin Marips: these came from the north and founded the village in 1865, and were followed five years later by a number of Shan families.

MARAKONG.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 51′ north latitude and 97° 45′ east longitude.

In 1892 it contained thirty houses; its population was not known. The inhabitants are of the Lepai tribe. The headman of the village has no others subordinate to him.

MARU PANGMO or MARU.—A Kachin village in Tract No. 9, Bhamo district, situated in 20° 14′ north latitude and 97° 34′ east longitude.

It contained twelve houses in 1892, with a population of sixty-five persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe, and own four bullocks and two buffaloes.

History.

Maru was fined in 1890-91 for an attack on a Chinese-Shan caravan in December 1890.

MARUWATONG.—A Kachin village in Tract No. 7, Bhamo district, situated in 24° 8′ north latitude and 97° 32′ east longitude.

In 1892 it contained sixteen houses, with a population of ninety-seven persons. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe, and own four bullocks and one buffalo.

MASA.—A Kachin village in Tract No. 32, Myitkyina district.

In 1892 it contained twenty houses, with a population of sixty-one persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi or Assi sub-tribe.

MA-SEIN.—The headquarters of the Balet township, Ka-le subdivision of Upper Chindwin district.

It stands on the left bank of the Chindwin river, and is a place of call for steamers. A branch Post Office has been lately opened. The population of Masein is estimated to number 2,500 persons approximately.

MA-SO-YIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, on the Mu river, ten miles below headquarters.

The population numbers ninety-one persons and paid Rs. 100 *thathameda* revenue in 1896-97. Rice cultivation is their only industry.

MATAN KIN KAUK.—A village in the Talaw-gyi circle of Myitkyina district.

It contained in 1890 three Shan houses, lately removed from Talaw, and ten houses of Kachins of the Maran tribe. The estimated population numbered 72 persons.

MA-TAUNG-DA.—A revenue circle in the Salin-gyi township of Lower Chindwin district, consisting of Mataungda South, Mataungda North, and Ywa-thit villages, with four hundred and thirty-seven inhabitants in all. It is situated on the plain in the central portion of the township.

The revenue amounted to Rs. 11,000 from *thathameda*, and Rs. 23 from State lands for 1896-97.

MA TET.—A small State and village belonging to the Wa confederacy of Ngek Lek, Northern Shan States, situated at an altitude of 4,900 feet, in ongitude east 98° 49′, latitude north 22° 44′.

Ma Tet is properly a part of Mōt Le, but has latterly been semi-independent.

Ma Tet villages.

The main village of Ma Tet consists of two groups of houses, on a spur running down from the high ridge on the east. The eastern village had in 1897 about ten houses and was no stockaded. The western village had from forty to fifty houses, with a tunne and permanent stockade, both occupying a strong position on a saddle-back, the slopes of which are covered with jungle.

Both these villages were burned in April 1896, and again in April 1897.

History.

The Wa of this part of the country have hitherto shown themselves extraordinarily hostile to the British.

Since 1897 Ma Tet has remained at peace with Mōt Hai and as it was a quarrel with this feudatory of Mang Lön which led to the hostilities in 1896, it may be presumed that the cause of quarrel is gone.

Water is very scarce and is found a long way down the hillside. There is a flat, open bullock camp immediately to the west of the village. The country is fairly open, and covered with low scrub jungle, which is, however, very thorny, but the ground immediately around and in the village itself is rocky.

To the east of Western Ma Tet and between it and Eastern Ma Tet is a belt of large trees and thick undergrowth, in which is situated a dilapidated skull avenue, chiefly those of animals.

The skull avenue.

Supplies are scanty, though the people have a fair number of bullocks.

Ma Tet is on the salt route from Man Hpang to Na Fan. Roads lead from here to Man Hpang fourteen miles; to Hsai Leng ferry (Möng Nawng), approximately thirty miles; to Pang Lōng, forty-nine miles; to Na Fan, twenty-seven miles; to Yawng U *viá* Sön (Hsin Yen), twenty-two miles approximately.

Communications.

Ma Tet has, however, had a factitious importance attached to it owing to the hostile attitude of its inhabitants. It is neither of much standing among the Wa States nor are the routes passing through it very generally used.

The State is said to contain eighteen villages, but so far little is known of them, and none appears to be larger than the Ma Tet main village, which is small compared to the Wa villages further to the east.

MA-TI.—A village in the Maukkalan circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of thirty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 200 for 1897-98.

MATIN.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 21′ north latitude and 97° 35′ east longitude.

In 1892 it contained forty houses, with a population of two hundred and fifty-five persons. The headman of the village has four others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own no cattle.

The *Sawbwa* in 1892 was a very influential man, speaking Burmese and Chinese; he gave assistance to the 1890-91 Column.

MAT-TAT.—A village on the left bank of the Kaukkwè *chaung*, in the Shwe-gu subdivision of Bhamo district, containing five houses of Shan-Burmese.

The villagers work *mayin* (three hundred baskets) and *taungya* (two hundred baskets), and a little maize is grown.

MA-U.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It contains a single village, and paid Rs. 330 revenue in 1897.

MA-U.—A village in the circle of the same name, in Mônywa township of Lower Chindwin district, situated on the main road from Mônywa to Myinmu, four miles south-east of Mônywa.

In 1891 the population numbered five hundred and sixty-six persons; the revenue in 1896-97 from *thathameda* amounted to Rs. 1,470. The cattle in the circle aggregate 1,500, the majority being bullocks and cows. The principal products are paddy, jowar, and peas.

MA-U A-LÈ.—A village in the Ma-u a-lè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 1,795 persons, according to the census of 1895, and a revenue of Rs. 4,203.

MA-U-AUK-SEIK.—A village in the Ma-u-auk-seik circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 930 for 1897-98.

MA-U-BIN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered 115 and the *thathameda* amounted to Rs. 152. No land revenue was collected in the circle.

MA-U-BIN.—A village four miles west of Sagaing, in Sagaing township, subdivision, and district.

Near Ma-u-bin are three lagoons called Nan Wan-bo (saffron), Mye-thin (perfumed earth), and Tôn (properly Thôn, "general expenses"); it is said that they got these names because they were given away when the wife of King Tabin Shweti was delivered of a child here.

There are thirty houses in the village. Ma-u-bin is the headquarters of the *thugyi* of the circle; he has four sudordinate villages.

There is a pagoda called the Su-taung-byi in connection with which an annual festival is held on the 3rd waxing of *Thadin-gyut* (October). It is said to have been built by King Thiri-dhamma-thawka.

MA-U-BIN.—A village of twenty-one houses on the Taping *chaung* in the Bhamo subdivision and district.

The villagers cultivate *kaukkyi* paddy.

MA-U-DAW (MANDA).—A Kachin village in Tract No. 22, Bhamo district, situated in 24° 16′ north latitude and 96° 46′ east longitude.

In 1892 it contained thirty-six houses, with a population of one hundred and forty-four persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese.

MAU HSAN.—A Palaung village in the Ho Maw circle of the Northern Shan State of North Hsēn Wi, situated high up in the range of hills south of Nam Hkam, on the Möng Yu road.

There were eleven houses in the village in February 1892, with ninety-one inhabitants, all Palaungs of the Humai branch. They cultivated chiefly hill rice, with a small quantity of cotton.

MAUK.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and eight persons, according to the census of 1891. The *thathameda* amounted to Rs. 530 for 1897-98.

MAUK-KA-DAW.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes twenty-seven villages, and paid a revenue of Rs. 5,370 in 1897. Maukkadaw village stands on the left bank of the Chindwin, some way below Mingin. The other villages of the circle are for the most part situated on the banks of the Maukkadaw creek, and Maukkadaw is a convenient market for their produce.

Details of the founding and early history of the place are not now available, as in 1164 B.E. (1802 A.D.) dacoits attacked the Maha-tharaw-daw-gyi and carried away or destroyed the archives.

MAUK-KA-LAN.—A village in the Maukkalan circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and fifty-nine persons, according to the census of 1891. The *thathameda* amounted to Rs. 650 for 1897-98.

MAUK-LIN.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of four hundred and sixty-five persons, according to the census of 1891. The *thathameda* amounted to Rs. 850 for 1897-98.

MAUK-LÔK.—A revenue circle with two hundred and sixty-two inhabitants, in the Kani township of Lower Chindwin district, including Mauklôk and Nyaungbintha villages. It is situated in the south-west of the township, and borders on the Mintaingbin township. The crops cultivated are paddy, jowar, and peas. The revenue in 1896-97 amounted to Rs. 380 from *thathameda*.

MAUK-ME.—*See* under Mawk Mai.

MAUK-THA-YET.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including the villages of Maukthayet, Maukthayet North, Maukthayet East, and Kaungsin, with eight hundred and fifty-five inhabitants in all.

It is situated on high ground in the north of the township, on the right bank of the North Yama. Most of the villagers are cultivators, but a few live by lime-burning. The stone is found at some distance to the east of Maukthayet village, and the annual outturn is estimated at about 25,000 baskets. The revenue of the circle amounted to Rs. 1,970 from *thathameda* and Rs. 125 from State lands for 1896-97. Paddy, jowar, and sessamum are grown.

MAUNG-DAUNG.—A revenue circle in the Budalin township of Lower Chindwin district, seven miles to the north of Budalin, with 3,994 inhabitants.

Industries.

The manufacture of fans and lacquerware is carried on. The fans are large and are made of palmyra palm leaves, for the use of Buddhist priests; they are known throughout Burma as *Maungdaung-yat*. The lacquerware takes the form of various kinds of household utensils, such as spinning wheels, *daunglans*, *ôks*, *kwets*, *bans*, &c. The annual outturn is valued at Rs. 5,770.

The villages included in the circle are—Maungdaung, Indaing, Ledi, Ingyinma, Nga-ye-win, Nga-pyaw-yezè, Taunggôn East, Taunggôn West, Kyôn-ywa, Se-wa, Kywe-the-chaung, Ywa-thit, Shwe-let, Gwe-bin-gyin.

The annual festival of the Kwandaung pagoda is held at Maungdaung village in December.

The revenue from the circle in 1896-97 amounted to Rs. 6,900 from *thathameda* and Rs. 13 from State lands.

MAUNG-DAUNG.—A village of one hundred and seventy-six houses in Sagaing township and district. It lies twenty-five miles west of Sagaing town in the centre of a fertile plain, near Lè-gyi.

In its neighbourhood is the Su-daung-pyi pagoda, built by Thudhammathawka *Min* in the year 228 B.E. (866 A.D.).

MA-U-NGÈ.—A village in the Ma-u-ngè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of four hundred and forty-nine persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,400 for 1897-98.

MAUNG-KAN.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including sixteen villages.

MAUNGKAN.—A Kachin village in Tract No. 26, Myitkyina district, situated in 25° 2′ north latitude and 97° 9′ east longitude. In 1892 it contained twenty-two houses, with a population of one hundred persons. The headman has no others subordinate to him. The inhabitants are Shan-Burmese. There is a ferry across the Mogaung *chaung* here.

MA-U-TAUNG.—A village in the Ma-u-taung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of nine hundred and seventy-nine persons, according to the census of 1891. The *thathameda* amounted to Rs. 2,850 for 1897-98.

MAW (Burmese, Baw).—A State in the Myelat district of the Southern Shan States, with an area of about 550 square miles. It is bounded on the north by the Yeyaman tract of Kyaukse district of Upper Burma, on the east by the Lawk Sawk State, on the south by the Ye Ngan State, and on the west by Kyauksè district.

Area and boundaries.

Maw is the northernmost State of the Myelat and has two natural divisions: the *Myauklet* along the banks of the Zaw-gyi stream, and the *Taunglet* on the Myelat plateau. The country between the Zaw-gyi plain and the plateau is very hilly and rocky and has little water, and there is little land suitable for cultivation.

Natural features: hills.

Three ranges of hills form the western, northern, and eastern boundaries of the State; that to the west, which falls away to the plains of Burma, contains a few peaks of 5,000 feet in height. The most notable are Dôkto-ye peak, 5,376 feet, and Gyu-daung peak, near Ye-gyanbyin village, 5,729 feet.

The summit of the range that parts the Myit-ngè and Zaw-gyi streams is the northern boundary of the State, and some of its peaks rise to nearly 5,000 feet in height.

The range to the east, forming the Lawk Sawk-Maw boundary, is a continuation of the Mènètaung range, between the Pangtara and Ye Ngan States, and has several peaks over 6,000 feet, the peak overlooking Man-ôn circle in Maw and due west of Shwe-ban-kwe in Lawk Sawk being 6,761 feet. Between the eastern and western ranges are the Ngwe-daung peak, with an altitude of 5,604 feet, and the Limwe peak, 5,140 feet.

The only stream of any considerable size is the Zaw-gyi: this flows through the Myauklet circle into Kyauksè district. It is not navigable, nor are its tributaries, the Tadani, Taungbo, and Nan-lwe.

Rivers.

There are silver-lead mines near Ngwe-daung. They were worked many years ago, but do not appear to have been profitable.

Minerals.

Natural products.

Teak, *meyôn*, and cutch are found in the forests along the Zaw-gyi and Tadani streams, but are not of any great value.

Pagodas.

Two pagodas are said to have been founded by Namani-sithu when he visited the States on his Magic Raft: one called the Shwe Hlan Daung *Paya*, crowning a hill near Kyauk-myaung, where the prince fixed his gilt spear, the other to the west of Myodi, known as the Paya-ni from the colour of the bricks used.

The other pagodas said to have been built more than two hundred years ago are the Shwe-daung-u (where a pea-fowl's nest was found) near Dalabin; the Ngwe-daung *Paya*, near the abandoned silver-mines; the Zedi-gyi near Kyauk-myaung; and the Nga-zu at Myo-gyi, over the five images of Gaudama which were fished out of the Zaw-gyi stream many years ago. The pagodas are small and of no architectural merit.

Cultivation and industries.

Rice is the chief crop of the State, grown on hill clearings and on irrigated lands near the Zaw-gyi and its tributaries. Betel-nut, onions, garlic, and beans are also grown in the valley of this river, and *thanatpet*, the leaf of which is used for cigar wrappers, is produced in some of the highland villages. There are bazaars at Kyauk-myaung (Ye-u) and Myo-gyi, but both are small and poorly attended. The exports are rice, cigar leaves, onions, garlic, beans, and betel-nut. The imports are silk and cotton goods, ironware, salt, salt-fish, and *ngapi*.

Population and revenue.

In 1897 the State had a population of 6,609 persons, occupying 1,421 houses in seventy villages. The total was made up of—

	Persons.
Danu	5,293
Burman	462
Taungthu	345
Shan	305
Palaung	204
Total ...	6,609

The revenue collections of the State amounted to Rs. 10,625, of which Rs. 5,000 was paid to Government as tribute.

History.

The records of the State were destroyed in the Myo-gyi fire, and very little is known of its history. A man, whose real name is not known, but who is always referred to as Ko-thein-shin (the dedicator of nine *theins*), accompanied Namani sithu on his progress through the hills. He was noted for his learning and good deeds, and in consideration of his services to the prince was presented with an elephant and placed in charge of Myo gyi, a town said to have been founded by the prince. His jurisdiction extended from the Shwe-in-daung pagoda (now in Lawk Sawk State) on the east to the Shwe-pwinlin pagoda (now in Ye Ngan State) on the south, and from the Shwe-pwinlan pagoda (now in Kyauksè district) on the west to the Myit-ngè-Hsum Hsai border on the north. It included forty-four villages, and was divided into four circles—

	Villages.
Ye-u	19
Kazet	5
Shaung-ga-bwe	14
Myodi or Myo-gyi	6

Out of the *baw* or silver extracted from the mines four viss had to be paid into the Royal Treasury as tribute. Beyond this no details are available except a bald list of administrators.

Name.	Tribute.	Remarks.
(1) Kothein Shin	4 viss of silver...	First *ngwe-kun-hmu* of Baw Lesèzle-ywa.
(2) Thu-de-wa	28 viss, reduced to 4 viss.	Grandson of No. 1.
(3) Maung U Ka	4 viss.	
(4) Maung Tôk	4 viss.	
(5) Maung Kyaw	4 viss.	
(6) Maung Hla Baw	4 viss.	
(7) Maung Chit Kaing	4 viss.	
(8) Maung Kyaung	4 viss.	
(9) Maung In Pyo	4 viss.	
(10) Maung Pwe	7 viss.	
(11) Maung Thazi	8 viss.	
(12) Maung Hpyu	10 viss.	
(13) Maung Pawdin	15 viss.	
(14) Maung Chwin	12 viss.	
(15) Maung O	12 viss ...	Son of No. 14.
(16) Maung To	Rs. 6,300	
(17) Maung Hlaing	Rs. 5,600 ...	Present *ngwe-kun-hmu*, son of No. 15.

In 1887 the Shaung-ga-bwe tract was made over to Kyauksè district and the annual tribute was reduced to Rs. 5,000.

MA-WAUNG.—A circle in the Taungdwin-gyi township of Magwe district, including the villages of Thambaya-gyin and Thit-pôk-gôn.

MAW HPA (called by the Burmese Baw-pwa).—A sub-State of Mang Lön, Northern Shan States, lying along the banks of the Salween. It is bounded on the north by Mang Lön main State; on the east and south by Kēng Tūng; and, west of the Salween, by the States of Möng Nawng, Möng Hsu, and Möng Sang, and by Mang Lön west of the Salween.

Position and boundaries.

The State is a very poor one, and consists simply of a narrow strip of land following the course of the Salween and hardly ever exceeding the range of hills which immediately shut in the river. On the east this range falls away to the Nam Hka, which forms the boundary of Maw Hpa to its mouth. The Nam Nang, throughout its length, divides Maw Hpa from Mang Lön on the north. West of the Salween there is an even narrower riband of territory, reaching to the crest of the river-ridge from the Hwe Lu southwards to the Hōk Lap. The dozen or so of villages which it contains are of the smallest and most insignificant description. This constitutes Maw Hpa proper.

Natural features.

The population is Shan along the river and up the valleys of some of the affluents, and Wa on the hills, with a village or two of La'hu on the highest points. The proportion is about one Shan to three or four Wa. The latter belong to the clan called the *Hsin Lam* or black skirt Wa.

Population.

There were in 1892 fifteen circles in Maw Hpa with thirty-eight villages. Nine of these were Shan, three La'hu, and two Shan-Chinese. The rest were Wa. The La'hu circle, Möng Tum, lies to the south, and had a Shan *kin-möng* as headman. The Shan-Chinese circle was Pang Poi, also in the hills to the south, over the Nam Hka.

The Hōk Lap.

Since 1893 there has been added to Maw Hpa a tract called the Hōk Lap, which had a chequered existence for some time, having been alternately a portion of Möng Nawng and of Maw Hpa. The population of this territory is entirely Shan, and the country is more fertile and valuable than Maw Hpa itself.

Cultivation.

The crops are chiefly hill paddy in Maw Hpa and lowland paddy in Hōk Lap. A certain amount of opium is also cultivated, and in the Shan villages along the Salween a good deal of betel-vine leaf is produced, and this is carried westwards for sale as far as Hsi Paw (Thibaw). There are also a few orange groves.

The present *Myoza*.

The Chief of Maw Hpa is a Shan and succeeded his father in 1892, and was one of seven brothers. Previous to his accession as *Myoza* he had been a caravan trader and had occasionally driven his bullocks as far as Möng Nai. He was about twenty years of age when he succeeded. His brothers continue to be pack-bullock traders. In state and dignity the *Myoza* of Maw Hpa does not exceed that of the *cis*-Salween *hēng* or *htamōng*. Man Pan (*q.v.*) is his capital.

Burmese influence was little exerted in Maw Hpa, and indeed they had little to do with the Wa States in any part.

Mr. F. Fedden's visit in 1865.

Mr. F. Fedden wrote as follows in March 1865. He was at the time at Ho Tü, a small village apparently in the Möng Hsu State:—

"Although so near the river, we can gain but little information concerning it, and that little is vague and unreliable; for instance, they say as to the width of the river, 'a man can make himself heard on the other side,' that there is no traffic on the river except at the ferries, no one will venture down it either by boat or raft on account of the water being so 'bad' (swift and disturbed, and the channel very rocky). They also assert that there is no good road along its banks, but merely a difficult track here and there beaten by the *monkeys* and fishermen; and that 'very wild tribes' (Lawas and Kachins) inhabit the hill on either side.'

From Ho Tü the party marched to the crest over the river: "Beyond this precipice nothing is visible save the dense fog resting below; looking down more than a thousand feet into the great abyss, the effect is most peculiar, one might almost fancy he had actually arrived at the unattainable edge of the horizon, as, as it were, the end of the earth. Here we are about 2,000 feet above the river bed and within, as may be, a stone's throw, or less than a mile at the most." * * * "The Soo-kat (Hsup Kat) is not quite half a mile from this spot up the river. There is no village, but a house or two on the left bank inhabited by the ferry-men; indeed we could not find a level spot of ground to pitch a small tent, for there are no banks properly so called, the hills rising directly from the shores of the river: the shores are irregular and consist of hard rocks with dislocated fragments in heaps, and

large sandbanks intervening between the more prominent rocky points; this sand, which is of the finest grain, is very micaceous and of a grey colour. Some of the rocks are a kind of obsidian and have the appearance of a compact slag as from a furnace; others are encrusted with the same; some beds are shaly, slaty, and also chloritic, foliated, and contorted; others again are hard and siliceous; the several facets of these, indeed the whole of their exposed surfaces, are beautifully polished by the friction of the sands; pebbles are very scarce and only found wedged in the clefts and cavities of the rocks, or as a shingle bank near the mouths of the larger mountain streams. Most of the hard rocks are coated with a peculiar black polish resembling, in appearance only, black lead, but it is, I believe, an oxide of manganese only.

His description of the Salween at Hsup Kat.

"Soo-kat ferry is in latitude 21° 56′ north, being about 450 miles from the mouth of the river at Martaban. Its elevation is one thousand and fifty feet above the sea level; the average inclination therefore of the river bed is about 2·34 feet per mile. The shores of the river at Soo-kat are about two hundred and forty feet apart at the water's edge, but must be double this distance during the floods, that rise to some ninety-five feet above the present level in the month of August; the ordinary flood-marks were sixty or seventy feet above the present level.

"The body of the river is here flowing swiftly and turbulently boiling up, as it were, in places: it is very deep (eight or ten fathoms at the least), for some soundings I took at the shore were over seven fathoms: it was impossible to remain out in the stream without strong ropes and anchors. The ferry-men take advantage of a strong backwater, on the right side, where the river is widest; but just above this the channel is contracted by rocks projecting from the right shore, where a two hundred feet cord will reach across; again about a quarter of a mile below the ferry the whole volume of water passes between rocks not a hundred feet apart; here the depth could not be ascertained, the velocity of the current being so great, almost a rush, noisily chafing its rock-bound channel. But these rocks are only about twenty feet above the present level of the river, and must be deeply submerged during the floods; they are slaty and somewhat schistose, and might readily be removed by blasting. The river winds considerably in these parts, and is so shut in by hills that not more than a mile or so is visible from any one point. The natives (ferry-men included) would not venture down it, by boat or raft, at any price. They say that coolies can make their way down the left bank for many days' journey, and also up the river for about three days to where there is a ferry, and then the pathway is continued on the right bank northerly; that it does not keep to the river-side, but goes inland same distance." * * * "About two miles from the ferry another obstruction occurs in the shape of an ugly mass of white compact rock about a hundred feet long, in the bed of the river on the off side; here the stream has to make its way through a passage of about one hundred feet in width, and the water descends with great velocity to some three feet lower level, but not in a drop or fall, for the channel here, though narrow, must be very deep. The water is of course much disturbed, rolling along in foaming waves. These rocks are well covered during the floods; they look like crystalline limestone in appearance, being white and water-worn in holes." * * * Some distance below is "a barrier of rock, that strikes across the bed of the river, and is dipping to the north-east at angles varying from 25° to 30°. This

is an immoveable obstacle, for the rock consists of sedimentary beds that have been fused or semi-fused into the hardest siliceous rock that would defy the best steel chisel. Nevertheless the river has forced a passage and broken its way through in three or four places. The broadest is not more than thirty feet at the water's edge, but is wider above, being somewhat V-shaped. These rocks rise high above the water, and, although there would be a broad enough channel during the floods, still it must always be a very ugly and dangerous part.

"Some idea of the force of the current may be learnt from examining these rocks; although they are of the hardest kind, compact, siliceous, and even vitreous, yet they have been scoured in furrows and worn in deep holes, by the trituration of well-rounded pebbles of foreign rock, such as horn-stone, green-stone, porphyry, &c. The surface of some of the rock has received a fine polish. On either side the river huge masses and slabs lie scattered in heaps: the pieces of wood seen among the rocks are worn like pebbles of stone, and mostly have fragments of gravel deeply embedded in either end."

This description of the Salween, allowing for the growth in volume of the river, would serve for almost any part of it from Ko Kang on the north till it issues, south of Karen-ni, into the flat land near the sea.

MAW HTAI HAW.—A stream in North Hsēn Wi, which rises in the hills north-east of Ko Kang and flows north between Maw Htai and Hawng Ai circles, down a deep wooded ravine, to the Salween. It has a course of eight or ten miles. Between Kwan Chai and Nan Chai it is five yards by one foot deep with a rocky bottom.

MAW-HUN.—A circle in the Mawlu township, Katha subdivision and district. It lies in a valley between two hill ranges, and is bounded on the north by the Mo-hnyin circle; on the east by the Gangaw hills; on the west by the Maw-hun hill; and on the south by the Mawlu circle.

It is locally known as the place of residence of *nat* worshippers or *nat* slaves. Its name is derived from the Shan *maw* meaning pit and *hun* (properly *hawun*) meaning scent, because there is a fragrant salt well in the circle. The *nat* slaves formerly lived at the foot of the Mawhun hill, in a place called Pèma-kyaing. Later, during the ascendancy of the Mo-hnyin *Sawbwas*, they lived at liberty under their protection and were employed only in *nat* sacrifices. One of the *Sawbwas* provided them with the Mawhun tract of land, where they remained for many years.

The *nat* slaves of Mawhun.

MAW-KÈ.—A revenue circle in the Indaing township, Tantabin subdivision of Shwebo district, seventy-two miles from Ye-u. The population in 1891 numbered two hundred and sixty-seven persons, mostly paddy cultivators. The *thathameda* revenue paid for 1896-97 amounted to four hundred rupees.

MAWK HKAM.—A Kachin village in the Ngā Kyang circle of the Northern Shan State of North Hsēn Wi, situated in the hilly country south of Ti Ma. There were eight houses in the village in February 1892 with fifty-five inhabitants, all Lahtawng Kachins. They cultivated hill-rice, besides opium and tobacco sufficient for their own wants.

MAW KIO.—An important village and circle in the Western district of the Northern Shan State of Hsi Paw. It had in 1898 a population of 1,072 persons, living in sixteen villages, and paid Rs. 1,812 revenue, besides a

contribution of paddy. The main village lies seven miles west of Hsi Paw town, close to the Nam Tu, on fairly high ground, and had in 1898 eighty houses. At the western end of the village are some substantial monasteries and a group of small pagodas which are re-gilt every year at the time of the annual fair.

The salt wells.

To the north-east of the village are the salt wells (*see* Chapter on Economic Geology). Three of these are covered with high brick *pyathats*, not common in the Shan Hills and never seen in Burma.

Industries.

The paddy-fields lie behind the village, and through these runs the Mandalay-Salween Railway. A railway station was being built in 1898 about a quarter of a mile to the west of the village, on the Government cart-road, which passes through Maw Kio itself. The village in fact consists of two lines of houses along the road.

A large bazaar is held in Maw Kio every five days, and enormous crowds come to the annual fair in March (*v. sub. voc.* Hsi Paw). Only a few families work in the salt wells, and the bulk of the inhabitants are traders or paddy cultivators. The railway has a large brickfield in the neighbourhood. Maw Kio seems likely to grow considerably on the opening of the railway to traffic. The place is perhaps better known under its Burmanized name of Baw-gyo.

Area and boundaries.

MAWK MAI (Burmese, Mauk-mè).—One of the largest States in the Eastern subdivision of the Southern Shan States, lying on both sides of the Salween river. It lies approximately between 97° 30′ and 98° 15′ east latitude and 19° 30′ and 20° 30′ north longitude, and occupies an area of 2,787·37 square miles. It is bounded on the north by the States of Möng Pawn, Möng Sit, and Möng Nai; on the east by the State of Möng Pan and by Siam; on the south by Eastern Karen-ni; and on the west by the State of Hsa Htung.

The trans-Salween tracts of Mawk Mai are Mè Hsa Kun and Möng Maü, which are described under their own heads.

History from local sources: the rise of Hsai Kyao to power.

The first *Sawbwa* of Mawk Mai was Hsai Kyao, the son of the *Myoza* of Möng Sin in Chieng Mai. The latter had issue by his wife Nangpa four sons (Hkun Nai Nwai, Mingala, Hsai Kyao, Nantha Pan) and one daughter, Nang Ngao. When the capital of the tract of country under the rule of Chieng Mai was removed west of the Salween, Nantha Pan was left behind and appointed *Myoza* of Möng Sin, while the rest of the family came and settled at Banyun Kōn, west of the Salween.

In 1159 B.E. (1797 A.D.) the Burmese *Ein-shemin* attacked Chieng Mai, of which Mawk Mai was apparently then a part, with a large force, and entirely overran the province. On his return he is stated to have carried away with him many households of Kalaungs (Palaungs?), Shans, and Yuns, some of whom were scattered among the various States of Möng Nai, Keng Tawng, Mawk Mai, Möng Pawn, and Möng Sit. It appears, however, more probable that this was a voluntary emigration of families, and was in consequence of the *Ein-shemin's* attack. Some Shan, Yun, and Kalaung families were also taken down to Burma and settled at Sawla, where they were appointed Palace Guards and Pages by Royal Order, the latter with the title of *Kaung-han A-hmudan.*

In the next year, when the rebellion of the Toungoo *Min* took place, the Burmese General-in-Chief, being in a bad way through the incapacity of his soldiery, took Hsai Kyao and a number of Shans, Yuns, and Kalaungs, and formed them into a regiment with the title of the *Natthet-Shweyun*. This regiment showed great prowess, and defeated the Toungoo *Min*, whose forces were scattered in every direction. The King of Burma was so delighted with their gallantry that he gave Hsai Kyao, who was the Colonel of the Regiment, the village of Makyi-kyaung to eat.

Again, in 1161 (1798 A.D.), dacoits in Lawk Sawk were giving great trouble, and the Burmese force sent out against them was unable to make any headway. The King of Burma accordingly sent for Hsai Kyao and told him to do his utmost to suppress the dacoits and forward them to the royal presence. Hsai Kyao at once started for Lawk Sawk, disguising all his soldiers as hucksters. He discovered that the dacoit leader went every day alone to the river to bathe. He placed his men in ambush at a short distance from the river and easily captured the *bo*. No difficulty was experienced in taking the rest of the band on the loss of their leader. They were then taken in chains to the King, who showed his appreciation by loading Hsai Kyao with gifts.

1800. He becomes first *Sawbwa*.

In 1162 (1800) the nine *Sawbwas* who ruled within the borders of Mawk Mai were aggrieved at having to keep up the garrisons of five forts in the province, and petitioned the King about the matter, apparently through the medium of Hsai Kyao. Thereupon the King gave Hsai Kyao the title of *Pyinya-thena-raza*, with the command of the forts and orders to garrison them with Shans, Yuns, and Kalaungs. In accordance with these orders Hsai Kyao came up to the Shan States and assumed charge of Mawk Mai in 1162 B.E. (1800 A.D.). In the next year, by royal command, Hsai Kyao made a list of all the Shan, Yun, and Kalaung households in the Mawk Mai State, and took the list down to Burma to present to the King with his own hands. The King then declared Hsai Kyao the sole ruler of Mawk Mai and made over to him all the badges and insignia of his rank, and further declared that the *Sawbwa*ship was to remain in his family in perpetuity. The boundaries of the Mawk Mai State were then defined as—

Ancient boundaries.

On the west the Pawn stream bounding Mawk Mai and Möng Nai, which latter extended as far west as Pinsônbin; on the north-west the villages of Ba-san and Nansalaung, which belonged to Möng Sit. On the north the boundary with Möng Nai started from the place where the Nachin stream disappears through the Loi Kun hill, Nan Pinpau, to the Kaha hill; on the north-east the boundary with Keng Tawng extended from the Kaha hill to Kôn-kyaing. On the east the villages of Panpyet and Pannubai and the hills of Loi Sa-le and Loi I-bauk were the boundary with Möng Pan; on the south-east the Siamese border extended as far as the Maukkhe Nan hill; and on the south the Karen-ni border was the Hwe Lông *chaung*, and the boundary with Hsa Htung on the south-west ended at the Nanbat-hpai falls. [Apparently Hsai Kyao was one of the *Ein-Shemin's* deportees, taken in his raid into Chieng Mai territory in 1897.]

Sawbwa Hsai Kyao reigned until 1180 B.E. (1818), and was succeeded by his son Awk Hkun, who was contemporaneous with the Sagaing *Min*, and whose *Sawbwa*ship appears to have been quite uneventful.

He reigned until 1186 (1824) and was succeeded by his brother, Let To, in that year.

Let To held power until 1193 (1831) and was succeeded by Hkam U, his nephew, and son of Awk Hkun.

Hkam U reigned until 1206 (1844), and was succeeded by Ko Lan, probably the most famous of the Mawk Mai *Sawbwas*.

Later history: Ko Lan's *Sawbwaship*.

Ko Lan was contemporaneous with the Shwebo *Min* and assisted the latter's army against Karen-ni, and it was by his aid that the King of Burma got the better of the Karen forces. He was formally recognized as *Sawbwa* for his good services in this war. However, in 1229 (1867) he fell into disfavour, probably for his repeated quarrels with the local Burmese Governors, and was deposed in favour of Hkun Hmôn, but the latter only held rule for about a year, when Ko Lan was restored to favour and power. This was in the time of Mindôn *Min*.

The Karen-ni raids of 1888.

In 1249 (1887) Ko Lan died and was succeeded by another Hkun Hmôn, who is the present *Sawbwa*, and the son of Ko Lan. In 1888 the Mawk Mai State was completely devastated by Karen-ni raids, instigated by Sawlapaw, the then ruler of Gantarawadi or Eastern Karen-ni. Mawk Mai town was fired, and throughout the State monasteries, bridges, and buildings of every description were burnt, However, in 1888-89 the Karen-ni were driven back by a small British force, and since that time no trouble whatever has been experienced from their border. For the damage done a fine of Rs. 60,000 was imposed on Karen-ni, and was devoted to the rehabilitation of the Mawk Mai State. It was estimated at the time that at least four or five lakhs worth of damage had been done by Karen depredations.

Cultivation.

Besides the ordinary wet cultivation in the State, of which there is a fair amount, tobacco is grown in the Lang Kö township, and rivals that of Nawng Wawp in Möng Nai as the best in the Southern Shan States. The Mawk Mai oranges are renowned for their quality also. Those of the Kantu Lōng (Kadu-gyi) and Kantu Awn (Kadu-ga-le) circles are particularly esteemed.

Forests; teak.

Mawk Mai also possesses teak forests, once rich, but now worked out. In 1897 a new scheme for working these forests was sanctioned by the Local Government. Perpetual breaches of forest rules by the *Sawbwa* and his subjects had rendered some change in the method of working essential. The *Sawbwa* has now signed a contract by which he undertakes to work as contractor for the extraction of such logs as are girdled by Government agency. He supplies the labour, and receives two-thirds of the net profits when the timber is sold at Kado: Government takes the remaining third.

Revenue details from Mr. G. C. B. Stirling's inspection of 1892.

In 1892, by Mr. Stirling's enumeration, there were 313 villages in the State, with a total of 5,504 houses; of these 2,724 houses were exempted from taxation as—

Officials	400
Relatives of the *Sawbwa*	20
Poor	1,027
Servicemen	1,277
Total ...	2,724,

leaving a balance of 2,780 houses assessable. All dwellers in the *Hsang Hke Hpang* villages or the town itself are bound to render personal service to the *Sawbwa.* They work the fields, supply grass for his ponies, keep his *haw* in repair, erect buildings for his *pwès,* and perform other indiscriminate offices. About three-fourths of the remaining servicemen furnish his body-guard, or are liable to serve him in some similar capacity. In every circle there are a few households exempted as *kyaung kappis* or *nat teins,* manciples of *kyaungs* or spirit mediums. The remaining servicemen are men of the district officials.

In 1892 the land under cultivation was estimated as follows:—

		Acres.
Paddy	... ...	1,873
Taungya { Paddy	... ...	1,700
Taungya { Cotton	... ...	...
Taungya { Sessamum	... ...	298
Tobacco	... ...	554
Sugarcane	... ...	131
Betel-vine	... ...	112
Oranges	... ...	...
Miscellaneous gardens	... ...	348
	Total ...	5,016

The farm stock aggregated—

Buffaloes	... ...	2,057
Bullocks and cows	... ...	4,141
Ponies	... ...	112
Ploughs and harrows	... ...	2,346
Carts	... ...	48

Population. The population was estimated at 18,693. The races were—

Shan	... ...	12,880
Taungthu	... ...	4,502
Burman	... ...	552
Yangsek	... ...	445
Karen-ni	... ...	312
Chinese	... ...	2

Occupations. The occupations of adult male householders were enumerated thus:—

Agriculture.

Cultivators, lowland fields	... ...	1,005
Cultivators, *taungya*	... ...	1,145
Gardeners	... ...	550
Coolies	... ...	614
	Total ...	3,314

Trades.

Bullock traders	... ...	114
Petty traders	... ...	444
Bazaar sellers	... ...	207
Timber traders	... ...	44
Butchers	... ...	42
	Total ...	851

Artizans.

Carpenters	28
Goldsmiths	17
Blacksmiths	14
Shoemakers	10
Tailors	30
Oil-workers	38
Fishermen	28
Potters	28
Mat and basket makers	27
Umbrella makers	2
Lime-burners	12
Cart-drivers	14
Doctors	35
Pwè dancers	29
Total ...	312

The circles and their products.

The central portion of Mawk Mai State consists of a wide plain, we watered by the Nam Yôm, Nam Ping, Nam La, and smaller streams, and for the most part under paddy cultivation. The hills range rise abruptly and the streams descending from them afford unusual facilities for irrigation. The soil is fertile and produces good crops. On the lower slopes of the hills to the south are the betel gardens and orange groves of Nam Lawt and Kantu Awn.

Across the hills to the east is the circle of Wan Hat, lying along the Nam Tēng, where, in addition to rice, considerable quantities of cotton and some sessamum are cropped and cattle-breeding is extensively carried on.

The Lang Kö circle adjoins Wan Hat on the north and is also on the Nam Tēng. Here the great industry is tobacco cultivation, but sugarcane, cotton, and sessamum are also extensively grown. Such rice-fields as there are yield well, but the area is small, and most of the rice required by the circle is imported. The price in Lang Kö bazaar is usually one *byi* (one-sixteenth) less per rupee than the price current in Möng Nai or the rest of Mawk Mai.

Between the Nam Tēng and the Salween (Nam Kōng) is the district of Loi Lōng (or *Taunggyi*), where all the cultivation is *taungya* with a little cotton, the only crop raised besides rice.

The circles of Ma Lang and Na Chem on the Möng Nai border, Ho Nam, adjoining Möng Sit and Hsa Htung, and Kantu Lōng running south of Ho Nam to Eastern Karen-ni, comprise the highland portion of the State west of the Nam Tēng. Here the cultivation is chiefly *taungya*, but there is a fair extent of irrigated land. The Taungthus of Ho Nam have also excellent vegetable gardens. Both fields and *yas* are very fertile, sessamum sown broadcast with the paddy, tobacco, and a little cotton being the principal crops raised in addition to rice. Most of the Kantu Lōng circle is a maze of rugged and barren hills, but in a few favoured spots there are small fertile paddy plains.

Gardening is freely engaged in, especially by the Taungthus of Ho Nam and the Shans of Sang Seng, and, while the local bazaars are kept well supplied with vegetables, there is also a surplus for export to other States.

Cattle are bred in the Ho Nam and Wan Hat circles, and give a very profitable return. There are probably as many oxen in Mawk Mai as in any of the Southern Shan States.

The locally reputed tobacco of Lang Kö fetches as much as Rs. 40 to Rs. 60 per hundred viss in the Lang Kö bazaar.

Trade.

The principal trade of the State is the export of rice to Eastern Karen-ni, where very little is grown. Cutch, of which much is worked along the banks of the Salween in Eastern Karen-ni, is frequently brought back by the traders. Garlic, onions, *pebôk*, lac, and *thitsi* are taken to Toungoo, and salt, *ngapi*, and Manchester goods comprise the return load. Cotton and *pebôk* are carried to Chieng Mai, whence betel-nuts are brought back. The traders of Lang Kö circle take sugar and tobacco to Möng Nai and Möng Pan, where it is exchanged for rice. The bulk of the tobacco raised in the circle is, however, bought by traders from other States who come in with rice or salt.

Pakôndans take tobacco and cheroots to Mandalay, where they buy Manchester goods for sale in the State. There is a good deal of petty trading between circle and circle, and some of the pack-bullocks are only used to carry produce to the local bazaars. In the Kantu Lōng circle, where water is scarce, and often at a long distance down precipitous hills from the villages, they are employed in helping the women to provide the daily water-supply, *thitsi* covered baskets, with wooden covers fitting into the ordinary panniers, being used.

Public health.

Cholera caused many deaths in the Mawk Mai State in 1897. It was probably introduced from Eastern Karen-ni, where it was particularly prevalent in March of that year.

Revenue details since 1892. Population.

Since 1892 the number of houses in the Mawk Mai State has increased from 5,504 to 6,305. This is in part due to the trans-Salween districts of Möng Maü and Mè Hsa Kun being included in the enumeration. Both are, however, very thinly peopled, being a mass of steep hills and precipitous valleys, in which the teak forests of Mawk Mai are mainly situated. In 1897 the number of assessable houses was returned as 1,532, out of a total of 6,305; the enormous number of 4,773, or nearly 80 per cent., being exempted as officials, new settlers, servicemen, or indigent.

Of these no less than two thousand three hundred and one households came under the heading of *dôkkhitas*, or incapable paupers.

Tribute.

The tribute paid by the Mawk Mai State has been—

	Rs.
1888	5,000
1889—92	10,000
1893—97	12,000

The amount sanctioned by the Government of India for the period 1898—1902 is Rs. 13,000.

The following extracts are taken from Mr. H. Jackson's reports on the Mawk Mai forests :—

Forests.

The Mawk Mai forests may conveniently be considered in four different groups—

(1) Forests on the Nam Pawn.
(2) Forests in the Kantu Lōng circle.
(3) Forests on the Tēng river.
(4) Forests beyond the Salween.

The Pawn is separated from the basins of the Tēng and Salween by a range of hills over four thousand feet in height, while the waters of the Tēng and Pawn are here about one thousand feet above sea-level. The Pawn teak forest consists of a narrow strip of jungle lying between the stream and the hills which form its eastern watershed. This strip averages about two miles in breadth, and extends for some ten miles along the stream.

Teak forests: (1) on the Nam Pawn.

Many *taw-ôks* have been appointed by the Mawk Mai *Sawbwa* to the charge of the Pawn forests, but none of them have been men of sufficient substance and energy to overcome the difficulties of the work. The Moulmein traders are shy of advancing money to contractors working in the Pawn, and so work has been slack, and there are left not less than two thousand marketable girdled trees still standing.

The present *taw-ôk* has been working for two years. Last year with three elephants he got one hundred and fifteen logs into the stream, and in the past season with eight elephants he has got together three hundred and forty-five logs. This gives an outturn of forty-two logs per elephant per annum. By the banks of the stream are eight hundred and fifty logs remaining from former years, most of them bought and marked by Moulmein traders. With good contractors and good elephants this forest ought to turn out five hundred logs a year.

In February, when the forest was visited, the woodmen were found to be felling green trees wholesale, and no orders to stop felling green timber had been issued by the *Sawbwa*. The preference for felling green trees in the face of a large supply of old girdled timber is explained by the fact that the elephants were nearly all females with calves, and therefore unable to climb the hills in the sun, and also by the fact that men are paid per log for all timber brought to the river-bank, where it lies generally for a year or two before a purchaser arrives.

The trees when felled green are stripped of their bark and then tilted upon one end in the sun; they are floated the second year and, though the wood cannot be properly seasoned and dried in this way, the cracks and splits caused by the too rapid drying are fewer than one would expect.

The *Taw-ôk* of Kadu-gyi is in charge of the most important teak forests of cis-Salween Mawk Mai. These are drained by the Sangan *chaung*, flowing north-east into the Nam Yôn, the Hwe Pasu, flowing east into the Salween, and the Hwe Lōng and its left-hand feeders, flowing south-east into the Salween.

(2) In Kantu Lōng.

The Sangan *chaung* is a large stream of forty miles in length, flowing in a narrow valley through hills covered with almost pure *in-gyin* forest. By the water's edge is a thick growth of moist forest, between which and the foot of the hills are teak trees scattered about in small numbers in hollows and ravines.

Along the Sangan.

This cannot strictly be regarded as a teak area, as the teak is too scarce and scattered to be of any importance. The Sangan stream had not been worked for many years until last year, when the new *taw-ôk* put nine elephants into it, and again this year fifteen elephants have been at work, the total outturn for the last two years being four hundred and sixty-two logs. This gives an annual outturn of barely twenty logs per elephant, but

the logs are of exceptional size and quality. Many trees had to be split into two before they could be dragged, and the average size now is 6 feet 6 inches middle girth by 24 feet in length. This is all old girdled timber. Some of the logs have been sold in the stream and have fetched from Rs. 28 to Rs. 44 per log.

There is absolutely no teak left anywhere now, and the natural reproduction appears to have failed altogether. There is scarcely a young teak tree to be seen. The rock, which contains masses of free quartz, is covered with a dry slaty soil, and the jungle is burnt through every year. Growing near the water's edge are trees of great size, teak trees of perfect shape (since felled) and often of seventeen feet girth, besides *pyinkado* and mangoes of over twenty feet. The timber being now worked in the Sangan has to be dragged some sixteen miles down the stream to the Tēng.

And its feeders;

Beside the main stream of the Sangan there is a small feeder stream, the Hwe Tup Ma, in which four elephants have been at work last year and this, and have turned out one hundred and thirteen logs. Two miles further north is the Hwè Mun, in which two elephants have this year got out forty-eight logs. This timber is the accumulation of years, and the amount of teak scattered along the banks of these streamlets is quite insignificant.

Along the Hwe Pasu.

The Hwe Pasu is a stream eight miles in length, flowing in a south-easterly direction to the Salween, which it reaches close below the Hsup Tēng. The stream bed itself is devoid of teak, or very nearly so, but it forms a convenient *débouché* for timber extracted from the sources of the Hwè Lōng and Sangan, as a short and easy road to the Salween. The timber, which is dragged down to the Salween, is felled to the west, south and east of Kadu-gyi, within a radius of four miles from the village. There is no compact teak forest of any extent, but the trees are extracted in fives and tens from hollows, ravines, and favourable places, wherever they may be found. They are principally felled either at the foot of the hills which separate the basin of the Tēng from the Pawn or else along the banks of the Sangan, which is here almost dry, and are then dragged eastward over the hill into the Hwè Pasu. The total distance dragged is ten or twelve miles.

The disturbed state of this part of the country during the last seven years and the constant inroads of Karens have for some time put a stop to timber working; in this last season, the country having quieted down, twelve elephants started work and four hundred and ten logs have been felled and partially dragged, of which two hundred are logs of first quality and the rest are either unsound, undersized, or felled green. There remains now no girdled timber worth extracting, and for several years now there will be no more trees fit for girdling.

Along the Hwe Lōng.

The Hwe Lōng is a tributary of the Salween, eighteen miles long, forming the boundary between Mawk Mai and Karen-ni on the west bank of the river.

From 1885 to 1888 this country was in the hands of Karens, who in the three years extracted about one thousand logs a year from the forests at the sources of the Hwe Lōng and Hwe Pasu. Last year, on regaining possession of the country, the Mawk Mai people extracted another thousand logs, of which about six hundred have been floated into the Salween.

There remain now about one thousand two hundred logs in the stream, consisting of eight hundred and sixty-five neaped logs, felled on both sides of the stream last year and the year before, and three hundred and thirty-five new logs, which is the outturn for this year with ten elephants.

The timber is of very inferior quality. Teak is scarcely found in the stream bed itself, except right at the upper end of it. Here there is what was once a very valuable teak forest, extending from Kantu Lōng on the north down the valley of the Sangan, and over the watershed which divides the basin of the Hwe Pasu from the Pak Hpai and Pang Kwong. The total extent of the teak-producing area is about forty square miles.

This piece of forest, being unfortunately situated on the borderland of Mawk Mai and Karen-ni, has always afforded an easy pretext for a quarrel, and has been ravaged in turn by each. At present it is little more than a forest of stumps. Except in out-of-the-way corners, first class trees are almost non-existent, and second class trees are scarce.

At the head of the little Nam Pak Hpai only are a few girdled trees still standing and a small sprinkling of first class stock.

The few remaining dry and girdled trees will all be worked out in the course of the next two years, and it will then be not until after several years that any fresh girdling can be undertaken. Natural reproduction is not satisfactory. The fires which every year burn through the forest readily account for the absence of seedlings, which have the less chance of surviving them from the fact that the soil is ormed of crystalline rocks of metamorphic origin (syenite and granitic gneiss), and that in consequence the growth in height of the young plant is slow. There is no evergreen underwood to over shade the seedlings.

In cis-Salween Mawk Mai there are sundry other small stream beds from which teak is extracted in small quantities. The teak is simply scattered about through the forest in favourable places without ever forming regular teak forests. These places have not been explored, so that no further description can yet be given beyond a statement of the present outturn. [No account is given of teak areas 3 and 4.]

Other woods:

As regards other kinds of woods, Mawk Mai is well supplied with *padauk*, *thanatka*, *thitsi* and *pyinkado*. The consumption of *padauk*, and indeed of all these woods, is small. Nothing is exported outside the State, and the supply of every commodity exceeds the demand.

Cutch.

Along the Hwè Lōng are some cutch camps, in which the kind of cutch eaten with betel is made. The cutch trees growing in this forest are both scarce and small, but felled on the tops of the hills the wood is very rich in *u-gyi*. The heart-wood is chopped up into very fine chips, the size of a bean, and then boiled in an iron cauldron, from which the frothy decoction is ladled into a small earthen pot, and thence again, when sticky, into leaves twisted into funnels, where it hardens into the familiar chocolate-coloured cones.

The labour involved is about half as much again as that required in boiling the ordinary cutch of commerce, but the value of the product is proportionately greater. These little pyramids of cutch are sometimes used as mediums of exchange in places where pice are scarce.

The climate of Mawk Mai in the plains is much hotter and drier than that of other States lying to the north and west of it. The flora generally recalls that of the dry forests of Lower Burma, and the following species are commonly found :—

Botanical name.	Remarks.
Albizzia odoratissima.	
Calpicarpum Roxburghii.	
Dilienia pentagyna.	
Butea frondosa.	
Melanorrhœa usitata.	
Gardenia sessiliflora.	
Zallacea Wallichiana.	
Licuala peltata.	
Salix tetrasperma	The common willow.
Sapindus emarginatus	The soap-nut.
Cedrela toona	The inner layers of the bark consist of irritating hairs.
Bixa orellana.	
Ficus Roxburghii.	
Adenanthera pavonina.	
Tetranthera laurifolia.	
Pterocarpus Indica.	
Xylia dolabriformis.	
Cordia fragrantissima.	
Prunus Martabanica.	
Amoora cucullata.	
Zizyphus jujuba.	
Dalbergia cucultrata.	
Cordia myxa.	

Precious stones; tourmaline.

In the Kantu Lōng country, near the source of the Hwe Lōng, valuable stones, said to be rubies and sapphires, used to be found. That stones of value have at one time been really found here is proved by the fact that even now men come from Upper Burma and dig for gems, but the only fruit of their toil appears to be imperfect crystals of tourmaline, of the rubellite variety, which are known by the name of *pa-yè-u* from their having the watery pink colour of a ripe water-melon. These crystals, which are found in disintegrated mica schist, are generally under half an inch in diameter and are in the familiar form of triangular prisms. They are generally cut *en cabochon* and used for rings, and are worth about their weight in silver.

Garnets.

East of Kantu Lōng is another hill in which stones, popularly called rubies, are found. These are nothing but small red garnets, whose form, colour, and easy degree of fusibility before the blow-pipe should prevent their being mistaken for rubies. One genuine large ruby was found here some fifteen or twenty years ago and was promptly claimed by the Burmese King.

Methods of cultivation.

In places where the soil is good the Shans of these parts have a custom of planting the same *yas* three years in succession. A piece of ground, which gives an outturn of forty baskets the first year, will give about thirty-two the second, and twenty-five the third year. After the first crop is reaped the surface-soil is

raked together into heaps, and cowdung put in the centre of the heaps and burnt; the soil is thus lightened and the seeds of grass, weeds, &c., in the surface-soil are destroyed. The heaps of baked earth are then scattered about over the whole area, which is lightly hoed and is then ready for re-sowing.

Another feature of the agricultural habits of the Southern Shans is the growing of two crops of rice off their fields each year. The first crop, which is only possible where water for artificial irrigation is obtainable, consists of a short-lived *kaukyin*, which is sown early in February, transplanted in the second week in March, and reaped at the end of June.

The fields are at once ploughed again and young plants of *kaukgyi*, which have been growing in *pyogins* for forty days previously, are planted in, and are fit to be reaped in November and December. This first crop of hot-weather rice is not the same as that grown in *mayin* cultivations in Burma. To get water on to the fields in the hot weather huge bamboo water-wheels are erected along the banks of the rivers, and are often to be seen four or five deep side by side across the stream. These wheels are generally of a radius of eighteen to twenty feet, and nine or ten feet in breadth. A small weir is generally made to dam up the water and increase the force of the stream. The wheel revolves twice in three minutes. There are two hundred bamboo buckets on the wheel, which, excepting the axle, is entirely made of bamboo. Thus constructed it raises forty-six thousand eight hundred gallons per diem through a height of thirty feet. One wheel is therefore sufficient for the irrigation of about six acres.

Bazaars. *Bazaars in the State of Mawk Mai.*

Mawk Mai Town.	Na Chem.
Ho Nam.	Mak Lang.
Wan Hat.	Nawng Lōng.
Nam Lawt.	Kantu Lōng.

List of revenue divisions in the State of Mawk Mai.

Serial No.	Name of *hēng*-ships.	Number of villages.	Number of houses.	Revenue collec on.	Principal crops in the circle other than rice.
				Rs. A. P.	
1	Nawng Lōng	35	891	2,741 6 0	Tobacco, sugarcane, and sessamum; gardens have plantains and pine-apples, with a few vegetables.
2	Wan Hat ...	48	812	1,674 2 0	Cotton and sessamum; gardens have tobacco, plantains, sugarcane, and other vegetables.
3	Taung-gyi	42	289	549 4 0	Cotton, a few plantains, and vegetables.
4	Ho Nam or The twenty-five Villages.	62	669	4,735 8 0	Sessamum and tobacco, plantains, pine-apples, peas, onions, garlic, pumpkins, chillies, and ginger.

List of revenue divisions in the State of Mawk Mai—concluded.

Serial No.	Name of *hĕng*-ships.	Number of villages.	Number of houses.	Revenue collection. Rs. A. P.	Principal crops in the circle other than rice.
5	Kantu Lōng	50	537	3,517 12 0	A little sessamum and cotton; in gardens tobacco, plantains, pine-apples, some sugarcane and oranges, onions, and other vegetables.
6	Nam Lawt ...	14	325	1,466 6 0	Betel-vines and oranges, a little sessamum; tobacco, plantains, and vegetables in gardens.
7	Kantū Awn	13	128	434 4 0	Betel-vines and oranges, a little sessamum and cotton; in gardens, sugarcane plantains, and vegetables.
8	Mōng Pōk ...	30	303	391 12 0	A littte cotton and sessamum in *yas*; tobacco, plantains, pine-apples, sugarcane, chillies, onions, and *mo-hnyin* in gardens.
9	Sang Wan ...	25	217	787 8 0	Cotton, a little sessamum; good gardens with onions, garlic, peas, *mo-hnyin*, ground-nuts, plantains, tobacco, and sugarcane.
10	Mak Lang ...	30	208	911 10 0	A little sessamum; good gardens with tobacco, plantains, peas, pumpkins, chillies, gram, ginger, ground-nuts, and sugarcane.
11	Sang Hseng	32	382	545 2 0	Cotton, sessamum, betel-vines; good gardens with onions, garlic, peas, *mo-hnyin*, tomatoes, ginger, gram, tobacco, and plantains.
12	Nā Chem ...	12	113	44 0 0	Sessamum; gardens with tobacco, peas, Indian-corn, plantains and ginger.
13	Sa Lawng ...	6	128	33 0 0	A little tobacco and some vegetables.
14	*Myóma* ...	1	166	......	} Onions, peas, beans and other vegetables, and plantains.
15	*Sin-gye-bôn*	14	904	......	
16	Mōng Maū	12	118	......	
17	Mē Hsa Kun	3	25	......	
	Total ...	429	6,305	17,831 10 0	

MAWK MAI.—The capital of the State of the same name in the Eastern division of the Southern Shan States, situated in latitude 20° 9′ and longitude 97° 25′. With its suburbs it contained about one hundred and fifty houses when it was first visited by British Officers in 1887, and it had some substantial wooden houses and monasteries. The bazaar was also much more solidly built than the majority of bazaars in the Shan States. Everything, however, to the last stick was burnt by the Karen-ni in 1888. The town has since recovered, but recent statistical details are not available.

From Nawng Law at the north end of the oval valley in which Mawk Mai lies a very striking view is obtained. There is an abrupt fall of about six

hundred feet, and southwards from this stretches a wide sea of paddy-land, with wooded hills rising gently to the east, west, and south. The valley is about twenty miles long and six broad. The Nam Nyim, which runs through it, is divided into five channels for purposes of irrigation. A well-made zigzag road leads down to the valley, and a raised causeway runs diagonally across the paddy-plain to the town.

Dr. Richardson's account of Mawk Mai town in 1836.

Dr. Richardson, who marched to Mawk Mai from Karen-ni in 1836, gives the following account of it then :—" We descend into the "valley of the Mè Nyim, on which the town of Mawk " Mai is situated, containing perhaps three hundred or " three hundred and fifty houses, some pagodas, *kyaungs*, " and a small stockade sadly out of repair. At one o'clock we came to a sort " of outpost of about ten or twelve men, within a bamboo fence, looking " out for the Karens within sight of the town. Though the town contains " many inhabitants, they are in perpetual dread of attack and are in fact " carried off daily (during the last month they have been unmolested) from " the road we came today (westwards from the Wan Hat valley). They " make no secret of their fears and weakness, and told many tales of the " Karens' skill in kidnapping; amongst others of three Karens who came on " a party of six of their people, and seeing they were the weaker party, waited " till night, when they made a large bundle of bamboos, interwoven with " thorns, which they threw over them when asleep, and standing on them, with " their spears picked them out one by one, tied their hands and marched them " off. As Mawk Mai is the only town on the frontier which does not pay " the blackmail, they have to stand the principal brunt of their inroads. A " night or two ago a village to the northward of this was attacked, I have " not heard with what success."

The Burmese *sitkè* told Richardson that there were thirty thousand households in the State, but he considered that there could not be more than two thousand. " Many of his people have gone to live altogether amongst the " Karens for safety and quiet, and a majority of those left pay them tribute." It was in this way no doubt that Hsa Taw and Wan Maü (Ywathit) in Gantarawadi were settled.

Richardson notes :—" There are many Chinese here buying cotton at sixty " ticals of *ken*, which is of very fine China silver, the hundred viss of cleaned " cotton. One thousand or upwards are said to be sent annually to the " Shan territory, chiefly from Tali, a Chinese frontier town forty-five days " from Möng Nai." He continues :—" The Mawk Mai *Sawbwa* is so much " distressed for money that he has great difficulty in staving off the claims of " his creditors. We overtook at this halting-place (Mè Lōng) his brother-" in-law and one or two influential people, all on foot, with some of the chief " *sitkè's* bailiffs, on their way to Möng Nai to endeavour to raise money to " satisfy the most pressing of the claimants. His difficulties are said to have " been increased by having had to pay a fine to the Burman Deputy-Gover-" nor, of six thousand ticals, on account of the death of the *thugyi* of Kantu " Lōng, and the business is yet unsettled."

MAW-KU.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including three villages and covering an approximate area of four square miles. The population in 1891 numbered 281 persons, and the revenue amounted to Rs. 784.

MAWKWA.—A village of Shintang Chins, in the Southern Chin Hills. In 1894 it had twenty houses; Kong Min was its resident Chief. It lies five miles north-west of Lunta, and is reached through that village. It is not stockaded and was formerly oppressed by larger clans. There is good camping-ground with fair water-supply in the village, which may be dealt with through the Tônwa Chiefs.

MAW-LAIK-KYI.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including three villages, with an approximate area of four square miles. The population in 1891 numbered 455 persons, and the revenue amounted to Rs. 1,213.

MAW-LA-KAUNG.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including five villages.

MAW LAWT.—A Shan village in the North Hsēn Wi Northern Shan State, in the circle of Sè En; it contained sixteen houses in 1894, with a population of forty-eight persons. The revenue paid was eight annas a basket, and the occupation of the people was paddy and maize cultivation. They owned fifteen bullocks and ten buffaloes. The price of paddy was eight annas the basket.

MAW-LĒ.—A village in the Tawma circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of ninety-eight persons, according to the census of 1891, and a revenue of Rs. 170.

A Public Works Department bungalow is kept up here and a ferry boat crosses the Maw river in the rainy season.

MAW LIK.—A township in the Kawn Kang district of West Mang Lön, Northern Shan States. It lies to the north of Möng Kao, on the slope between it and the Nam Pang, and overhangs the Tang Yan plain, which stretches away to the north.

Cultivation.

Some hollows and numerous mountain streams afford opportunities for wet cultivation, but the great bulk is upland. There were six villages in 1897 with eighty-seven houses, nearly half of which are in the village of Ho Pang, prettily situated in a cup, with a rim of heavily wooded hills. The soil here is said to be specially unproductive, and a general migration to the plain of Tang Yan seems not unlikely.

Population, area, and boundaries.

MAW-LU.—A township in the Katha subdivision and district, with a population, according to the census of 1891, of 8,563 persons and an area of 1,300 square miles. It is bounded on the north by Myitkyina district; on the east by the Gangaw Kachin hill-range and by the Katha township; on the south by the Manlè township; and on the west by the Banmauk and Mansi townships.

Revenue.

It included eighteen revenue circles in 1897. The revenue in that year amounted to Rs. 57,861 and was chiefly derived from *thathameda*, *kaukkyi*, and excise.

Natural features.

The township is situated in the northern part of the Mu valley, and is separated from Katha by the Gangaw range; the Kachins who live on the range are in the Mawlu jurisdiction. It has wide cultivated plains and even more land cultivable, covered with *kaing* grass and scrub-jungle. The township is rich in young teak, *in-gyin*, and *in* trees. There are two forest reserves and another was to be taken up in 1897.

Public works. There is a Government saw-mill and a timber depôt at Kadu, which has also a court-house, police-station, and dâk bungalow. The railway from Sagaing to Mogaung runs through the township.

Inhabitants. The inhabitants are Shans, Kachins, and Kadus; latterly a good many Mahomedans have started vegetable gardens. The Kadus and Kachins are locally believed to be of the same race, and to have come from the Maha-myaing forests in Ye-u. The Kachins are called the elder brothers, the Kadus the younger.

The chief local trade is in teak and bamboos. Mats are made, and there is some manufacture of salt.

Mawlu was constituted a separate township in 1891.

MAWLU.—The principal town and the headquarters of the township of the same name, lies between the Gangaw hill-range on the east and the Minwun range on the west. To the north is Mawhun circle, and to the south Nga-kayaing circle.

Etymology. Its name is derived from the Shan *maw* meaning pot and *lu* to destroy. The earthen pots made of Mawlu clay do not last long. The etymology would not present insuperable obstacles to the ingenious.

Mawlu is a station on the Mu Valley railway and has Military and Civil Police posts. The population numbered four hundred and fifty persons in 1891, and the place was rapidly increasing in size and importance.

MAW-NAING.—A circle in the Wuntho township and subdivision of Katha district.

Local etymology and history. It is said to have been first settled in or before 600 B.E. (1238 A.D.) by a Chin, called Po In Baw, on a hill of red earth called Kyaung-gôn, to the east of the present Mawnaing village. The Shans called it Maw Neng (or Maw Lleng), which is equivalent to the Burmese *Mye-ni*, red earth, and so the present name of Mawnaing came about.

Po In Baw paid a tribute of nine ticals of gold to the King of Ava, Min-gyizwa Saw-ke, and for long afterwards Mawnaing was the residence of the Burmese *Shwe-wun* in charge of the gold-bearing tracts. There is much cultivated land near it, and monasteries, pagodas, tanks, and *theins* bear testimony to the former importance of the place.

The *nats* of the Maing-thôn hill. In the circle is the famous Maing Thôn hill on which the Maing Thôn and Sikkè-gyan *nats* live. The Maing Thôn *nat* is more powerful than the Sikkè-gyan. They live inside a stone-wall about two miles round, known as the Kyauk-myo or stone city. From the Maing Thôn hill there is a ridge running for about nine or ten miles, called the *kalaga* or curtain. The Maing Thôn *nat* has a lascivious mind and from behind this *kalaga* he is in the habit of watching women undress themselves to bathe, or on other occasions.

The people of Mawnaing are for the most part Shans and Kadus. They build a shrine or shed for the Maing Thôn *nat* at the entrance of their villages, and after the Water-feast the villagers go to the hill in a body and offer plantains, cocoanuts, and pickled tea in the ordinary conical covered box. They also make an offering every morning in their houses.

Much water flows from perennial springs in the Maing Thôn hill, and from it the Daung-yu river takes its rise and flows with many windings round Wuntho town, twenty-five miles away. It is dammed up by an embankment called the Thandaw-gan and irrigates a very large area. This embankment was constructed by Maung Shwe Tha, the "old" *Sawbwa* of Wuntho. As a result Wuntho has always plenty of rice, whether the rains fail or not.

The Daung-yu irrigation dam.

It is in Mawnaing circle that the Kyaukpazat gold mines, with English machinery, have been established.

MAW NANG (Burmese, Baw-Nin).—A State in the Myelat district of the Southern Shan States, with an area of forty square miles. It is bounded on the north, east, and south by the State of Yawng Hwe, and on the west by Hsa Möng Hkam.

Area and boundaries.

The State lies on the eastern edge of the rolling plain of the Myelat, and a considerable part of it is very dry, not to say arid, but to the north it is some-what swampy and this portion is under paddy cultivation. There are no streams within the limits of the State and the people drink well-water.

Natural features and climate.

The State is sheltered to the east by the rim of the plateau, which falls away to the Yawng Hwe lake, and is somewhat warmer than other parts of the Myelat. The rainfall is also slighter, but Maw Nang has the reputation of being very healthy.

It had in 1897 a population of three thousand two hundred and seventy-two persons, a number which is about 15 per cent. greater than that existing at the time of the Annexation. It is made up of the following races:—

Population and races.

Taung-yo	1,336
Taung-thu	621
In-tha	397
Danu	408
Dayè	212
Shan	159
Danaw	127
Burman	12
Total ...	3,272

The State, though under a Chief with the rank of a *Myoza*, is very insignificant, and the capital numbers no more than thirty houses. The solitary bazaar is increasing in popularity, and has now over fifty stalls.

There are seven hundred and ninety-seven houses in the State, and thirty villages, of which ten only have thirty houses or upwards. The revenue collections amount to Rs. 3,025, of which Rs. 1,400 is paid as tribute.

Revenue.

Though it is now so insignificant as a State, Maw Nang at one time extended its boundaries over a great part of the Myelat. It is first mentioned in 222 B.E. (860 A.D.). In that year King Thiri-dhamma Thawka sent an official named Nawra-hta Pyan Kyaw Sithu to erect a pagoda in a suitable spot in the hills. He came to this place, since called Maw Nang or Bawnin, and was assisted

Legendary history.

in his pious work there by Paw Hkam Hon, the Minister of the State. When the pagoda was finished two *Yasudas*, Thawna-ti and Ôttara-ti, rose from the ground to worship at it, and for this reason the State received the name of Bawnin.

Another reason why it is so called is thus recounted. West of the village was a cave, inhabited by a *naga*. As this dragon came out of his cave one day he was pounced on and killed by a *galôn*, a roc, or phœnix. A prince named Gônnaya, who was out hunting, saw what had happened, and with an arrow from his bow transfixed the *galôn*. He pulled the arrow from the body of the monstrous fowl, pressing his foot against it as he did so, whence again the name Baw-nin. The pious and the fanciful have thus each of them their derivation.

Nothing more is told of Maw Nang till the time of Nara-padi Sithu, King of Pagan. He also ordered a pagoda to be built and by virtue of his might and magnificence it was finished in the short compass of a single day. It has therefore been known ever since as the Shwe Lin-sin pagoda.

Former boundaries.

More tangible information is the statement of the boundaries of the Maw Nang State as they then existed. These were—East ten miles to the Yawng Hwe lake; south-east sixteen miles to the valley of An-teng (Indein); south nineteen miles to the Nam Pilu (Balu stream); west fifty miles to the Wet-to-ye; north-west fifty miles to the Nat-teik Pass; north twenty-eight miles to the Zaw-gyi river; north-east seventy miles to the valley of the Nam Et.

And *Myozas*.

The State thus included the whole of the Middle and North Myelat, and a good deal more besides. The Chief, it is said, was an ally, but not a tributary, of the King of Pagan. He was named Hkam Hôn and from his time a list of the *Myozas* exists, but without dates. These are as follows :—

(1) Hkam Hôn.
(2) Nam Hkam Lin, his son.
(3) Maung Ne Dun, his son.
(4) Maung Kūt, brother.
(5) Maung Kyé, son.
(6) Maung La, son.
(7) Saw Ta, son.
(8) Maung Saung, son.
(9) Yè Tūt, grandson, 1098 B.E. (1736 A.D.).
(10) Tha Sôn, son, 1114 B.E. (1752 A.D.).
(11) Maung Myat, son, 1128 B.E. (1766 A.D.), deposed and reinstated again in 1136 B.E. (1774 A.D.).
(12) Naw Hkam Lin.
(13) Maung Kaung, nephew.
(14) Maung Pòt, son.
(15) Maung Maung, son.
(16) Hkun Hkam, brother.

It is especially mentioned that when Ye Tūt was appointed *Myoza* in 1736 he was granted the full insignia of a *Myoza* (gold umbrellas, betel-boxes, spittoons, &c.) by King Hanthawadi, Sin-byu Shin.

The eleventh *Myoza*, Maung Myat, was extremely unpopular, so much so that the king yielded to the representations of the people and summoned him to live at Ava, while the State was administered by officials from Burma. Maung Myat took part in the war against Siam in the train of Sanda Wethanda, one of the Burmese generals, and displayed such gallantry that on his return he was formally reinstated as *Myoza*. The results were rather disastrous. Maung Myat was so cordially disliked that the following circles seceded and placed themselves under neighbouring Chiefs :—

Secessions in Maung Myat's *Sawbwa*ship.

Ngôn-thôn.	Pawng Hseng.
Nawng Ye.	Thayé.
Tawng Bo Ywe.	Nan Naing.
Lamaing.	Nan Teng.
Myin-mati.	Inwun.
Nga Myin Ni-nwe.	Ban-lôn.

Nan Thun.

These defections seem to have continued over a series of years, and most of the seceders placed themselves under the Chief of Hsa Möng Hkam. Maung Myat was apparently prevented from checking their secession by the open attacks of the Chief of Yawng Hwe, who by force of arms seized the northern circles up to the Nam Et, and the State of Maw Nang was thus reduced to the area held by Maung Myat's own immediate retainers.

Until the year 1226 B.E. (1864) the Chiefs of Maw Nang were not called on to pay anything but the gold and silver tributary flowers. But in that year the Myelat *Wun*, Maung Maung Gyi, ordered the payment of tribute at the rate of three rupees a house, and this was gradually increased to double that amount.

Tribute in Burmese times.

MAWNG HKA.—A Shan village in the North Hsēn Wi Northern Shan State, in the circle of Hsen Wi: it contained seventeen houses in 1894, with a population of sixty persons. The revenue paid was four annas per household and the occupation of the people was paddy cultivation and trading. They owned fifteen buffaloes, but no bullocks. The price of paddy was twelve annas the basket.

MAWN SALING.—A district of the Southern Shan State of Kēng Tūng. It lies in the south of the State between Möng Lin and Paliao and consists of both plain land and hills. The principal village is Nam Hköm (on the river of that name), with twenty-two houses and a monastery. Wān Nam Sān (a mile to the west of the former) has seventeen houses and a small monastery. The other Shan villages are—

Chief villages.

Tā Mi.	Nam Kai.
Pāng Yôk.	Wān Pōng.

All are insignificant.

The inhabitants are *metis* of Western Shan and Hkön, the former predominating. Little except rice is produced, but the people are very comfortably off. In the hills there are five villages of Mu-hsö, with a total of about forty households, and four of Kaw, with about thirty households. Cotton and rice are grown. The present (1897) headman of the district is a Mu-hsö, and has considerable authority, although a cripple.

Population and industries.

MAW SHWE (MASHWE).—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 8′ north latitude and 97° 42′ east longitude.

In 1892 it contained twenty-five houses, with a population of eighty-nine persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own one buffalo.

MAWSI.—A Kachin village in Ruby Mines district, situated in 23° 48′ north latitude and 97° 31′ east longitude.

In 1892 it contained fifty houses; the population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi sub-tribe. Water is obtainable from small streams, and from the Nachin *chaung*, three-quarters of a mile away.

MAWSI.—A large Kachin village of the Asi or Kachin-ga-le tribe in the Kodaung township of Ruby Mines district. It is situated about ten miles due west of Nam Hkam, on one of the northern spurs of the Loi Chaw range.

In 1896 the *Duwa* of Mawsi in a drunken fit attacked the Civil Officer with a *dha*, but was secured before he could do any damage.

In 1896-97 the Civil Officer's headquarters were placed at Mawsi, and the *Duwa* has shown no recurrence of violence.

MAW SÜN (SÖN) (Burmese, Baw-Zaing).—A State in the Myelat district of the Southern Shan States, with an approximate area of forty square miles, ruled by a *ngwe-kun-hmu*. It is bounded on the north by Lawk Sawk, on the east by Yawng Hwe, on the south by Pwe La, and on the west by Pangtara States.

Area and boundaries.

Maw Sün consists of the open, rolling, grassy downs, typical of the Myelat. It is very arid, except in the rains, for there are no streams in the State.

It takes its name from the lead mines, which have been worked for many years.

Population, races, and revenue.

In 1897 Maw Sün had a population of three thousand three hundred and seventy-six persons, made up of the following races:—

Danu	1,410
Taung-yo	965
Taung-thu	985
Shan	6
Burmese	6
Chinese	4
Total ...	3,376

The State in that year comprised twenty-nine villages, with six hundred and ninety-eight houses, paying Rs. 2,498 annual revenue. The tribute paid to the Government during the quinquennial period 1893—97 was Rs. 1,000 per annum.

History: the settlement of Maw Sön.

It was reported to Mo-hnyin Mintaya, the King of Burma, that the neighbourhood of Maw Sön and Kyawk Tat was rich in lead ore. Consequently in the year 788 B.E. (1426 A.D.) he collected forty men, skilled in mining, from the Mogaung neighbourhood and sent them to Maw Sön in charge of Maung Mu Nwè and Maung Mu Thi. They took up their families with them

and colonized the district and marked out their own boundaries, which seems to indicate that the country was either altogether, or almost, uninhabited. Mu Nwè took charge of the State of Maw Sön, which he called Maw Sön Taw-nwè, and Mu Thi assumed authority over the neighbouring State of Kyawk Tat, now a circle of the State of Yawng Hwe, lying to the south of Maw Sön.

Later rulers.

When Mu Nwè died he was succeeded by Ōn Gaing, who seems to have been elected by the people. Tha Su succeeded him, and on his death was succeeded by his son Maung Nwè, who was succeeded in his turn by Maung Pwe. These rulers must have been very long-lived if, as is stated, this brings us to the year 1784.

Maung Pwe, first *ngwe-kun-hmu*.

In that year Maung Pwe received the title of *ngwe-kun-hmu* and was placed in charge of the united States of Maw Sön and Kyawk Tat. His successors were—

Maung Kyaw, his brother.
Maung Waing, son of Maung Kyaw.
Maung Nyun, son of Maung Waing.
Maung Kya Ywet, another son of Maung Waing, who succeeded in the year 1240 B.E. (1878 A.D.).

Tribute in Burmese times.

The first settlers, it is said, paid Rs. 12-8-0 as tribute, and this remained the regular sum until the year 1010 B.E. (1648), when it was raised to Rs. 60. From this time onwards the amount demanded was gradually raised, until in 1857 it had reached the sum of five hundred rupees. In the year 1885 this was raised to sixteen hundred rupees.

The State was burnt to the last house in the year before the British Occupation.

The Maw Sön mines.

At one time it is said that some five hundred rupees worth of silver was produced daily from the Maw Sön mines, but after the annexation of Upper Burma the industry dwindled because the miners could find no market for their lead, in consequence of the prohibition of its export into Burma. In 1890 a Chinaman named Saw Hoe Shoke applied for a lease of the mines and also for permission to buy and export the lead which had already been extracted and was lying at the pit heads. He eventually obtained a lease of the mines for a term of five years on payment of a royalty of Rs. 3 the hundred viss. The lease was renewed on the expiry of the term, and the mines of Kyawk Tat (in Yawng Hwe State) were taken by the same lessee. Most of the lead is shipped to the Straits Settlements and China.

The Shan States report for 1898 states: During the last five years the lessee of the Bawzaing silver-lead mines extracted ten thousand four hundred and seventy-eight baskets of ore, of which nine thousand nine hundred and fifty have been smelted and yielded thirty thousand, one hundred and sixty-nine ticals of pure silver and eighteen thousand nine hundred and fifty-two pigs of pure lead, weighing about seventeen viss each. The quantity exported was eighteen thousand seven hundred and sixteen pigs, weighing three hundred and twenty thousand eight hundred and sixty-six viss of pure lead, on which royalty was paid at Rs. 3 per hundred viss. Besides this, forty-three thousand five hundred and thirty-three viss of *bwet* or oxidized lead, containing

forty thousand six hundred and fifteen viss of lead, and one thousand viss of dressed ore, containing eight hundred and sixty-six viss of lead, were also sent to Burma, on which royalty was recovered at the same rate per hundred viss of lead. The Kyauklat silver-lead mines failed, the miners being unable to contend against the water. The Sizet silver-lead mines are working successfully. The sulphur mines were not worked during the year. Copper exists in Pangtara and Pwe Hla, but, it is said, not in sufficient quantities to repay the working. Gold has been found in the Maw State and favourably reported on, and careful investigation of the locality will be made. The tin mine at Mawchi is profitably worked by a few people during the rains.

MAW SUN.—The chief village of the State of that name in the Myelat district of the Southern Shan States, and the residence of the *ngwe-kun-hmu*.

It contained forty-three houses in 1897 with a population of one hundred and eighty-two persons, all of whom as retainers of the Chief were exempted from the payment of revenue.

MAW-TEIK.—A revenue circle in the Mawlu township, Katha subdivision and district.

History.

It was a chief settlement of the Kadu tribes, when according to their legends they came east from Maha-myaing in Ye-u. They have greatly changed since the immigration and, after living with the Kachins for many years, have entirely lost their own language. The tract of land in which they settled was bought from the inhabitants there, during the time of the Mogaung *Sawbwas*. After the Burmese conquest the Kachins were driven from the plains to the hills.

Mawteik is said to derive its name from the Shan *Maw* meaning a pit, and *tit* narrow.

The circle has greatly increased in size. The headquarters of the *thugy*. are at Chaungbauk, a village at the mouth of a tributary of the Nami *chaungi* Mawteik is bounded by the Nami and Mèza streams, north by the Kaungtôn; east by the Nga Kayaing; south by the Settaw; and west by the Banmauk circles.

MAW-TEIK.—Formerly the headquarters of the Shwe-a-she-gyaung township of Katha district, is situated on the Mèza stream.

The population, consisting almost entirely of Kadus, was estimated at 580 persons in 1890.

Salt is produced (*v. supra*) in the township, whence its name, from *maw tit*=a salt pit.

MAW-TÔN.—A village in the Indaing township, Tantabin subdivision of Shwebo district, sixty-nine and a half miles from Ye-u, on the Paungthwè stream.

The population in 1891 numbered forty-six persons, mostly paddy cultivators. The *thathameda* revenue in 1896-97 amounted to two hundred rupees.

MAWUN.—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° 4′ north latitude and 97° 50′ east longitude.

In 1892 it contained nineteen houses; its population was unknown. The headman of the village has three others subordinate to him. The inhabitants are of the Maran tribe. There is a good and plentiful supply of fodder and water, and good camping-ground.

MA-YA-GAN.—A township in the Ye-u subdivision of Shwebo district. The headquarters of the township were stationed here when Ye-u district was first formed in 1886, but were afterwards transferred to Tabayin.

There are both Civil and Military Police posted here. Mayagan is ten miles distant from Ye-u, and has eight hundred and fourteen inhabitants, almost entirely engaged in rice cultivation. The *thathameda* revenue paid in 1896-97 amounted to eight hundred and forty rupees. The *thugyi* is not hereditary.

Mayagan was in 1890 the headquarters of Maung Kyauk Kè, the paid *thwe-thauk-gyi* of Nyama.

There is a Public Works road from Ye-u to Mayagan, and fair-weather roads lead from the village to Saingbyin, Tantabin, and Mugan.

A yearly pagoda feast is held at the Shwe Modaw pagoda.

MA-YA-PIN.—A village in the Madaya township and subdivision of Mandalay district, west of Tawbu.

It has sixty-eight houses, and its population amounted in 1897 to 280 approximately. The villagers are cultivators.

MA-YA-THEIN.—A circle in the Ti-gyaing township, Katha subdivision and district, with seventy-five houses. The villagers are Burmans and Shans, and cultivate *kaukkyi*, *mayin*, and *taungya*.

MA-YIN.—A revenue circle and village in the north-west of the Mintaingbin township of Lower Chindwin district, with two hundred and forty-four inhabitants. The revenue amounted to Rs. 730, from *thathameda*, for 1896-97. The only products are paddy and bamboo mats.

MA-YIN-GIN.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north of Malè hill. It has twenty houses, with a population of eighty persons, on an approximate calculation made in 1897. The villagers are cultivators and coolies.

MA-YIN-GYAING.—A village in the Anauk-chauk-taung circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and seven persons, according to the census of 1891, and a revenue of Rs. 540, included in that of Wetpôk.

MAY-MYO (PYIN-U-LWIN).—A subdivision of Mandalay district, in the Northern Division.

Boundaries.

The Burmese name was Pyin-u-lwin, and still obtains in most parts of the subdivision. Maymyo means Colonel May's town. Colonel May commanded the Fifth Bengal Infantry, who were stationed in Maymyo in 1886.

It is bounded on the north and east by Ruby Mines district and the Northern Shan States of Hsum Hsai (Thônzè) and Möng Lōng (Maing Lôn); on the south and south-east by the Myit-ngè river, separating it from the Lawk Sawk (Yat-sauk) Southern Shan State and Kyauksè district; and on the west by the Amarapura and Madaya subdivisions of Mandalay district. The Thônzè-Maymyo boundary, before undetermined, was finally demarcated in 1898.

Natural features: Hills.

The country is everywhere hilly and only moderately well-watered. To the south-east of Singaung there is the Kyaing-taung Taung-dan, the highest point of which is about four thousand feet. Thitswè-lwè-taung near Mèdaw rises to about four thousand feet. Other high points are the Sawbwa-taung near Nalin

village, the Taung-ma near Lèma, the Thit-ta-bin-taung, seven miles north-west of Maymyo town, and the Taung-pulu near Wetwin. The headquarters town, Maymyo, is about three thousand and six hundred feet above sea-level.

Passes. There are many passes from the plateau to the plains. The chief of them are the following:—

The Taung-ni-lan, from Mèdaw to Zibyubin in Madaya.

The Taung-do-lan, from Mèmauk to Ôn-hlut in Madaya.

The Lègaw-gyi-lan, from Mèmauk to Kyabin in Madaya.

The Byan-gyi-lan, from Lôkmôn village (now deserted) to Taung-gaung in Madaya.

The Sayaw-myaung-lan, from Hpetlin to Taung-gaung in Madaya.

The Ngwe-daung-lan, from Taung-gyun to Yankin-taung near Mandalay.

The Sèdaw-lan, from Taung-gyun to Tônbo in the Amarapura subdivision.

The Nwalan-daung-lan, the Myingun-lan, and the Dahatkyin, from Zibin-gyi, the first emerging at Tônbo and the last two at Ôn-hnè in the Amarapura subdivision.

The Lèma-lan, from Nalin to Lèma on the Myit-ngè.

The Magyi-gyaung-lan, from Nalin to Pyinbyuseik on the Myit-ngè.

The Sedu-lan, from Lèma to Seduzeik.

The Tawba-lan, from Pyin-gyi to Pinsanzeik and Kainggyi, which is to be made into a good bridle-path: there are two other passes from Pyin-gyi to the Myit-ngè.

The Wa-net-lan, from Nyaungbaw through Myainggyi to Hnget-kyi-thaik on the Myit-ngè.

The Taunggyaw-she-lan, from Nyaungbaw to the main cart-road near the foot of the hill (the Dôndin *sakan* is on this pass).

There are three passes from Lunkaung and Yebin to the Myit-ngè river, and three or four passes from Leikkya and Thandaung to the river.

The Kadet-lan, from Thandaung to Kyauksè and Lèma villages has recently been improved and made into a bridle-path.

Rivers. The chief rivers are—

The Myit-ngè, or Dôktawadi, between the subdivision and Kyauksè district, called Nam Tu by the Shans.

The Gelaung *chaung*, which rises a little north of Maymyo and flows east through Wetwin, joining the Hpaung-aw *chaung* near the deserted village of Tawba: the two then form the Mèhôn *chaung*, which flows into the Myit-ngè.

The Nga-gin *chaung* rises east of Kyettet village and flows east to the Myit-ngè.

The Na-mun *chaung* rises near Pyin-gyi and flows into the Myit-ngè a little below Pinsanzeik.

The Tha-byeik *chaung* rises near Na-nwè, flows south, and enters the Myit-ngè a little above Pyinbyuzeik.

The Ga-ye *chaung* rises near Inbôk and flows south to the Myit-ngè, entering it a little above Seduzeik.

The Lèma *chaung* rises near Peinnègôn and Hpathin and flows south, entering the Myit-ngè near Lèma.

The Sinlan *chaung* rises near Kônkaw and flows south-west, entering the Aungbinlè lake near Mandalay.

The Sitha *chaung* rises on the Kyaing-taung Taung-dan and flows west into the Sinlan *chaung*.

None of the above are navigable, except the Myit-ngè from Gwebin downwards, and then only for small boats; there are other streams which are dried up during some part of the year.

Geology.

The lower parts of the hills in the subdivision consist of gneiss, micaceous schists, and quartzite; higher up limestone makes its appearance. [An account of the Pyintha and Mandalay limestone formations is given in the Chapter on Geology in Part I of the Gazetteer.] The rounded hills near Maymyo by their shape and the striated appearance of the stone indicate glacial action, to which may also perhaps be due the deep clay drift.

There are no minerals worked in the subdivision now, but prospecting has been carried on recently by a mining expert: traces of many minerals were found, but no details of their presence in workable quantities are available. Magnetic iron ore appears south of Maymyo town, and hæmatite occurs in formations round the Maymyo plateau. Coal of an inferior quality, perhaps little more than lignite, has been dug near Wetwin, but is said to be of small use for fuel, and the railway cuttings on the Maymyo-Mandalay line also occasionally run through coal-seams.

Silver was worked by King Thibaw in a group of hills north-east of Naungthakaw, now in the Thônzè territory, but formerly in Maymyo, and there are stories of silver and lead having been worked near Baw village and copper near Pyingyi.

Forests :

The Zibingyi-Tônbo reserve, the northern part of which falls within the subdivision, is in process of formation: and the Taungbyo fuel reserve, north-east of Maymyo town, will shortly be constituted. It is probable that a forest reserve will be formed to protect the neighbourhood of Maymyo town on the east from denudation. Part of the already constituted Kywetnapa-Hnget-kyi-thaik reserve falls within the subdivision.

And forest products.

The following are the chief forest products, but none of them is yielded in large quantities: *cheik*, stick lac of all kinds; *thitsi*, black varnish; cutch (no longer worked); honey; *shaw*, the bark of the *shaw* tree, made into rope and paper; and *indwe* (wood oil).

Bamboos are found everywhere; teak is met with in all the townships; *thitya* and *thitya-in-gyin*, which are in much request for bridges, are also found throughout the subdivision; *padauk* is found wherever there is teak; *yindeik* is also generally to be found; both woods are much used for furniture. The *thitsibin* or wood-oil tree is found everywhere in the subdivision; the *kin-mun-bin* is found at Pyingyi, Baw, Lèma, Wetwin, Sin-aing, and throughout the Pyintha township; the fruit (*kin-mun-thi*) is used in making a hair-wash (*tayaw-kin-mun*). Among other trees may be mentioned the pipul, the oak, the rattan, and the betel-palm (scarce); the common pine has

The Pine.

been planted in Maymyo, and there is a natural pine forest of some twelve acres on one of the spurs of the Sawbwa-*taung* cluster of hills, ten miles north-west of Nalin. The Forest Depart-

ment has recently inspected this area with a view to establishing a resin-tapping industry. The forest lies in almost the highest point of the subdivision, and is the only place in it where the pine grows spontaneously: it is doubtful whether the climatic conditions of the Maymyo plateau itself will suit the pine, but the young plants which have been started there promise well.

The eucalyptus has been planted at Maymyo experimentally and would do very well but for the white-ants, which damage the young trees.

Tea was once cultivated on Kyaingtaung hill, near Singaung, but the industry has been discontinued for many years.

All the common kinds of orchids are found. The sunflower is planted once a year and grows to a large size. English roses, pinks, and other hardy flowers thrive well.

Of flowers, besides orchids, may be mentioned the following: *padauk*, *in-gyinpan*, *saga-wapan*, *saga-zeinpan*, *gangawpan*, *sa-be-pan*, and a great variety of lilies.

Climate. The following table shows the temperature and rainfall for an average year:—

Month.	Temperature average.		Rainfall.
	Maximum.	Minimum.	Inches.
January	71·1	44·0	0·88
February	74·3	47·5	0·63
March	84·6	56·0	0·62
April	87·0	62·3	0·69
May	85·7	66·0	3·51
June	78·5	66·9	9·46
July	77·0	66·0	8·09
August	76·0	65·7	10·98
September...	74·5	65·0	9·32
October	73·9	57·2	1·30
November	71·6	47·4	4·79
December	67·3	37·8	*Nil.*

The lowest temperature recorded during 1896 was 31° and the highest 80°, and the total rainfall was 48·50 inches. Both temperature and rainfall are liable to considerable variations: as much as five or six degrees of frost have been recorded in January at headquarters, and on rare occasions a summer temperature of 90° or over is reached. In 1898 the total rainfall was 47 inches: in 1899 the rainfall recorded will amount to more than 74 inches. This amount of rain is, however, exceptional, and old residents of the place say that the rains of 1899 were more severe than any rains of the last fifty years.

Wind storms occur in March and April every year: on the 17th April 1889 a very severe storm was experienced. After the first great rush of wind there was heavy rain: the temperature fell in half an hour from 89° to 59°, or 30° Fahr., and the Military barracks and civil buildings were levelled with the ground: a similar storm occurred in April 1891.

Burmans of the plains dislike the place on account of the cold; but to the people of the hills, Danus and Shans, it is healthy, and natives of India and Europeans who pay due attention to clothing keep very good health. Maymyo town is now the hot-weather residence of the Lieutenant-Governor of Burma, and has been formally declared a hill station.

Population. According to the census of 1891 the population numbered 15,524 persons. This total was distributed among the townships as follows:—

Maymyo	7,765
Wetwin	2,826
Pyintha	4,933

Danus form the main portion of the population of the two former townships, with a sprinkling also in Ônkôn (Pyintha). The origin of the name Danu is doubtful. Some say that the Danus formerly had a language of their own, distinct from Shan or Burmese, and that they migrated from Tenasserim, the Siamese name for which is Tanengthari, from the first syllable of which the name Danu might be derived. The original settler-captives may possibly have been Siamese [*v. infra*]. Others say that the Danus are one of the thirty races of Shans, but it is remarkable that the people who call themselves pure Danus do not speak Shan. Their only language is Burmese, which they speak with a peculiar inflection.

The Danus.

The term Danu is now often applied to people who are half Shan, half Burmese, and the designations Shan-Danu and Burman-Danu are in common use. It seems beyond doubt that the Danu, in the Maymyo subdivision at any rate, is merely a half-caste of Shan and Burmese. This is the reason of his imperfect enunciation of Burmese words. But he himself will usually deny any such origin, whilst at the same time he can give no account of the origin of the names or of any history of the Danu race among which he musters himself.

Shans and Burmans, with a few Chinese, make up the rest of the population away from headquarters. The Danu wears the *gaungbaung* and jacket of the Burman, but he prefers, especially if he has Shan blood in him, the Shan trousers to the *paso* or *lóngyi*. The Danu woman wears a handkerchief tied round the hair knot (except when attending a pagoda festival). Otherwise she dresses like a Burmese woman.

Natives of India. In Maymyo town there are more than a hundred houses of Natives of India exclusively engaged in petty trading or in contract as stone or timber hauliers on the Mandalay-Lashio road or the railway. Many Natives of India are filtering up from the plains to the road villages and beyond, and there is a considerable floating population, lessening with the advance of the railway to Lashio, of Pathan and other Indian coolies. The Native of India population will certainly increase largely when the railway line is finally opened.

About the time of the Annexation numbers of people moved across into the Shan States or left for the plains: many of them have now returned, and a few new people have come in from the Shan States. The population is about the same as it was in the times before the disturbances prior to and succeeding the fall of Mandalay.

Produce and prices.

The chief crops cultivated are paddy, sessamum, ginger, *pein*, ground-nuts, and *pe-saung-yazi*. The highest recorded price of paddy was Rs. 150 the hundred baskets. In 1893 there was a fine harvest and a short demand, and the price fell as low as Rs. 70 per hundred baskets. The average price is Rs. 125. Rice in 1897 was Rs. 400 per hundred baskets. The price seldom falls below Rs. 270.

Sessamum is not produced in any quantity. In the local market Rs. 300 the hundred baskets is a cheap price.

The ginger crop is uncertain. The price in 1896 was Rs. 4 or Rs. 3 per hundred viss; the average price is Rs. 5 the hundred viss.

Pein.—The average price is Rs. 30 the hundred viss.

Ground-nuts are not so extensively cultivated as formerly; Rs. 300 the hundred baskets is not considered a high price.

Pè-saung-yazi.—In 1896 the price was Rs. 400 the hundred baskets, but it fluctuates considerably. Other vegetables such as *mo-hnyin* and pumpkins have no fixed price. English vegetables could be largely grown.

Pomegranates are plentiful, but the demand is small. They can be bought for Rs. 4 per hundred, and the local supply is increasing steadily.

Every house has a small plot of vegetable garden, the most favoured growths being *mo-hnyin*, a kind of cabbage, *chin-baung*, sweet-potatoes, maize, and onions.

The average price of a plough bullock is Rs. 60, and Rs. 50 is a low price for a plough buffalo.

Trade and manufactures.

Maymyo town is the place of registration of the trade between Mandalay and the Northern and Southern Shan States and Western China. Forty thousand six hundred and ninety-seven pack-bullocks, one thousand two hundred and twelve mules, ten thousand five hundred and forty-eight *pakôndans* (coolies), and eleven thousand one hundred and seventy-eight carts passed through Maymyo between the 1st April 1896 and the 31st March 1897 on the way to Mandalay. The chief articles carried down are dry and wet tea and cigar leaves (*thanatpet*). The total value of the imports during the above period was estimated at Rs. 20,63,716.

The chief exports through Maymyo from Mandalay into the Shan States are: salt, saltfish, cotton and woollen goods of European or Indian make, and iron. The total value of exports for 1896-97 was estimated at Rs. 20,76,534.

There is no trade inside the subdivision worth considering.

There are five bazaar villages, at each of which a bazaar is held every five days. These are: Maymyo, Pyintha, Singaung, Wetwin, and Nalin, the last-named being very small and poorly attended. The articles offered for sale are: vegetables, fruits, rice, fish, cloth, tea, cigar leaves, native medicines, and knick-knacks from the Mandalay bazaars. The main road from Mandalay to Lashio (one hundred and thirty-seven miles from Maymyo), the headquarters of the Superintendent, Northern Shan States, runs through the centre of the subdivision and passes the first four of these bazaar villages.

There are no manufactures of importance. The *wabat kamauk* and mats are the only articles made in the subdivision, and these not for export. The

wabat kamauk is made of pieces of *wabat* (bamboo spathes) stitched together, bound round a piece of bamboo, and rubbed with earth-oil to make them waterproof.

Public buildings.

The chief public buildings in Maymyo town are: 'The Lodge,' the hot-weather residence of the Lieutenant-Governor, standing on a slight eminence south of the town, and east of the Mandalay-Lashio road; a Court-house and offices of the Subdivisional Officer; a Civil Hospital; Public Works Department, Forest Department, and District bungalows; a large bazaar, lately rebuilt of planking and roofed with corrugated iron; Post and Telegraph Offices; a Trade Registration Office; Civil and Military Police quarters and guard (it is proposed to replace the present scattered quarters by permanent barracks), and quarters for the Subdivisional Officers of the Civil, Police and Public Works Departments.

Maymyo town is the permanent headquarters of the First Burma Gurkha Rifles. New barracks are in course of construction, and the limits of the Cantonment have lately been altered so as to include ground west of the Mandalay-Lashio road in place of several acres which were formerly included in Cantonments and lay east of it.

Maymyo is also the headquarters of the Executive Engineer of the Mandalay-Kunlōng Railway, who has his offices there; within the limits of the land taken up by the railway are quarters for the officers and their staff and a railway hospital. The Maymyo railway station has not yet been opened for traffic, but it is possible that this will be done shortly. The stations on the line within the subdivision will be at Zibin-gyi,-Thôndaung, Maymyo, and Wetwin, where the line enters the Thônzè sub-State of Hsi Paw.

Outside Maymyo town the chief public buildings are: Civil Police stations at Nyaungbaw, Thôndaung, Wetwin, Nalin and Mèdaw; Public Works Department bungalows at Nyaungbaw, Thôndaung and Wetwin; a District bungalow at Nalin; and bamboo and *thekkè* bazaars at Pyintha, Singaung, and Wetwin. The bazaar at Nalin is kept up by private action.

Communications.

The central line of communications is the Mandalay-Lashio road, which enters the subdivision at the 17th mile and leaves it at the 56th. In the hot weather the road is always passable; in the rains carts are often unable to move along it, and the march from Mandalay may occupy ten days or more. There are indications that the Public Works Department will shortly metal the nine miles between Maymyo and Singaung.

Within Maymyo town itself the communications are excellent; there are twelve miles of metalled road, affording ready means of transit for any sort of vehicle. In Maymyo town also converge cart-roads from Nalin *viâ* Inya, continued east of Nalin by a bridle and foot track to Lèma, where the Myitngè is crossed by ford or ferry; from Baw and Pathin: and from Nyaungni—and, west of the Mandalay-Lashio road, from Sinlan; from Naungkan-gyi; and from the Thônzè sub-State of Hsi Paw, *viâ* Naung-tha-kaw and Mo-gyo-byit. Cross roads connect, in the south-west of the subdivision, Zibin-gyi with Nyaungbaw; Pyintha with Leikkya and Lunkaung; Thôndaung with the railway settlement at Waboyè; in the east, Nalin with Wetwin *viâ* Kyettet; and in the north, Wetwin with Mèdaw and Mèmauk *viâ* Naung-tha-kaw.

On the plateau cart-traffic is always possible in the dry weather, except in the extreme north and west, where foot-tracks only exist, but no cart-road

has yet been made down to the Myit-ngè on the east. Such traffic as there is between the river side villages and the heights has to be carried on by *pakôndan* or pack animals.

Below Gwebin the Myit-ngè is navigable.

The Mandalay-Kunlōng Railway enters the subdivision at the southern rim of the plateau and follows roughly a course parallel with the central road. It is now approaching completion, though the heavy rains of November 1899 did much damage to the embankment and considerably retarded the progress of the work. When it is opened to traffic it will doubtless catch much of the Shan States and Chinese trade, which at present follows the road.

Judicial administration in Burmese times.

The *nè-ôks* were the highest local officials; above them was a *wun*, and above the *wun* a *min-gyi*, both of whom resided permanently in Mandalay. Important criminal cases were sent by the *nè-ôks* to the *saingya wun min* for disposal. Civil cases were decided by the *nè-ôks*, but were appealable to the *saingya* as the *wun* was often called for short. Witnesses were seldom or never called down to Mandalay, the written statement submitted by the *nè-ôk* and the examination of the accused being considered sufficient for his conviction or acquittal.

The *nè-ôk*.

In appointing *nè-ôks* hereditary claims were considered. Three of the present *myoôks* (1891) were appointed *nè-ôks* under Burmese rule because their fathers were *nè-ôks* before them. The former *myoôk* of Thôndaung was once *nè-ôk*, but he had no hereditary claims to the post. He began as an *a-saung-ya* in the Palace on ten rupees a month, and then rose to be *a-kauk-ôk* (tax collector) on fifty rupees. When King Thibaw came to the throne he was made one of the King's body-guard, with the title of *Shwe-dha-swè-bo*, on a salary of thirty rupees a month. The

Method of appointment.

*nè-ôk*ship of Thôndaung was in the gift of the Nammadaw Queen, and the *sadaw-wun* was the *saingya wun min* at the time. The previous *nè-ôk* had committed murder and, having in consequence been removed from his appointment, the present *myoôk* was chosen *nè-ôk* by the *saingya* and was appointed after he had secured the approval of the Nammadaw Queen. It is said that the *nè-ôks* received and held their appointments only by repeated offerings to their respective *saingyas*.

Their pay.

All the *nè-ôks* on appointment received the title of *Shwe-dha-swè-bo*. They received a salary of fifty rupees a month. After the imposition of the *thathameda*, the *nè-ôks* deducted the wages due to them from the amounts paid in, once a year, a sum of six hundred rupees at a time. The *nè-ôk* of Thôndaung, before the tax was regularly imposed in his township, received no pay for three years and at the end of that time got only one hundred and eighty rupees.

Procedure of the Courts.

The *nè-ôks* disposed of petty cases themselves. Witnesses were examined orally; it was very seldom that their statements were recorded. Judgments were recorded in *parabaiks*, black *papier mâchè* books, only. They kept no registers, and records were not called for nor kept in Mandalay.

Dacoity, theft, rebellion, arson, and assault or hurt drawing blood were criminal offences. All others belonged to the civil side. In criminal cases

tried by *nè-ôks* the amount of the fine imposed was paid to the complainant less ten *per cent.*, deducted as the *nè-ôk's* perquisite, and he also received ten *per cent.* above the amount awarded in civil suits from the loser of the suit. Besides this charge there were the following fees: *nyanpuzaw*, an arbitrary sum of three rupees eight annas, paid by the loser; *sa-ye-hka*, the clerk's fee, twelve annas; *nalin-hka*, a fee of eight annas for each Burmese mile the process-server had to go; and finally *lapet-hpo*, a Court servant's fee of four annas from each litigant.

Security.

In adjourning a civil suit, security was demanded from both parties and, if it was not forthcoming, both were locked up and had to pay eight annas each to the *tan-gaung* or jailor, who kept the parties in his house. He had the power to put them in the stocks if he suspected that they would attempt to get away. If security was forthcoming, a bond was drawn up, and for writing this the clerk received eight annas from each party to it.

Assessors.

If a case was referred to assessors and they attended at the *nè-ôk's* house, the *nyan-pu-zaw* of three rupees eight annas was divided among them. It thus affected to be a tribute to special skill.

The oath.

The oath was not administered in every case. If a party petitioned to have it administered, it was allowed. The *kyansa*, or book of the oath, was not kept at the court, the *nè-ôk's* house, but in the *pôngyi kyaung*, and the fee charged for a peon to fetch it was five rupees, called *kyan-htôk-hka*. Every man who thus "dared" to take the oath had what he wished to say taken down in writing by the Court clerk, and before the oath was administered he had to repeat it after the clerk before an image of Gaudama three times. The writing was called the *deik-gan-gyôk* and the clerk's fee was eight annas.

Copies of the judgments recorded in the *parabaiks* could be had on payment.

The *kun-bo-dein*.

None of the money realized in either the Criminal or Civil Courts was credited to Government. The ten per cent. mentioned above was really the property of the patron (or "eater") of the *nè*. In the case of the Pyinu-lwin (Maymyo) subdivision the Nammadaw Queen's *kun-bo-deins*, or officers appointed for the purpose, were sent round the country collecting this ten per cent. A *kun-bo-dein* was, however, only known to appear on one occasion in the subdivision. There had been no cases, so the *nè-ôk* said: the *kun-bo-dein* asked for ten rupees, and on this being paid said that the *nè-ôk* might appropriate the ten per cent. himself for the future.

Penalties.

As far as can be ascertained only two or three civil suits were instituted in the subdivision in the year. Petty criminal cases were punished by fines or whippings. There were no jails, and prisoners were sent to Mandalay. Civil prisoners who were confined in the houses of the *tan-gaungs* had to support themselves. In Mandalay the prisoner's relatives supported them, and, if they had no one to assist them, they were led round the town in batches in chains to beg their food. It does not appear that prisoners were sentenced to any fixed terms of imprisonment.

Subordinate officials.

Under the *nè-ôks* there were formerly *daing-gaungs* and *a-hwuns*. In the second year of the imposition of the *thathameda* tax these terms were abolished, and the titles of *ywa-ôk* and *ywa-gaung* came into use. These officers were appointed or dismissed at the will of the *nè-ôk*.

The subdivision in Burmese times was very seldom visited by officials from Mandalay. *Wuns* and *min-gyis* came occasionally however, with large retinues, and plundered all the villages they passed through, paying for nothing.

Military service.

The *nè-ôks* and their followers were occasionally called out to fight for the King against refractory *Sawbwas* or other recalcitrants. As a rule they were supported during their absences by their own people. Occasionally they succeeded in getting some support from the Government. The absences were sometimes for long periods and men had to be sent back home to collect funds.

Revenue.

At present the only tax the people have to pay is the *thathameda* tax of ten rupees on each household. In the time of the Burmese Kings there was the same tax, and it was collected in much the same way as it is now.

The *thathameda*.

When it was first introduced by Mindôn *Min* the peacock coins had not come into use, and the tax per house was three ticals of silver. In the second year it was raised to four ticals. The peacock coins came into use in the fourth year, and the tax was fixed at eight rupees or their value in silver. In the following year it was raised to ten rupees a house, as it is now. The *ein-che kayo-cho*, by order of the *akunwun*, came up from Mandalay for the purpose of counting the houses and checking the *thugyis'* lists, but he was invariably bribed, and in consequence the correct number of households was never given. He fixed the number of paying families, and ten per cent. was always allowed for *dôkkitas*, the infirm, and the maimed, who were not actually numbered as they are now.

Thugyis now receive a commission of ten per cent. on their collections. In Burmese times they received nothing, but were exempted from taxation, and practically their villages supported them. They were appointed or dismissed by the *nè-ôks*, their immediate superiors.

The *nè-ôk* received the collections from the *thugyis* and went in person to pay in the tax to the revenue office in Mandalay. Receipts were given for the money paid in and are also said to have been given by the *thugyis* to the tax-payers. If so, the *thugyis* were more methodical in Pyin-u-lwin than they were elsewhere.

Its substitute in flowers and fruit.

Before the imposition of the *thathameda* in Mindôn *Min's* time, there was no money tax paid by the people of the subdivision, and the *nè-ôks* had to send instead fruits, flowers, and vegetables according to their seasons. Up to the time of the Annexation fruit, flowers, and vegetables continued to be sent in, but after the money tax was imposed their value was supposed to be deducted from the amount of the tax assessed. Thus, though the wages of the *letya-daung* (the fifteen men kept in Mandalay), or *eik-pan-saung*, continued to be paid by the Letya villages; the amount was usually deducted from the *thathameda* tax collected in the townships.

The *thugyis* of the Ônkôn (Pyintha) township and other *thugyis* had to supply *tayaw-kin-mun-ye*, a mixture of the fruit *kin-mun-thi* and the bark of the *tayaw* tree, a hair-wash used by the King and the Court, and hence the term *athôndaw*, which is frequently applied to Ônkôn.

A rough account seems to have been kept in Mandalay of the fruit, flowers, and the like sent in. If the supply sent was not considered sufficient, a messenger appeared with orders for more.

History.

Very little is to be learnt of the history of the subdivision. It appears to have been at times directly under the Ava Government and at other times ruled by the *Sawbwa* of Hsum Hsai (Thônzè).

The origin of the term *Letya-chauk-ywa*, now obsolete, as applied to the subdivision, is as follows:

The Letya chauk-ywa.

Alaung Mintaya-gyi in the Burmese year 800 (1438 A.D.) invaded Siam on the one side, and Mo-hnyin (Mogaung) on the other, and brought away captives (*letya*) from both places. They were first taken to Ava, where the King disliked their dancing. Some of them were made attendants on the *min-gyis* and were styled *Letya-daung*. They carried a spear and a cane and wore gilded helmets (*kamauks*) of cow-hide. The remainder of the captives were taken away from Ava and placed in the five villages of Sèdaw, of which the present Ôn-gyaw was one: they found the plains too hot, however, and were constantly getting fever, and so the Hsum Hsai (Thônzè) *Sawbwa* was ordered to find places for them to live in and they were finally settled in the neighbourhood of Pyin-u-lwin, where they formed the following six villages:—

(1) Na-cheik (now deserted),	(4) Singaung,
(2) Pagin (now deserted),	(5) Tha-byeik,
(3) Pyin-u-lwin,	(6) Wetwin,

and these were styled the *Letya-chauk-ywa*, the six villages of the captives. Fifteen of these captives were constantly kept as servants of *min-gyis* in Ava and Mandalay up to the time of the taking of Mandalay by the British. They were paid by the British Government the balance (Rs. 1,260) of the wages due to them from King Thibaw.

When in Mandalay the head of the fifteen men was styled *Htaung-hmu*. He was also the head of the *Letya-chauk-ywa*. When in Ava or Mandalay the *htaung-hmu* was supposed to receive Rs. 30 a month; when on the hills Rs. 50 a month. The fifteen *Letya-daung* at first received Rs. 5, and later Rs. 7-8-0 a month.

The Royal gardens.

It was not until 1232 B.E. (1870) that the *uyins* (gardens) were constituted. The heads of the present Letya (Wetwin and Maymyo) townships, of the old Twin-ngè township, and of the Thôndaung township, were all called "*U-yin nè-ôks*." At the Annexation there were four of these *nè-ôks*—Letya North, Letya South, Twin-ngè, and Thôndaung. The head of the Ônkôn township was styled *thugyi*.

Maymyo after the fall of Mandalay.

Before the fall of Mandalay all these local officials had received orders to collect men and to proceed to the capital. While on the way down they learnt that the English were already in Mandalay, whereupon they returned with their followers. The Myinzaing *Mintha* fled from Mandalay and with some two hundred

followers encamped at Zibin-gyi in the Thôndaung township. He summoned all the local authorities to his camp and they appeared sooner or later, with the exception of the Letya North *nè-ôk*, who had fled to Mandalay. The Thôndaung *nè-ôk* (the present *myoôk*) while visiting the camp saw a European, an Assistant of the Bombay-Burma Trading Company, tied up with ropes. This gentleman a little later on was brutally murdered, on the approach of the British troops.

March 1886 It is attacked from Thônzè.

The present *myoôk* of the Letya Chauk-ywa South (Maymyo) township had just arrived at the *mintha's* camp when news reached him that Pyin-u-lwin had been attacked and burnt by the Hsum Hsai *Myoza's* men under the *Hēng* of Baw-gyo, and with the *mintha's* permission he collected men from all the townships and went back to Pyin-u-lwin, where he found the Baw-gyo *Hēng* and his men encamped round the pagoda. He attacked and fought them for a day and a night and finally drove them out. There were about thirty men killed in the fight round the pagoda. The Pyin-u-lwin men followed up the Shans, and as assistance had been given them by men of Wetwin and Pinlein (in Letya Chauk-ywa North township) these two villages were burnt to the ground. Letpangôn, Mam Maw, and Ngôk-ga-le in Hsum Hsai State were also fired by the Pyin-u-lwin men, the *Myoza* of Hsum Hsai having fled to the Ho Küt (Ngôk Teik) pass.

Arrival of a British column in 1886 and organization of the subdivision.

These events took place about the end of 1247 B.E. (March or April 1886), and the fighting went on until the middle of 1248 B.E. (October 1886), when British troops arrived at Pyin-u-lwin. When the British forces attacked the Myinzaing *mintha's* camp at Zibin-gyi, he fled into Kyauksè. The column returned to Mandalay, and at Tônbo, on their way back, they were attacked and some sepoys were wounded. Later on the troops came up again by the Ôn-hne pass, and between Ôn-hne and Pebin were attacked again, losing two sepoys. An English officer was also wounded and taken back to Mandalay. A post was then formed at Pebin (Zibin-ga-le) and left in charge of an English officer.

The troops pushed on to Pyin-u-lwin and beyond as far as Hsum Hsai, and the Civil Officers accompanying the column induced the local leaders to come in and settle down, with their followers, and three of the *Uyin-nè-ôks* and the *thugyi* of Ônkôn became *myoôks*. The *myoôk*ship of Twin-ngè was given to a Shan who had become more powerful there than the hereditary *nè-ôk*, and Letya North, Letya South, Thôndaung, Twin-ngè, and Ônkôn became townships of the Mandalay district. Later on (in 1890) the *myoôk*ship of Twin-ngè was abolished and this township was divided between Letya South and Thôndaung.

The Set-kya-shin-byan *mintha*.

In 1886 there was trouble also with the Set-kya-shin-byan *mintha*, and a party went out from Pyin-u-lwin to Lèma, where the *mintha* was encamped on Taungma Hill. The position was attacked and taken, but Lieutenant Darrah, the Civil Officer of Pyin-u-lwin, was killed and a Military Officer wounded. This *mintha* was afterwards caught by the *Hēng* of Kyauk-ku in Lawk Sawk State and hanged at Kyauksè.

Kyaw Zaw.

A *bo* of the *Mintha's*, named Kyaw Zaw, continued to trouble the subdivision until 1890, when special operations were taken in hand against him. The gang was soon broken up,

Kyaw Zaw himself escaping to the Shan States and thence into China. Since then the subdivision has been quiet and is gaining rapidly in prosperity.

MAYMYO (PYIN-U-LWIN).—A township in the Maymyo subdivision of Mandalay district, with an approximate area of four hundred and twenty square miles.

In 1891 it had a population of 7,993; it is divided into twenty-seven revenue circles.

The township is bounded on the north and north-east by the Hsum Hsai (Thônzè) sub-State of Hsi Paw and by the Ge-laung *chaung*; on the east and south-east by the Myit-ngè river; on the south-west by the Lèma *chaung* and the Pyintha township; on the west by the Pyintha township and the Madaya subdivision of Mandalay district; and on the north-west by the Madaya subdivision.

MAYMYO (PYIN-U-LWIN).—Town and cantonment, situated in 22° 1′ north latitude and 98° 28′ east longitude, on a plateau on the fringe of the Shan hills east of Mandalay, at an elevation of about three thousand five hundred feet.

Its area is one square mile: the direct distances to it from the sea are: three hundred miles from the Bay of Bengal and four hundred and ten miles from the Gulf of Martaban.

It is the headquarters of the Maymyo township and subdivision of Mandalay district, and of a Forest subdivision; it has a branch office of the Bombay-Burma Trading Corporation.

Maymyo has lately been adopted as the hot-weather residence of the Lieutenant-Governor of Burma, and sites for private houses are being rapidly taken up. Some twelve miles of metalled road have been completed and other roads are being formed. The town is rapidly growing and will probably increase largely in the near future. A large bazaar is held every five days.

Maymyo is forty-three miles by road east of Mandalay. The population, according to the census of 1891, numbered 1,449 persons, and the *thathameda* collected for 1896 amounted to Rs. 3,430.

Maymyo Hill station; Situation and climate.

Maymyo town lies in a plateau some four miles square, and is surrounded on all sides by low hills, rising on the north-west to the Thit-tabin-taung (One Tree hill) some four thousand feet in height. The Ge-laung *chaung* enters the plateau on the west and is joined from the east by the Nyaungni *chaung*. Their courses are marked by a strip of swampy land, which it is proposed now to drain, as the mists that hang over it are wont to produce fever. All other parts of the plateau may be fairly considered quite healthy, and much of the fever which used to be contracted here was certainly due to the comparatively dense jungle that covered the plateau until recent years, and to a failure to wear clothing suitable to the climate: the temperature is at all times of the year twenty degrees colder than at Mandalay.

Maymyo is peculiarly well fitted to be a hill station. There is abundant room for house-sites, and considerable level spaces occur. The plateau has now been cleared of the denser jungle, and the low hills that encircle it are covered with picturesque thin oak forest, over an undergrowth of bracken fern.

With the opening up to passenger traffic of the Mandalay-Kunlōng Railway, Maymyo will be placed within twenty-four hours of Rangoon. There can then be no doubt that, for many years at least, Maymyo will remain the hot-weather residence of the Lieutenant-Governor.

[Further details are inserted under *Maymyo subdivision* (*q.v.*)].

MA-YO.—A village of two hundred and twenty houses in the Ma-hlaing township, Northern subdivision of Meiktila district, engaged in cultivation exclusively.

In Burmese times the village was part of the Tatu-gyi circle.

Bo Khin Ba, a follower of the Tama-gyi *Bo*, Chit Saya, who disturbed the neighbourhood in King Mindôn's reign, was born here.

MA-YO-DAW.—A revenue circle in the Budalin township of Lower Chindwin district, including the villages of Ma-yo-daw north, Ma-yo-daw south, Hti-dawdin, Thitseinbin, and Sha-byè, with six hundred and seventy inhabitants. It lies on the boundary between the Budalin and Môn-ywa townships.

Near Shabyè village is the Shabyè fishery, which is leased at an average annual rental of Rs. 553. The revenue obtained from the circle for 1896-97 amounted to Rs. 1,270, from *thathameda*, and Rs. 590, from fishery rents.

MA-YO-DÔN.—A revenue circle and village with one hundred and sixty-six inhabitants in the Kani township of Lower Chindwin district. It is situated in the north-east of the township.

The chief crops are paddy, jowar, and sessamum. The revenue for 1896-97 amounted to Rs. 350, from *thathameda*.

MA-YO-DÔN.—A revenue circle in the north of the Mintaingbin township of Lower Chindwin district, with four hundred and eight inhabitants, about two-thirds of whom live by cultivation and the rest by the making of bamboo mats.

There are three villages in the circle—Ma-yo-dôn west, Ma-yo-dôn north, and Ma-yo-dôn. The revenue amounted to Rs. 690, from *thathameda*, and Rs. 5 from State lands for 1896-97.

MA-YO-GAN.—A village in the Lingadaw circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and thirty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 410 for 1897-98.

MA-YO-GÔN.—A village in the Myin-gyun circle, Pakôkku township, subdivision, and district, with a population of four hundred and fifty six persons, according to the census of 1891, and a revenue of Rs. 1,001, included in that of Myin-gyun.

MA-YO-GÔN.—A village of one hundred and thirty-seven houses in the Myinmu township of Sagaing district.

It is connected with Chaung-u village by a good cleared track and a substantial bridge. The Irrawaddy Flotilla Company's steamers call here. The village is being fast eaten away by the river.

MA-YO-GÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, ten miles south of headquarters.

The population numbered in 1891 one hundred and seventy persons, chiefly rice cultivators. The *thathameda* revenue for 1896-97 amounted to one hundred and seventy-five rupees.

MA-YO-GÔN.—A village in the Madaya township and subdivision of Mandalay district, east of Shwebo village.

It had thirty houses and a population of one hundred and twenty persons, on an approximate calculation in 1897. The villagers are coolies and cultivators.

MÈ-DAW.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district, includes three villages.

Mè-daw village is fourteen miles north-west of Wetwin, and had a population of two hundred and forty-two persons, according to the census of 1891. The village, which then numbered approximately sixty houses, has considerably diminished since that year, and there are now (1899) twelve houses only. This is the more remarkable as there is a large cultivable area of the best *taungya* land in the township within reach of the village. The *thathameda* paid by the circle for 1896 amounted to Rs. 460. Paddy is cultivated.

ME-DI.—A revenue circle in the Kyaukpa-daung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered 2,135 persons, and the *thathameda* amounted to Rs. 3,573. No land revenue was collected in the circle.

MÈ-DIN.—A revenue circle with eight hundred and five inhabitants in the Kani township of Lower Chindwin district.

It is situated on the right bank of the Chindwin river, above Kani, and includes four villages—Mè-din, Sapo-gyi, Kyun-ywa and Myauk-ywa. The chief crops are paddy, jowar, sessamum, and pulses. The revenue in 1896-97 amounted to Rs. 1,820 from *thathameda*, Rs. 5 from State lands, and Rs. 80 from the lease of the Mè-din fishery.

ME-GIN-GÔN.—A village in the Pathein-gyi revenue circle and township, Amarapura subdivision of Mandalay district, fifteen miles north-east of the headquarters.

It had a population of two hundred and fifty persons, according to the census of 1891, and paid Rs. 500 *thathameda*.

MÈ-GÔN.—A village in the Nwa-dôn circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of twenty-seven persons, according to the census of 1891, and a revenue of Rs. 80.

MÈ-GÔN.—A village in the Mibaya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and seventy-seven persons, according to the census of 1891, and a revennue of Rs. 550.

MÈ HANG or NAM HANG.—A tributary of the Salween, entering that river on its left bank at about latitude 20° 18′. It drains the Möng Hang district of Mawk Mai.

Its principal feeders on the right bank are the Mè Tôn, the Nam Hu, and the Mè Hang Hawng streams, about fifteen yards broad, and in the dry season about a foot deep at their mouths. On its left bank enter the Hwe Yao and the Nam Yin from Loi Htoi.

The Mè Hang rises close to the Siamese frontier. It is a fine stream, and at its junction with the Mè Tôn is at least three feet deep and twenty yards broad even in March. At this point the river, whose course has

hitherto been northerly, makes a sharp bend to the west, and after plunging through the side of a hill becomes a series of rapids and cascades, so much broken up by rocks that timber which has been floated down so far is from here dragged over the hill by elephants. The mouth of the Mè Hang is the lowest point to which boats can go from Ta Hsang. There is no road up the Mè Hang from the Salween. At Möng Hang it is twenty yards wide and two and a half feet deep in January, and is crossed by a mule bridge.

MÈ-HIN.—A circle in the Ti-gyaing township, Katha subdivision and district.

Many years ago it is said that indigo-dyers lived here. The inhabitants are Shans and cultivate *kaukkyi*. There are twenty-six houses.

MÈ-HLA-DAUNG.—A circle in the Magwe township and district.

It includes the villages of Mè-hla-daung, Gyaung-pyu, Myingin, Thabyesan, Nagu, Ma-gyi-gan, Kyetnapa, Ôk-hpo, and Kin.

MÈ HSAI.—An insignificant rivulet in trans-Salween Karen-ni, flowing into the Salween about ten miles north of the Mè Pai.

At its mouth on the north side the Siamese had a small military post when the country was visited (1889-90) by the Anglo-Siamese Commission. There is a ferry across the Salween at this point, which is commonly known as Ta Hsai Chawng; from it a path leads to Mè Hawng Hsawn, but it is a very difficult one, and is never used except by messengers.

MÈ HSAI.—A small tributary of the Mèkhong river, on its right bank.

It is a shallow stream, and is only important as marking for a portion of its length the frontier between Siam and Kēng Tūng. On the south side there is a small Lao village and a Siamese stockade; on the left bank there is a Kēng Tūng village, known as Tā Khi Lek. The river is here about thirty yards broad and two feet deep, with a very strong current and pebbly bottom. From the Mè Hsai fort roads lead to Kēng Tūng, Chieng Sen, and Chieng Hai. There is good and extensive camping-ground.

MÈ HSA KUN.—A trans-Salween district of Maukmè (Mawk Mai), which may roughly be said to comprise the drainage area of the Hsa Kun river. It borders the Salween river on its left bank, from about longitude 98° 22′ to longitude 97° 58.′

The Mè Hsa Kun and its tributaries.

The Mè Hsa Kun river has a general direction of west-north-west and a course of about thirty-six miles. It is a fine stream, about twenty yards wide at its mouth, and has even in the dry season several feet of water. A good deal of timber seems to be felled in this valley and floated down the stream to the Salween.

Its chief tributaries on the right bank are the Hwe Le Wing and the Hwe Paw, which receives the Me Nak. On the left bank are the Mè Nè Pyet and the Mè Yin.

Communications: ferries and roads.

The Salween in this part of its course is crossed by two ferries, the Ta Hsa Ngè and the Ta Hsa Kun. The former has some value as being on the shortest route from Möng Pan to Mè Hawng Hsawn. The latter is of no importance.

The principal road traversing the district is that from Möng Maü to Möng Hta. This road comes down the Mè Yin tributary, crosses the Mè

Hsa Kun near the village of that name, goes up the Mè Le Wing for a short distance, then over the hils into the Hwe Paw valley and on through Nā Niu to the Möng Hta watershed. This route is but little used, but is practicable for pack animals, though the ascents and descents are very steep. Besides this main thoroughfare there is a path up the Mè Hsa Kun from the Salween and one from the Ta Hsa Ngè ferry, which meets the main road at Nā Nin and leaves it again at Nawng Palaw, going down the Mè Nak and Hwe Paw streams to the Mè Hsa Kun. This road then goes up the Mè Nè Pyet to the village of Taklet, and thence across the watershed to Möng Pai.

There is another very bad route which leads from the village of Nawng Lôk to the Mèkhong valley.

Population and villages.

The Mè Hsa Kun valley is inhabited by Shans, for the most part refugees or emigrants from Mawk Mai. The following is a list of villages in 1889 as given by Ney Elias :—

	Houses.
Mè Hsa Kun	5
Nawng Palaw	20
Pā Hkem	9
Nā Nin	10
Kai Ôm	9
Upper and Lower Kun Ka	20
Mai Lu	50
Nā Hkai	6
Total ...	129

which would give a population of about six hundred or seven hundred. A later list, however, gives the following :—

	Houses.
Mè Yin	25
Upper and Lower Mè Hsa Kun	10
Hwè Paw	30
Nawng Palaw	20
Nā Nin	12
Kunka	20
Mai Lu	30
Total ...	147

The above, except lower Mè Hsa Kun, are all on or near the main road. In addition there are three villages not included in the list above and also certain other villages, namely, Nawng Lap, Mai Pôk, Taklet, and the large village of Payôk, between the Mè Nè Pyet and Mè Hsa Kun. There cannot be less than two hundred houses in the district, with a population of one thousand persons. Except round the several villages there is no open ground in the whole of this extensive tract, which is a mass of forest-clad hills.

History.

Mè Hsa Kun politically is subordinate to Möng Maü (*q. v.*). In 1889 the Siamese, without laying specific claim to the district, established a post at Ta Hsa Ngè, which, however, was abandoned in February 1890.

The boundaries of the district are as follows :—North, the Salween ; East, the Möng Hta district; South, the Möng Pai circle of Mè Hawng Hsawn ; and West, the Mōng Maü district.

Boundaries.

As to the forests, *see* under Möng Maü.

MÈ HSA TÈ.—A river in trans-Salween Karen-ni, which rises in the Loi Lan and after a course of nearly twenty miles empties itself into the Salween at about latitude 19° 34′.

It is not navigable. The valley is fairly open, the hills on each side being lower than is the case elsewhere in this district; in fact one can see straight up to the watershed from the river's mouth.

Up this valley there is a route to Mè Hawng Hsawn. To watch this route the Siamese established a post in 1888-89 on the right bank of the stream, at its junction with the Salween.

Close to this post there is a hamlet of eight houses, but the real village of Mè Hsa Tè is four and a half miles from the Salween up a narrow flat-bottomed valley in which a good deal of paddy is grown. All the inhabitants are Shans from Hsa Taw and other places west of the Salween. The main road from Ta Taw Maw to Mè Hawng Hsawn crosses the valley at this village.

MÈ HSÈ.—A tributary of the Salween on its right bank, entering about four miles above the junction of the Nam Tēng, in trans-Salween Mawk Mai.

It is the main drainage channel of Möng Maü and is fed by the Mè Lè, the Hwe Na Mōn, and the Hwe Yup Yap. There are no villages in the main Mè Hsè valley which, however, is frequented by the Burmese foresters. The river has a rapid current and would be very difficult to cross in the dry season.

MÈ HSI LI.—A tributary of the Salween on its right bank.

The last stage on the road from Möng Pan to the Hsang ferry follows this stream down. It is about ten yards wide and from one to two feet deep, with a strong current and rocky bottom, and has a course of nearly twenty miles. The stream marked Hwe Na Kai on the survey map is the Mè Hsi Li, and the stream marked Mè Sili is the Hwe Paw.

MÈ HTĀ.—The river draining the Möng Htā district of Möng Pan.

It rises in the Loi Htoi, the eastern watershed of Möng Htā, and after a course of about twenty miles joins the Mè Chywat. Its principal feeders are the Mè Möng Sung, which joins about three miles above Möng Htā, and the Mè Nen, which joins three and a half miles below Möng Htā. The river is nowhere more than twenty yards broad and is fordable everywhere in the dry season.

MEIK-THA-LIN.—A revenue circle in the Katha subdivision and district under a *ywa-thugyi*, with four villages and ninety houses in all.

In 1897 it yielded the following revenues :—*thathameda* Rs. 760, *kaukkyi* tax Rs. 93, *taungya* tax Rs. 9. The villages are situated one or two miles from Katha.

MEIK-TI-LA.—A civil administrative Division, comprises the districts of Meiktila, Kyauksè, Yamèthin, and Myingyan.

MEIK-TI-LA.—A district in the Meiktila Division of Upper Burma, with an approximate area of 2,178 square miles. It is the most easterly of the districts forming the Dry Zone of Burma.

Area and boundaries.

The district is bounded on the north by Kyaukse and Myingyan districts; on the south by Yamèthin and Magwe districts; on the east by various small States of the Myelat division of the Southern Shan States; and on the west by Myingyan and Magwe districts.

Administrative divisions in Burmese times.

The area comprised in the present district was not an administrative unit in Burmese times, but consisted of the following divisions:—

(1) The Meiktila *wun*ship, corresponding to the present Meiktila township, bounded on the north by Wundwin and Ma-hlaing; on the east by Thazi; on the south by Yindaw (now in Yamèthin); and on the west by Kyaukpadaung (in Myingyan) and Pin (in Magwe).

(2) The Shwe-pyi Yan-aung, which was divided into east and west wards, *a-she-let* and *anauk-let*, the headquarters of the *a-she-let* being at Wundwin. This included most of the present Wundwin township and part of the present Thazi.

(3) The Hlaingdet *myowun*ship, which included the Hlaingdet, Thagaya, Teingan, Pènatha, and Thi-myedaing-gan *daings*, and Nyaung-yan-*myo*, lately added to the Meiktila district.

(4) The Pindalè *myowun*ship, which included Ma-hlaing and the western half of Wundwin township.

The boundaries of the district with the neighbouring districts differ somewhat from those of Burmese times. The circles of Nyaung-ywe, Lunikin, Kazin, Wetlet, and Hmwe in the south have been made over to Pyawbwè and Yindaw in Yamèthin.

Modifications in the boundary before and after the Annexation.

Kywè-gyan, now belonging to Ma-hlaing, was formerly included in Myingyan.

Until the year 1158 B.E. (1796 A.D.) the present *daings* of Kywè-gan, Kôkkogôn, Hmyaung-bauk, Wayôn, and parts of In and In-gyingôn *daings* belonged to Yindaw in Yamèthin district. In that year, however, King Bodaw settled that the Chaung-gauk *chaung* should be the boundary and thus the above circles were handed over to Meiktila.

The present Meiktila district was only formed in 1887, having previously been part of the Yamèthin district, while Ma-hlaing till then was under Myingyan.

Natural features.

The general character of the district is that of a slightly undulating plain, the gentle slopes of which are composed of black cotton soil and are somewhat arid. The area east of the Samôn river, amounting to a third of the district, slopes up to the hills of the Shan States, some of the sub-hills being included in the district. It is fairly well-watered, on the east by the irrigation system of the Meiktila lake, extending as far as Wundwin on the north-east and Thazi on the south-east; in the centre and north-east by the Thinbôn creek, which flows from Popa hill, and running north-east through the centre of the district enters the Samôn

chaung on the borders of Kyauksè district; and on the south-east by the Nyaung-yan-Min-hla tank. The rest of the district is rather arid, the surface being rocky and hard and covered with scrub jungle.

Mountains.

There are not many elevations that can aspire even to the name of hills in the Meiktila district. Two are, however, sufficiently well marked—the Taungtawtaung and the Thitsa-byu-taung, which rise to a height of three hundred feet.

In the Ma-hlaing subdivision is the Shawgan ridge, a continuation of the Popa range, of which Kwe-yôn-yo-win, in Shawgan, and Kyauktan, in the circle of the same name, are the chief heights.

Besides these are the Taungnyo hills (nine hundred and eighty-five feet) in Inyin-daing, and the Taungtha hill range in Pindalè Myomadaing.

A spur of the Shwe-min-wun hill in the Myingyan district passes through the Wundwin township from the north and fades away southwards. It is locally called Shwesandaw-taung, after a pagoda of that name, and at Ti-hlaing it is called Pwèmin-gyi-taung after a famous *natsin* on its slopes.

Some hills forming part of the Shan plateau are situated in the Thazi township, the chief peaks of which are Yupa, three thousand five hundred and eight feet, Myinlè-daung, Minpòndôn, Pyinteik-taung, and the Ku-gyi-taung, of about the same altitudes.

Rivers: Meiktila Lake area.

There are a few streams in the district, but no boat traffic is carried on at any time of the year. The Shanma-ngè stream, rising in Popa hill, is the main feeder of the Meiktila Lake. Its volume is largely increased by a number of small streams, flowing into it from the hills around Shanma-ngè. The catchment area of the Lake is extensive. The Môndaung stream enters the district from Myingyan and running east discharges itself into the lake north-east of Meiktila town. Another small stream, having its source in Kyaukpadaung, also flows into the lake on the west. On the 26th August 1897 the lake rose nearly eleven feet, covering a very extensive area, after only one night's heavy rainfall.

The Samôn.

The Samôn enters Thazi from the south-east, runs due north through Thazi and Wundwin, and passes into the Kyauksè district. During a great part of the year it is dry, for it derives most of its water from mountain torrents

The Thinbôn stream, which rises in Popa hill, passes through the Ma-hlaing and Wundwin townships, joins the Nyaung-ôk stream, forming part of the boundary between Meiktila and Myingyan districts, and then falls into the Samôn.

In the rains many of the streams are greatly swollen, but none of them are navigable, and it is often dangerous to ford them owing to the quicksands. The water of many of them has a peculiar soapy flavour which is not considered unhealthy.

Lakes.

The chief lake of the district is the Meiktila Lake, to which special interest attaches on account of its size, history, and the legends connected with it. It is described under a separate head.

On the north-west of Pindalè town, near Ywa-ngan and Shwe-paukkya villages, there is a remarkable tank called the Alaung-sithu, two thousand five hundred *tas* long. It was dug by King Alaung-sithu of Pagan.

The Nyaung-yan-Min-hla lake in Thazi township receives its waters from the Chaung-ma-gyi and Chaunggauk creeks, both of which flow from Popa hill. The Nyaung-yan and Min-hla tanks were separate in Burmese times, but have now been joined by a canal. Nyaung-yan tank, with eighteen circles in the neighbourhood, was added to Meiktila district on the 1st September 1896. The proposed escape of the Meiktila Lake will flow into Min-hla tank. In 1878 the Min-hla tank overflowed its banks, but the damage done was not very great.

Minerals.

Limestone appears in small quantities in many parts of the Ma-hlaing township but has no industrial value, though a very fair lime can be obtained from it.

Fuller's earth occurs in small quantities, but only to a marketable extent between Thôn-daung-aing and Nyaung-ôk in the Northern subdivision. In bygone days ladies of the Royal Court used this fuller's earth and no other. It was known as Thôn-daung-aing *sappya* (natron). It is found in swampy tracts.

Coal is found in the Kyetkauk hill, to the south-east of Hlaingdet in the Thazi township, and also in the Suban circle.

The ridges of low hills running north and south through the district consist chiefly of sandstone and shells. The spurs and knolls are composed often of beds of nodular limestone kankar, which is freely worked and exists in great abundance.

Gravel beds are to be found overlying the sandstone which abounds in many parts of the district. These beds are full of fossil wood and resemble beds of a similar kind found in the Thayetmyo district. No animal fossils appear to have been found.

Salt is obtained from brine-springs in a few places in the Wundwin township.

Forests: cutch.

There are only two small reserved forests of cutch, seven square miles in area altogether, in the district: they are known as the "Aingtha" and "Thinbôn *chaung*" reserves. Cutch is found all over the district. The forests, however, were almost ruined by the indiscriminate destruction of immature trees by the cutch-boilers in the first years after the Annexation. In order to save the forests, therefore, the issuing of cutch licenses was suspended for five years.

The country east of Hlaingdet rising towards the Shan hills is covered with a dense forest growth of teak, *pyinkado*, *in-gyin*, *thitya*, *in*, *yindaik*, *padauk*, and other trees. There is also some forest growth on the west. In the central parts the low ridges are covered with scrub jungle.

Teak is confined to the Lôn-pan circle east of Hlaingdet, where it has been worked since Burmese times by Messrs. Darwood and Company.

Bamboos are found in great quantities in the Hlaingdet forests and it less abundance in the Shawgan, Kan-ni and Shanma-ngè circles in the west.

The cocoanut palm is cultivated, but not to any industrial extent. The *tari* palm, however, is grown in large quantities in the Wundwin and Ma-hlaing townships, where the manufacture of coarse sugar is extensively carried on.

Sessamum is grown in large quantities and the oil expressed and exported.

The ground-nut is grown for local consumption only, mostly in the Thabyaw circle.

Shaw, the fibre used for making paper, is obtained in small quantities from the Lônpan circle.

Indigo is grown, but only to a small extent and for purely personal use.

Shell-lac is found in small quantities, both in the eastern and western wooded tracts.

Pyinma, thitya and *in-gyin* trees are not allowed to be felled or girdled for trade purposes, unless the trees are covered by a license.

The district forms portion of the charge of the Deputy Conservator of Forests, Mandalay division, Eastern Circle of the Upper Burma Forest Department.

Fauna: domestic

Meiktila is essentially a cattle-breeding district and losses from disease are rapidly replaced. There is an abundance of plough-cattle, and large herds of cows and calves are met with all over the district. There is only one breed of cattle and one of buffaloes. These originally came from Arakan, but are found to have deteriorated in physique.

Of goats there are two species—the Burmese goat, with upright ears, and the Indian goat, with drooping ears.

A few sheep are kept by a contractor for the use of the Commissariat.

Ponies are procured from the Shan hills and from Popa. The latter are called *Kyaik-saung-nyo* and are stronger and faster than the Shan hill ponies. In the time of the Burmese Kings the cost of a Popa pony was ninety rupees and of a Shan pony seventy. In our more civilized and mercenary days the cost of any pony runs from two to five hundred rupees.

and wild.

Among the wild fauna found are monkeys of several kinds, bats, the jungle dog, the civet cat and pole cat, the mongoose, the tiger cat, the leopard in yearly increasing numbers, the tiger, the black bear, the wild cat, the porcupine, squirrels of many kinds, the bandicoot, rat, and common brown rat, field and house mice, hares, brow-antlered hog, and barking deer. The wilder and larger animals, such as the tiger, wild boar, bison, wild elephant, and sambhur, are found chiefly in the Lônpan circle; jackals, wolves and foxes are also said to be found.

The jungle between Thi and Shwe-daung and the neighbourhood of the Shwe-sandaw hill are especially well stocked with deer.

Birds.

Peafowl, pheasants, and junglefowl are found in the forests under the Shan hills. Teal and ducks of many kinds abound on the Min-hla lake and on the tanks at Thabye-wa, Hanza and Suban. In the country about Shwe-yin-hmyaw thousands of snipe can be shot in the season. The number of species of duck is very great: the commonest are spotted-bill, Brahmany, sheldrake and grey duck, and of teal, the whistling, cotton, and common teal, the Gargany, pochard, Threll's pintail and grey.

Other game-birds are the partridge, pratincole, common and button quail, the plover, the demoiselle crane, green, imperial, and other pigeons. Of birds generally the following are the most frequently observed: the

bulbul, the bush-babblers, thrushes, the oriol, the shrike, the king crow, various species of fly-catchers, the stone chat, the weaver bird, the honey sucker, wagtails, tits, sparrows of many kinds, the myna, crows, jays, rollers, swallows, hoopoes, parrots, woodpeckers, nightjars, bee-eaters, swifts, kingfishers, hornbills, water hens, coots, herons, adjutant birds, kites, eagles, hawks, harriers, vultures, the sarus crane, the pelican, dabchicks, gallinules, terns, cormorants, the ibis, the common grey, the horned and many other owls.

Reptiles.

Of reptiles the chief are the tortoise, the ground lizard, the gecko, the Luse lizard and the burrowing lizard.

In the Lônpan circle are found the python, the king cobra or hamadryad, (*Ophiophagus*), the trimeresurus (*Mwe-sein*). Elsewhere the snakes found are the grass snake, rat snake (*Lin-mwe*), water snake (*Ye-mwe*), the tree or green snake (*Mwe-sein*), the carpet snake, grey cobra, black cobra, which is especially common between the railway and the Samôn, the *callophis*, the *bungarus fasciatus* and *cœruleus* (Kraits); the *daboia*, or Russel's viper is very common all over the district. Besides these are found the bull frog, the tree frog, and the common toad.

Scorpions, centipedes, millepedes, and tarantulas are very common.

Fishes.

Of fishes those noted are: the carp, the goby, the fresh-water eel, the catfish, the *Nga-pyet*, the *Nga-pye*, the Magwe *Nga-ku*, the *Nga-pè*, prawns, and crayfish.

Insects.

Butterflies, moths, beetles, and other insects are of too great number to be noted. The varied character of the district, however, makes it particularly rich in species of insects.

Climate.

The Meiktila district lies along the eastern edge of the Dry Zone of Upper Burma. The following table gives the maximum and minimum temperature for each month during the year 1891:—

1891.	Mean of maximum reading.	Mean of minimum reading.	Highest reading.	Lowest reading.	Rainfall in inches.
January ...	74°	61°	85°	57°	...
February ...	83°	66°	87°	60°	...
March ...	87°	75°	101°	64°	...
April ...	97°	85°	103°	74°	...
May ...	100°	85°	104°	75°	·19
June ...	95°	79°	101°	74°	9·06
July ...	94°	76°	99°	73°	·12
August ...	86°	79°	96°	74°	2·61
September ...	80°	78°	93°	74°	4·82
October ...	73°	77°	90°	70°	4·66
November ...	68°	74°	88°	64°	4·10
December ...	72°	67°	79°	60°	·03
Total ...	...	...	...	...	25·59

The rainfall is uncertain, as the following table will show :—

	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.	1896.
Total rainfall in inches	36·55	32·34	29·22	25·59	32·42	36·79	29·68	35·14	28·26

The climate is very healthy, except in the *terai* east of the Samôn river, where malarial fever is always prevalent.

The cold weather may be said to begin in November and end in February. The hot weather lasts from February to June and the rains from June to October. The most unhealthy season is at the close of the rains. The great heat during the hot months is tempered by high winds, which blow continually from the south and south-west from March to May. Probably the district is the healthiest in Upper Burma.

And health.

The most common complaints are *conjunctivitis* (inflammation of the covering membrane of the eye), fevers, and bowel-complaints. Cholera and small-pox seldom visit the district. The average death-rate is 24·3 per mille per annum.

Population and standards of living.

The population of the district, according to the census of 1891, was 206,794, which gives an average of 95 to the square mile. In that year 6,092 families emigrated from the district owing to famine, but in the good agricultural years of 1893 and 1894 a large number of these returned. In 1895 and 1896 successive famines led to another large emigration. In the latter year eighteen circles, with an estimated population of 10,454 persons, were transferred to the district from Yamèthin.

It is probable that the population is decreasing, though it is certainly not sufficient to cultivate the lands available. The average cost of living of a family (husband, wife, and two children) is per month, first class thirty, second class twenty, and third class ten rupees. The people are better off than they were under native rule, when "five baskets," or one and a quarter acres, of good paddy-land was mortgaged for one hundred tikals of silver. The same area can now be mortgaged for two hundred.

Pagoda slaves.

There is a village of *paya-kyun*, or pagoda slaves, at Ywa-gyi near the Shwe Yin Hmyaw pagoda, to whose service they are dedicated. These people are the descendants of some four hundred men, assigned to the pagoda by King Nawra-hta. The strictness of the old rule, according to which other villages would not intermarry with them, nor receive food or drink from them, is gradually dying out.

Races : the Danu.

The Danu are doubtless a people of mixed Shan and Burmese blood. They are mostly found in the Lônpan circle, the nearest to the Myelat, their headquarters. They speak neither Shan nor Burmese perfectly. In habits they follow the Burmese, while their dress is a mixture of Shan and Burmese.

A local chronicle speaks of them as follows :

Legendary history: Of the Royal Progress of Nawra-hta, monarch of Pagan.

On Friday the twelfth waning of *Tabaung* in the year 392 B. E. (8th February, 1030 A.D.) the King of Pagan, Nawra-hta Zaw Anurôdda Dewa Mingyi, the Governor of the Umbrella-Bearing Chiefs and of many provinces, Lord of Land and Water, began to travel about his kingdom with a large army, and during his travels he founded the following towns :—

Kaungsin.	Nyat.	Taungpyôn-gyin.
Kaungtôn.	Sabènago.	Pyodin.
Nga-yôn.	Singu.	La-he.
Nga-yin.	Kônthaya.	Hmatkaya.
Shwe-kyu.	Magwe.	Myinzaing.
Yin-hkè.	Taya-aung-ôk.	Myittha.
Meda.	Yenantha.	Hlaingdet.
Katha.	Nagamauk.	Thagaya.
Ti-gyi.	Yinmadè.	Nyaung-yan.
Mya-daung.	Sônmyo.	Shwe-byôn.
Tagaung.	Htônbôn.	Myo-hla.
Hin-hka.	Madaya.	Kèlin.
Hmaw.	Thet-ngè-gyin.	Swa.
Kyan.	Wayindôk.	Baranathi.

Of the founding of Hlaing-det.

When he was about to build the town of Hlaingdet, or, as it was first called, Haingdet, the King ordered his Minister Mînyè Sitsin to clear the jungles. This the minister did and when it was done he reported it to the King. While the town was being dedicated, at the time chosen by the Huya-byo and the Huya-nyo (the white and black Brahmins), a *haing*, or tuskless elephant, came up into the town, which stood higher than the surrounding country. He entered it from the north and he went out of it from the east. The town was thereupon declared to be completed and it was named after the *haing* (elephant) and was for many years called Haingdet. But modern people call it Hlaingdet.

When the town was finished the Minister Minyè Sitsin incurred the suspicion of the King and he was put to death. After his death he became a *nat-sein*, an evil spirit.

After he had finished building the town the King Nawra-hta Zaw Anurôdda Dewa Mingyi marched up to the Kambawza (Möng Nai) province of the Shan States with many squadrons of cavalry and some light infantry. On his return he met with a wild and jungly man of a strange race in the territory between Burma and the Shan States. The King questioned him, and it was discovered that his forefathers were of a race called La-è, while his grandmother was Burmese. The King then ordained that the race should be called Danu and also ordained that all descendants were to be called Danaw. As the place the man dwelt in was near the Shan States it was included among the thirty-five towns of the Shan States.

Of the discovery of the Danus and of their outlandish customs.

Now the Danu drank water from the valleys, so they spoke very slowly. The King furthermore ordained that the Danu and the Danaw should build their dwellings in the fashion of a *talapôn*, that is to say, their roofs

were to be like in shape to the lid of a coffin. Their houses had no floors. They had no cattle to plough with, no level ground to plough, and they had to sow their seed on the tops and slopes and hollows of the hills and they planted it in a hole made with a pointed stick. When one basket of grain was sown the number of baskets reaped was fifty or sixty.

The Danu women who lived near Burma dressed somewhat like the Burmans and those who lived farther away wore single frocks like the Karens. The Danu men dressed themselves with short trousers like the wild Karens.

When Danu bachelors were courting a maid they took with them a betel-box to the girl's house and each young man placed his betel-box in front of the maid; and when the maid took a betel-leaf, the man from whose betel-box the leaf was taken knew that she loved him and he took up his betel-box and went home. And that was the custom among the Danus.

The Danus never bred any cattle but only pigs. Their language differed from the Burmese and also from the Shan. The Danus who were wild used to bury in the grave half the property of the person who died and, if the dead person had slaves, they buried half of them, and, if the wife died before the husband, half the property they had was buried with her and half with the husband if he died first. But the remaining half they kept. They kept watch over the graves so that no one should come and dig up the property. The religion of the Danus was like the Burmese, but they were very wild. They used to sleep round the fire and they had no other blanket but that, not even in their houses. And as they had no pillows they used to sleep with their heads one upon the other, like kittens, or puppy dogs. Whenever they went out, into the jungle, or into their fields, they took bows and arrows in their hands and with their arrows they killed whatever they came across, and killed even fish in this way. The reason why the King of Pagan, Nawra-hta Zaw Anurôdda Dewa Mingyi, named this race Danu and Danaw was because they always went thus armed with bows and arrows. The word Danu is derived from a Pali word meaning bow. [*v.* also the chapter on Etymology.]

On his return from his passage through the Danu country the King was asked by the white and black Brahmins to visit Hlaingdet again; so he passed by that way. As he entered the town the devil spirit (the Minister Minyè Sitsin whom the King had put to death) spoke to the King by the mouth of a man of the town and showed him that he was innocent. Then the King was sorry and he built at the north end of the town a ***nat-sin*** for the evil spirit and bade the people make offerings there. He also built the pagoda called Payabyu, which is within the town.

Then he marched off with all his forces for Sè-dwin Ko-kayaing, which is now called Kyauksè.

Mahomedans.

The people of Zibinbauk, a village in the Thazi township, are semi-Mahomedans. They are said to be the descendants of a force of three thousand five hundred men sent by the Emperor of Delhi to the King of Arakan about three hundred years ago, when the latter was going to war with the Manipuris. When the war was over the men settled in Arakan until the death of the King. They were not satisfied with the treatment they received from his successor and so migrated in a body to Upper Burma, marching across the *Yoma*. When

the King of Ava heard of their arrival, he settled half of them in Myedu, north of Mandalay, and the remainder in the Meiktila and Yamèthin districts, where they were drafted with the army. King Mindôn on his accession formed these men into a separate regiment called the *Kindat Kulapyo Ahmudan*. These people still profess the Mahomedan religion, but they dress as Burmans. Few of them can speak their native tongues, and these few say their prayers in Hindustani; the others repeat them in Burmese. There are some in Wetchauk village and in a few other places. They have intermarried with the Burmese and a few Burmese forms have crept into their religion. They still retain the Aryan rather than the Mongolian type of face and are much more swarthy than the Burmese.

Chinese.

There are a few Chinese settled in Ma-hlaing. Their number has doubled since the Annexation.

Agriculture and prices.

The chief agricultural products of the district are paddy, sessamum, cotton, peas, maize, *jowari* or *pyaung*, Indian-corn, gram, *lu*, and millet.

The average outturn per *pè*, a little more than an acre and a half, is forty baskets of paddy, and the average cost of cultivation per *pè* is twelve rupees. In the north of the Wundwin subdivision, however, the cost of cultivation is twenty-three rupees two annas the *pè*. The excess is due to the fact that the people engaged in planting out the rice from the nurseries are fed by the farmer, a practice which is not observed in other parts of the district. The average receipt per *pè* is thirty-seven rupees.

The average prices are—

Paddy	Rs. 100 per 100 baskets.
Sessamum	Rs. 300 per 100 do.
Pyaung	Rs. 60 per 100 do.
Cotton	Rs. 20 per 100 viss.

Prices have risen very considerably since the Annexation, as will be seen from this table, compiled in the Ma-hlaing subdivision—

		Now.	In Burmese times.
		Rs.	Rs.
100 viss cotton ...	Raw	70	50
	Cleaned	100	80
100 standard baskets	Paddy	90	45
	Pyaung	54	32
	Sessamum	258	155
	Lu	54	57
	Gram	130	70

Methods of cultivation, and crops.

Paddy	is sown in	August,	reaped in	January.
Sessamum	do.	April,	do.	September.
Cotton	do.	April,	do.	October.
Peas	do.	May,	do.	August.
		September,	do.	December.
Maize	do.	December,	do.	April.
Jowari	do.	May,	do.	August.
		September,	do.	December.
Pyaung	do.	December,	do.	April.
		September,	do.	January.

Three crops of peas are grown in each year—

Pèlón, sown in May, reaped in August.
Pènauk, sown in September, reaped in December.
Pègyi, sown in December, reaped in April.

Sessamum and peas are cultivated in the paddy-fields before the rains.

Onions are little grown. They are planted out in December and cropped in April. In Kanni circle limes and onions are cultivated, but are not very numerous.

Tobacco is grown in parts of Meiktila and Wundwin for household consumption.

Ground-nuts are grown in the west of the Meiktila township and wheat in Pindalè, Meiktila, and Wundwin. The cultivation of wheat is increasing.

Cotton is grown extensively. It is sold to Chinese and Burman traders, who settle down in the district as agents. All the cotton except what is wanted for local purposes is exported by way of Myingyan to Bhamo or Rangoon. A little weaving, however, is done in the district.

Sessamum is a safe and profitable crop. It is crushed for oil and the cake is used for feeding cattle.

Pyaung is extensively cultivated. It is used as food with rice by the majority of the people, but is eaten by itself when rice is scarce. It is also largely used for feeding cattle.

Lu is grown with *pyaung*. It does not require much cultivation except at harvest time, when birds have to be kept off. When no other food-grain is available some of the people live on *lu*, and even in years of plenty much of it is consumed mixed up with rice.

Gram is sown for export, but in exceptionally bad years it is used as food-grain and is called *wunsa*.

Maize is also much grown and is mixed with rice for food, but when rice is plentiful it is only used as a relish between meals. It is easily grown and does not require much attention.

Gram, *lu*, and maize may be considered alternative food-grains, and are sown when paddy and *pyaung* fail.

Beans in large quantities are grown for local consumption and are eaten mixed with rice.

Paddy is little grown in the Ma-hlaing subdivision, but extensively in the south and south-west of Wundwin, where the soil is rich and fertile and in parts irrigated from the Meiktila Lake. Two crops are grown in the year. Enough is grown in a good year for the whole district, but ordinarily a great deal comes in from Kyauksè and Lower Burma. Much more land is cultivable than is actually under cultivation, but it is a question whether there is sufficient population to justify the repairs to the irrigation works which would be necessary.

Most of the inhabitants are cultivators, but the holdings are individually small, averaging no more than two and a half acres. Four baskets of seed-grain to the acre should give twenty baskets, and if worked properly two-thirds of the sale should be profit.

Prices of stock. Stock prices run as follows :—

		Rs.	A.	P.
A bullock	From	75	0	0
Plough bullock	"	50	0	0
Goat	"	15	0	0
Cow	"	35	0	0
Pig	"	12	0	0
Cart	"	35	0	0
Plough	"	0	8	0

The district is subject to epidemics of cattle disease. In three years the losses have been—

	1889.	1890.	1891.
Number of bullocks	3,842	3,294	3,994
Number of buffaloes	874	748	1,140

The diseases which are most prevalent are rinderpest, anthrax, pleuro-pneumonia, malignant sore-throat, and foot-and-mouth disease, epizootic aphtha. Segregation of affected cattle is practised in a rough way, but the people have no hesitation in eating the flesh and selling the hides of animals which have died of any of these diseases.

The proportion of cultivators to traders in the district is about ten to one.

Industries. The cultivators depend entirely upon their crops. The women either sell in the bazaar, or weave cotton cloths for wearing apparel.

Of handicrafts there are practically none. Carpenters have to be sent for from Myingyan.

There are what are called village goldsmiths, who make a living by valuing bracelets, working plain gold ornaments, and settling bargains for a commission, but they can hardly be called artificers.

Pots are extensively manufactured in Leinbin village in the Wundwin subdivision, and in Ma-gyi-binbu and Uyindaing in the Thazi township, and to a smaller extent in Ma-gyi-gôn and Kôkkozu villages.

A blacksmith is to be seen here and there, and there are a few brick and bamboo-net makers, and shoe-makers and tailors.

In Môndaing, Hmyaungbauk, and one or two other places palms grow in sufficient quantities to employ a small proportion of the population in making jaggery.

There are no fisheries in Meiktila, though there are some fairly big fish in the Lake. It seems to afford promise of good results if it were stocked.

The road from Meiktila to the Shan plateau connects the Shan States with

and trade. Burma and has greatly increased the traffic in the district. The value of the trade registered with the Shan States in 1889-90 at Hlaingdet was Rs. 19,730, of which Rs. 11,007 consisted of imports from the Shan States and Rs. 8,723 of exports. The imports consisted chiefly of bullocks, ponies, fruits, sugar, jewellery, gold and silver. The exports were cotton piece-goods, salt, salted fish, raw and manufactured silk, betel-nut, and silver.

Communications.

The rainfall of the district is so light that there is no difficulty in getting about by the village roads at all seasons of the year. The chief trade routes are by the Shan Hills road, which enters the district in the Ma-hlaing township and passes through Meiktila to Hlaingdet; by the Myingyan road from the Wundwin subdivision westward *viâ* Nato-gyi, and by the Gwe-gyo pass in the Shan Hills.

Administration in Burmese times.

In Burmese times each of the subdivisions of the Meiktila district was administered by a *wun* or *wundauk*, who remained at the seat of Government in Mandalay and visited his charge about once in the year. The permanent local officials were the *myothugyis*, *daingthugyis*, and *ywa-gaungs*. Only the King could appoint or remove a *wundauk*. Each subdivision was divided into a number of *daings* (Meiktila had thirty-five), and over each of these was a *daingthugyi*. The post was hereditary and always passed from father to son, except in cases of misbehaviour. But money and interest not unseldom interfered with the hereditary devolution. The villagers recommended and the *daingthugyis* approved the appointment of headmen, called *ywa-ôk*, to separate villages.

The *wun* or *wundauk* was subordinate only to the *hlut-daw*, and had absolute powers. He could sentence to death non-officials guilty of murder, dacoity, rebellion, or men three times convicted of theft, and there was no appeal. In cases of officials he could order their arrest and apply to the *hlut-daw* for orders. The appellate courts were the *wun* and in special cases the King.

The *myothugyi* had also powers of life and death, and was only responsible to the *wundauk* for fair dealing. He had unlimited jurisdiction in civil suits.

The *daingthugyis* disposed of petty criminal cases and could try civil suits of any value. Neither the *myo*-nor the *daing-thugyis* heard civil cases themselves, but invariably referred them to their clerks, who were credited with a better knowledge of Civil Law, and the *sa-ye's* decision was received as that of his superior. From the decision of the *daingthugyi* an appeal lay to the *myothugyi*, and from the *myothugyi* to the *wundauk* or *wun*, and from the *wun* to the *hlut-daw*. In special cases appeal might be carried thence to the King.

Officials in the Cavalry Country

The Shwe-pyi Yan-aung country (Wundwin subdivision), *a-she*-and *anauk-let*, were under the administration of a *myin-wun*, who held office at Mandalay. Subordinate to him was a *myintat-bo* to each ward, or wing, of the cavalry country. The *myintat-bo* of the Eastern Wing lived at Wundwin. The Wing consisted of four *hkaungs* and one *si*. To each of these *hkaungs* a *myingaung* was appointed, having under him two *myin-si*. Subordinate to the *myin-si* was the *thugyi*. All these appointments were made by the King.

and their salaries.

The *myinwun* received an annual salary of twelve hundred rupees; the *myintat-bo* got half that amount. Before the Myingôn rebellion in 1866 the *myingaung* and *myin-si* received ten *pès* commission on the taxes they collected, but after the rebellion this was changed to a monthly salary of fifty rupees. All the *thugyis*, *myin-sis*, and *myingaungs* had civil powers, while both civil and criminal powers were given to the *myintat-bo*, who could pass sentence of death subject to the confirmation of the *myin-wun*.

Villages in the Wundwin subdivision which were not included in the Shwe-pyi Yan-aung were called *a-thi* (separate), and were under the administration of *myothugyis* as in other subdivisions.

Procedure in civil

Suitors presented their plaints to the Judge, who after examining the plaintiff passed orders as to the hearing of the suit. A fee of one rupee was charged on the institution of a suit. On the date fixed for hearing the case both parties were examined by the Judge's clerk, who recorded their depositions and levied fees of two rupees from the plaintiff and two rupees four annas from the defendant. These he took for himself. The parties and proceedings and records were then taken before the Judge, who pronounced judgment. For this a fee of two rupees was charged on each party. All fees paid by the plaintiff were recovered from the defendant in case of judgment in the plaintiff's favour. The plaintiff had to pay the "King's share" of ten per cent. on the value of the suit.

Persons dissatisfied with the finding of the Judge appealed to the next higher authority. If the Appellate Court were in another part of the country, the proceedings were sent on by the Judge's clerk, and each party had to pay the clerk eight annas a day travelling allowance and four annas a day for his servant.

and criminal cases.

The procedure in criminal was similar to that in civil cases. The usual punishment was a fine, which in cases of theft was double the amount of the property stolen. Imprisonment or death were only inflicted for heinous crimes.

All fines, both in Civil and Criminal cases, invariably remained in the pockets of the Magistrate or Judge. Prisoners were not supported by the State. They had to pay the Jailor for their fetters and beg morning and evening for their food. If poor, they were roughly treated, but there was no such additional penalty as our hard labour.

A person who murdered one of his own rank, or of a lower rank, could escape punishment by paying the value of a human body, which was three viss of silver.

Revenue.

(*a*) *In Burmese times.*—In the days of the Burmese Kings the sources of revenue were—

(i) *thathameda* ;
(ii) irrigation-tax ;
(iii) crown land rents ;
(iv) bazaars ;
(v) *taya-kôn*—miscellaneous receipts from court-fees, fines, and costs.

The *thathameda*: its history, and the method of collection.

The accounts of the early days of the *thathameda* tax are conflicting. Some say the first *thathameda* assessment was made at the rate of one-tenth of the gross outturn of crops, calculated by the number of baskets. It was first paid in grain, later in money. Great delay and inconvenience was caused by people not being able to reap their crops until after the fields had been inspected, and so finally in 1226 B.E. (1864 A.D.) the tax was changed to a sum of ten rupees per house.

Others say that the tax was introduced by Mindôn Min in 1219 B.E. (1857 A.D.) in place of a tax called *kôn-bo-daw* "value of betel for royalty," instituted in the time of Bodaw Paya.

The *thathameda* introduced by King Mindôn was fixed at the rate of one rupee per house. In 1220 B.E. (1858 A.D.) the rate was raised to three rupees, in the following year to five, then to eight and ten, and even to fourteen rupees eight annas. Finally, upon the representation of the monks and elders, it was settled at ten rupees the house.

The head of the Revenue Department was an *atwinwun*, corresponding to our Financial Commissioner. The *atwinwun* had one *thandawzin* under him for each district. Orders came from Mandalay to the *myothugyis*, who instructed the *daingthugyis* to prepare the assessment-rolls. These were submitted before the month of *Wazo* (July) in duplicate, one copy to the *thandawzin* and one to the *wun* in Mandalay.

In the Shwe-pyi Yan-aung district different officials were employed. The *thugyis* submitted the assessment-rolls to the *myin-si*, who forwarded them to the *myingaung*, who in turn sent them to the *myintat-bo*. This officer transmitted them to the *myin-wun* in Mandalay, who passed them on to the Revenue Officer.

The Revenue Officer examined and checked the rolls in a variety of ways and by means of very different officials. The *taya-sa-ye*, the *byi-taik*, the *than-sin*, the *athôn-sa-ye*, the *sa-ye-daw-gaing*, or the *anaung-sa-ye*. Then an order was issued through the same channels by which the assessment-rolls had been submitted to the *thugyis* to collect the tax as passed. This they did and, after deducting their *kaingtwet* or twelve *per cent.* commission, made over the money to the *myothugyi*, who drew up an abstract of receipts and transmitted the whole collections to the Royal Treasury.

In Wundwin the *thugyis* apparently made over their collections to the *myin-si*, who reported the collection to the *myingaung* and made over the money to the *myintat-bo*. By him it was forwarded to the *myinwun* in Mandalay and then credited into the treasury.

The average amount raised in the district by this tax is not known, but Rs. 80,000 are the figures given from the Wundwin subdivision. It is believed that the result of the money passing through the hands of so many officials was that only two-thirds of the amount actually collected ever reached the Royal Treasury.

The system was not altered by us, but greater accuracy in counting the households and better supervision has produced startling differences in the sums realized. For example, in Pindalè in Burmese times Rs. 4,100 is said to have been paid into the treasury. Under British supervision the amount taken in 1891 was Rs. 43,350.

Crown lands and special tenures.

Before the Annexation there were in Meiktila subdivision about eight hundred *pè* or one thousand acres of crown lands. These were situated in Chywè-talin, Thayaban, Ywathit, and Kôkkogôn. The tax on the *thein-su* and *ayadaw* lands in the district amounted to from twenty-five to fifty baskets the *pè*.

In Ma-hlaing subdivision very little revenue was derived from such lands. The crown merely required a certain number of fighting men from each area,

and a certain amount of land was allotted for their maintenance called *si-sa* land. The crown land tax came into operation from the year 1228 B.E. (1866), after the Myingôn rebellion. The *thugyis* prepared assessment-rolls of the land within their jurisdiction, showing the lands cultivated and how much proved profitable. Assessment was made upon the land from which crops were reaped. The *thugyis* submitted the assessment-rolls before the month of *Pyatho* (January) to the *myin-si* and so through the usual channels to the revenue office. Orders were issued, generally before the month of *Tawthalin* (September), to the *thugyis* to collect the taxes. The collection was supervised by an official called the *lèdaw-ôk* and by subordinates appointed by him. The *thugyis* deducted ten per cent. commission for themselves and handed over the rest to be sent on in the same way as the *thathameda*.

In the Hanza circle there were about twenty *pè* of *lamaing* lands, worked by the King's cultivators. Upon these lands the rate of taxation was about twenty baskets of paddy for each *pè*.

In the Thazi and Min-hla circles there were about ninety *pè* of *wunsa* lands, worked by the *myinwun* and *myintat-bo* as appanages of their office, and therefore paying no revenue.

Daingpaw lands in Thagaya are lands which were deserted by their owners in the famine time (about 1810) and were assumed as State property. The *thugyis* had the allotment of these lands, which were subject to a tax of four hundred baskets of paddy annually.

In the Kôndaung and Sameik-she circles lands were granted on service tenure. Each man serving as a soldier received a piece of land to cultivate, free of taxes.

The *thugyi-sa* lands, which were lands attached to the office of headman, had to pay a tax of three rupees the *pè*.

In the neighbourhood of the Shwe Yin Hmyaw pagoda some *wuttakan* lands were granted by King Nawra-hta to the villagers of Ywa-gyi, in consideration of their services in looking after the pagoda. These lands were exempted from paying revenue if worked by the Ywa-gyi villagers, but, if others worked them, the tax was five rupees the *pè*, paid in cash.

Irrigation tax.

In a good year the Meiktila Lake irrigated one thousand *pè* of land. Each year when the water was let out a festival was held, and all land-owners had to pay four annas on the amount of land ploughed by two buffaloes, which was calculated at ten fields. In 1230 B.E. (1868), the tax was changed to one basket of paddy or its price, for the same area, and three years later the tax was raised to two baskets of paddy per *pè* or two rupees, and this continued to be the fixed rate. An official called *kandaing* or *kan-ôk* was in charge of the irrigation system, and under him was a *hmyaung-gaung*, or *hmyaung-gyi*, who looked after the channels. These men made out the irrigation tax rolls and distributed the water. They also collected the tax. The *kan-ôk* got a monthly salary of fifty rupees from Government, but his subordinates drew no pay or commission. The landholders, however, had to make it worth the *hmyaung-gaung's* while before he would let them have any water.

Bazaars.

In Burmese times bazaars were held at the following places: Meiktila, Môndaing, Wetchauk, Kôkkogôn, and Kanni. A bazaar collector was appointed, who paid a fixed sum to the *wun*. Any surplus he was allowed to keep for himself, but no allowance was made for deficiencies. Two annas a stall was taken from sellers of silk, one anna per yoke-load from those who sold grain or other produce. Food stalls and sellers of *ngapi* paid six pies.

Taya-kôn.

Taya-kônbo was simply the fines, fees, and costs in the courts of law, and was all the salary the Judges got.

(*b*) *Since the Annexation.*—The revenue under the British Government is assessed at one-quarter of the actual produce of the land at market rates, calculated at about sixteen rupees the *pè*. Among State property are one thousund two hundred and thirteen *tari* palms. The *thathameda* tax remains the same.

Two rupees is taken from all lands watered from Government tanks, the chief of which are the Meiktila and Minhla tanks. Land has doubled in value since the Burmese days. It is, however, seldom if ever sold, but constantly mortgaged. Waste lands are let out on a rentage fixed for the area.

District contingents to the Burmese Army.

Of the forces supplied by the Meiktila district there were two kinds—

(1) The *Athi kindat ahmudan.*
(2) The *Kulupyo kindat ahmudan.*

The former were Burmans, the latter Mahomedans, were raised from the Mahomedan settlers in Meiktila, Yindaw, and Yamèthin, and numbering about one hundred men.

Of the *Athi kindat ahmudan*, In-gyin circle supplied fifty men; Kanni ten; Kan-nyi twenty; Kyugan twenty; Kôkkogôn ten; Hmyaung-bauk ten; Kan-gyi ten; and Nyaung-yan ten.

The circles supplied each class of *ahmudan* with one hundred and twenty rupees a year, and in addition to this they got an hundred and twenty from the King. They lived in Mandalay when the King was there and did duty, one-half of the force at a time.

Over every fifty men there was an officer called the *thwe-thauk-gyi*, whose pay was thirty rupees a month. Over two *thwe-thauk-gyi* was the *tat-hmu*, who drew forty rupees a month. Over every two *tat-hmu* was an officer called the *thenat sa-ye* on one hundred rupees, and above them all, drawing two hundred rupees a month, was the *Bo*. In the place of an *ahmudan* who wanted to resign another man was supplied from the circle from which he came. Each *ahmudan* was armed with a *dha* and was given a gun and ammunition.

Historical events connected with the district are given below in chronological order.

Early history: the founding of Pindalè in 811 A.D.

In B.E. 173 (811 A.D.) a town was founded on the site of the present village of Pindalè by a minister named Nandita-ywa, under orders from King Sulatanbaw-wa, who belonged to the dynasty of Thagiwan, King of Thirikittara (Prome). His Majesty had issued instructions that a large town should be built in

a north-easterly direction from his capital, and it was Nandita-ywa who chose the site. He called the town Yama-wadi. According to the local tale the name was changed to Min-ta-hlè because of the words used by the King in sending a minister to govern the province. When this is accepted, the change to Pindalè need only trouble the overscrupulous.

and of Hlaingdet in 1030 A.D.

In 392 B.E. (1030 A.D.) the King of Pagan, Nawra-hta Zaw Anurôdda Dewa Mingyi, made a progress through his kingdom with a large army, and established the town of Hlaingdet, among forty-two others. The actual building of the town was accomplished by Min Tit-si (the Minister Minyè Sitsin: *v. supra*), a Prince who was sent out to punish some Shan *Sawbwas*. Min Tit-si defeated the Chiefs and constructed a wall and ditch round Hlaingdet and settled down there with his army. The King Sôm-malatit, his father, was afraid that plots were being hatched against him and had Min Tit-si murdered.

The Talaing invasion.

Between the years 606 and 748 B.E. (1244-1386 A.D.) came the great Talaing invasion. The Meiktila district was overrun by the Talaings. The inhabitants of Ma-hlaing fled to the hills and to the neighbouring districts without offering any resistance. Some of the inhabitants of Wundwin, however, stockaded themselves strongly at Hmaw-aing in the hills, and from there made frequent attacks upon the Talaings. For a long time the country remained in an unsettled state, and the Talaings were not finally driven out till the time of Alaung-paya, A.D. 1750.

Later history: organization of the Cavalry Country by Alaung-paya in 1783.

In 1145 B.E. (A.D. 1783) King Alaung-paya the Great reorganized King Ugana's Shwepyi Yanaung regiment of cavalry into two battalions. The eastern battalion, which numbered five hundred men, was drawn chiefly from a tract of country in the Meiktila district. For purposes of recruiting, this area, called the *myin* country, was divided into four *hkaungs*, each *hkaung* into two *sis*, each of which was under an official called a *myin-si*, and each *si* into several *daings*. The land allotted to support the soldiers became *si-sa* land (*v. supra*).

The famine of 1810.

Stories are still told of a great famine which depopulated the country at the beginning of the century, probably about 1810. It is said that the calamity was foretold by an astrology-loving King, who in his wisdom gave orders that no measures were to be taken to prevent it. The people, therefore, after the famine began, made no attempt to cultivate the land, but lived by preying on their neighbours. Villages attacked villages, and many deaths by violence were added to those which were caused by want of food. Wild beasts became numerous and preyed upon the weak. The King sent troops, but they were unable to re-establish order and suffered many defeats at the hands of armed villagers. Eventually they were recalled and the country left to its desolation. The famine lasted five years.

The rebellion of the Myingôn Prince in 1866.

In 1228 B.E. (A.D. 1866) Prince Myingôn rebelled with his brother the Myingôndaing *Mintha*. The rising began at Nyaung-ôn, and Maung Meik, the *Anauklet Myintat Bo* (Commander of the Horse of the Western Ward) joined the Prince's cause, collected disaffected *myin-gaung*, *myin-si*, and *a-hmudan*

from Wundwin, Pindalè, Ma-hlaing, and Meiktila, and declared himself *wun* of the whole of the Shwepyi Yanaung district. He destroyed all the villages that did not join him, from Theingôn in Yamèthin northward. U Ywe, the Myothit *Wundauk*, was sent against him by the King. In July 1866 the first encounter took place at Zidaw, a village between Wundwin and Pindalè. The rebels were about three thousand strong and the King's troops numbered no more than three hundred. The royalists were therefore defeated and U Ywe fled to Theingôn in Yamèthin and applied to his son, who was *Wun* of the Myelat in the Shan States, for assistance. Maung Meik, after his victory at Zidaw, marched into Wundwin and appointed as *myingaungs* and *myin-sis* such men as were supporters of the rebel Princes. He despached U Po, *Myingaung* of Sameik-she, with a command of one hundred and fifty, against U Ywe and his son. U Po fared badly, so Maung Meik took the field himself and utterly routed U Ywe's forces.

In the meantime, however, another detachment of three hundred men of the Paleik regiment was sent to Shwepyi Yanaung against the rebels. Another rebel leader, Maung Paw, *Wun* of Meiktila, went out against them. The Paleik men stockaded themselves at Nyaungdo, in the Kôkkozu circle, and were besieged there by Maung Paw and Maung Meik with about a thousand rebels. Aid, however, came to the royalists from the loyal *wuns* of Thiyè in the Kyauksè district, U Lat and U Paing. The rebels were taken between two fires and completely defeated.

About the same time the Myingôn Prince himself suffered a severe defeat at Myingyan and fled to Lower Burma.

The rebellion then collapsed almost immediately, but it had done much harm to the district, and the distress was increased by a plague of insects, which in 1872 destroyed fifty *per cent.* of the crops in the Tamagan *sè* and Mayangôn townships, and this was followed by a flood caused by the overflowing of its banks by the Samôn river, which inundated a large portion of the Meiktila district and destroyed all the crops.

Revenue reforms of King Mindôn in 1874.

Two years later (1236 B.E.) (1874 A.D.) an attempt was made to collect taxes from some of the *hkaungs*, among others those of the Meiktila district, as being State lands in connection with the *si-sa* lands allotted in 1783. The people, supported by the monks, refused to pay, and King Mindôn ordered an enquiry to be held, to ascertain which lands were ancestral and which *si-sa*.

Later King Thibaw, while not admitting the land to be *bobabaing*, ordered that they should be exempt from paying the "Royal share." From recent enquiry it appears that each of the *myin-si* supplied fifty men, and that the cost of the maintenance of each man was from eighty to eighty-four rupees a year, and that the *daing-thugyis* were responsible for collecting these amounts from their villages.

In the Meiktila and Yamèthin districts there was also a species of tenure called *daingpaw* land. It appears to have been the custom for *thugyis* to take possession of all uninherited lands and of all culturable lands which they found lying waste and to treat them as their own. [But, *v supra*, "*Special Tenures*".] This was distinct from the *thugyi-sa* land, land held by the headmen as an appanage of their office. Of this there are only three hundred and fourteen *pès* in the district. They are in the Thazi township.

Disturbances after the fall of Mandalay.

In November 1885 the news that King Thibaw had been captured and carried away from Mandalay by the British troops had a demoralizing influence on the surrounding districts. Maung San Gaing, *Thôn-myo-Wun* of Pindalè, Taungtha, and Nyaung-ôk, collected three hundred men from Hti-hlaing, where he had formerly been *thugyi*, and seized some thirty thousand rupees of *thathameda* collections which he had made for the King. Upon this the *myintat-bo*, Maung Gyi, collected two hundred men at Zaung-kyan-gôn in the Southern subdivision and joined forces with two hundred and fifty and three hundred men, collected by the *myin-gaung* Maung Gyi and the *myin-sa-ye* Maung Tun E, about Nyaung-gaing. With this body they marched against the *thôn-myo-wun* to take the revenue collections from him. Villagers flocked to their support from every side, and they soon numbered about three thousand. Against them San Gaing sent two thousand men under the Meiktila *Wun* Maung Kyu, who was also suspected of having appropriated a quantity of *thathameda* money.

The two parties met at Kadi-gôn in December 1885 and the united *myin* forces were defeated. The *myintat-bo* Maung Gyi and his lieutenants, however, soon rallied, and attacked San Gaing with a force of a thousand men at Shwe-byu-bin. The *thôn-myo wun* was defeated and fled to Kyauksè. The victors then turned upon Maung Kyu, the Meiktila *Wun*, and defeated him at Zaung-kyan-gôn. The district then remained quiet for a time.

Suppressed by the column of 1886.

In March 1886 troops from Pagan under Colonel Lemesurier, with Captain (now Colonel) Eyre as Civil Officer, marched into Ma-hlaing. They attacked and put to flight without much resistance a gathering of about a thousand men at Zayat-gyi, under Maung Min Bo, the Thôndataing *thugyi*, the Thi *thugyi*, Maung Yan Gyaw, and Maung Le, who was *Wun* of Nyaung-yan, Hlaingdet, and Thagaya.

From Ma-hlaing the British troops marched on to Meiktila and drove Maung Gyi from the Thawdetpan jungles, about a couple of miles from Hlaingdet, where he had established himself with three thousand men. The rebels settled for a time round the Shwe Yin Hmyaw pagoda, but fled on the approach of the British troops and joined the standard of the Myin-zaing and Kyi-myin-daing Princes. The united forces entrenched themselves at Myo-gyi-gôn and were driven from there in a running fight which extended to Aingtha, early in June 1886. The Kyi-myin-daing Prince fled west with a few followers, and the remaining leaders took refuge in the hills. A fight at Ma-gyi-paya drove Maung Gyi from the plains, and in the autumn he, Maung Myat Hmôn, and other rebel leaders were dislodged from Hmaw-aing and other places in the hills where they had fortified themselves.

Death of the Kyi-myin-daing Prince in 1887 and final pacification.

In October 1886 Meiktila, till then a subdivision of Yamèthin, was created a district. Shortly afterwards there was a recrudescence of disturbances, which were ended on the 1st January 1887, when the Kyi-myin-daing Prince and other leading rebels were surrounded and killed. After this Maung Gyi, Myat Hmôn, and others one after the other made their submission, and the district has not since been disturbed.

The great mass of the population differs in no way from the inhabitants of other parts of Upper Burma. A so-called bishop lived in Meiktila town and acknowledged no superior but the *Tha-thana-baing* in Mandalay. The only ecclesiastical endowment is the site of the Meiktila bazaar, which was given by King Mindôn to the Meiktila *Saya* to build a monastery on, and is called *Kyaung Wuttakan* land. When the grantee died the land was unreservedly given up.

Social customs.

The rule that a funeral procession should only go out by the northern gate is strictly held by in Meiktila town, where there is also a custom that people should be buried on that side of the town in which they lived. Tugs of war for rain (*lôn-swè-pwè*) are organized every year when there seem a chance of drought. Both sexes join in the tug, and it is considered a particularly favourable sign when the rope, which is usually made of twisted creepers, breaks.

As the centre of a cavalry district it is not surprising to find that the Meiktila people have a game of tilting at a pumelo with a spear at full gallop, which corresponds in a way to tent-pegging. Another feat is to place a chatty on a plantain stem and to cut through the stem with a *dha* while riding at a gallop, without knocking over the chatty.

There are a number of notable pagodas in the district, the fame of some of which extends far beyond its limits. Of these the chief is the Shwe-zi-gôn (*q.v.*) at Pindalè, to which pilgrimages are made from all parts of Upper Burma.

Antiquities: pagodas

Others are the Shwe Si Swè, the Su-taung Byi, the Shwe Môk Taw and the Shwe Yin Hmyaw (*q.v. sub. voc*).

King Nara-padi Shwe-ku Dayaka of Pagan, who came to repair the Meiktila Lake with four different armies, built the Su-taung Byi (prayers answered) pagoda.

In Meiktila township there are six remarkable pagodas—the Shwe Saw Lu, the Naga-yôn, the Shwè Lè Hla, the Si-gôn-gyi, and the Shwè Myin Tin.

The Nandawya pagoda is situated north of Meiktila fort. It was built by Saw Lu, son of Nawra-hta Minzaw, when the latter came to repair the Lake with a very large following. The pagoda is called indifferently the Saw Lu or the Nandawya. The second title, meaning site of the palace, is given because in 1158 B.E. (1796 A.D.) King Bodaw of Thatôn, who was among the many monarchs who visited the Lake, built a temporary palace just opposite the pagoda.

The Shwe Lè Hla and Naga-yôn pagodas were built by Nawra-hta when he came with an hundred thousand men to repair the Lake.

King Bodaw of Thatôn in 1796 also built the Shwe Myin Tin when he built his temporary palace.

In that year too the Sigôn-gyi pagoda, north of the Lake, was put up by the Crown Prince Bodaw's son.

All of them testify to the pride which the people and their rulers have had in the Meiktila Lake.

Pagoda feasts are well kept up in the Meiktila district only if supported by the officials. The greater the interest taken, the greater is the influence of the official and the better attended the festival. To the fair which always accompanies a festival people from all parts of the country come with goods to sell or money

and pagoda festivals.

to buy. Many of the chief festivals are noted under the heads of the pagodas mentioned above. Some have been given up, as at the Shwe Môk Taw pagoda at Nyaung-ôk Myogan. Huge gatherings used to be held here under the favour of the *myintat-bo*. But they ceased after Maung Meik, the last officer of that rank, had to fly for complicity in the Myingôn rebellion of 1866.

The old town of Myo-gyi-gôn.

At the present village of Myo gyi-gôn in the Wundwin subdivision are the ruins of a town, which was built by a company of a thousand Buddhist monks, who fled hither from Pagan. They built a wall and dug a trench round the village, but, before the wall was completed, the King heard of the work and, suspecting an intention to rebel, sent an army against the monks and the villagers. The army entered without any trouble, for the wall was not finished, and the monks were all driven out. Traces of the wall remain, and it is said that the descendants of the villagers now live in one of the Shan States.

Legends, superstitions, and spirits.

The same general festivals and spirits as are recognized in Lower Burma are observed in the Meiktila district. The *Ein-saung nat* is worshipped every year on the fourteenth waxing of *Tabaung* (March). Rice, flowers, jaggery and other sweets are placed in the granaries and at the head of their bed-steads as offerings to the *nat* in token of gratitude for the favours of the past year and to propitiate for the year to come.

The Nga Yan.

In Ma-hlaing when rain is scarce the people call aloud in prayer to a fish called the *nga-yan* to give them rain. This they do because it is written that when Shin Gautama lived in the form of a fish in one of his existences, he prayed for rain to fall in the country where he was and his prayer was granted. At the Ma-hlaing ceremony some fish are placed in a basin or tub and offerings of plantains and other eatables are made to the monks in the name of the fish. The fish are then let loose into a stream or pond, with gold leaf stuck on their heads. When live fish are not available, wooden fish are made and after being decorated with gold leaf are let loose in the water.

The meaning of Ma-hlaing

The name of Ma-hlaing is accounted for in a pretty legend. It is said to be a corruption of Pan-hlaing. This name tradition says was given to it in the third century of the Burmese era by King Thiri Dhamma Thawka (Asoka). This monarch came over to Burma from Ceylon and caused to be built, on the same day and at the same hour in various towns throughout the country, eighty-four thousand pagodas, each of them a cubit high. These pagodas were called Shwe Môk Taw because of the eclipse of the moon which had preceded and induced their erection.

After this wholesale act of piety King Dhamma Thawka passed through Ma-hlaing and found the Shwe Môk Taw pagoda there gay with many sprays of flowering trees and plants placed as offerings, while all around the spot was bright and fragrant with trees and shrubs and plants in full bloom. He therefore called the place Pan-hlaing (flower scented) and this name was retained till sluggish tongues wore it down to Ma-hlaing.

and of Wundwin.

A similar primitive tale explains the name of Wundwin, which is said to have derived its name from a pagoda which was built with the money found in a bullock's stomach. The story runs

that a man named Kyan-yit-tha escaped from imprisonment, taking with him the King's spear. In his wanderings he came to a well in the Shwepyi Yan-aung and found beside it a bullock of great size and ferocity, the terror of the neighbourhood. Kyan-yit-tha plunged the Royal spear into the bullock's side and from the wound gushed out not blood but silver. This silver was given to a man of the village, who built a pagoda with it and called it Wundwin (inside the stomach).

The Myin-byu-shin *nats*.

A spirit who seems to be peculiar to Meiktila district is the Myin-byu-shin *nat*. This is the spirit of a villager of Nyaung-ôk-pi, who was killed by a kick from a pony and is much feared in his spirit state. When any undertaking of importance is to be begun the *nat* Myin-byu-shin is propitiated, so that he may refrain from sinister interference. Any sickness or misfortune is put down to him, and offerings are made to wile away his malevolence.

Every year when the sluice-gates of the Lake are opened at Meiktila an offering is made to the Myin-byu-shin, who in this case is the spirit of the horseman of Nawra-hta. He has two shrines, one near the sluice-gate and the other a *zayat* in the middle of the town. In Burmese times any visitor or official arriving in Meiktila or Pindalè, or any of the larger villages, made it his first duty, not to report himself to the chief official, or to the headman of the village, but to pay his respects to the Myin-byu-shin *nat*. Shoes, umbrellas, and everything but the most necessary clothing were taken off during worship of this spirit. A *nat-tein* was appointed by the *myo-wun* to see that the spirit wanted nothing and was treated with proper respect. This *nat-tein* was exempted from the payment of taxes and also had a piece of land free of rent.

The Min Tit-si *nat*.

The people of Hlaingdet revere the Min Tit-si *nat*. This is the spirit of the founder of the old walled city, who was put to death by his father, a King of Pagan, for suspected treason. He claims especial attention from betrothed couples, who must make offerings to him if they wish for long life and union of hearts. Tradition says that in all cases of sickness when the Min Tit-si *nat* has been properly invoked the sick person has recovered.

The broker *nat* of Wundwin.

In Wundwin the special *nat* is the spirit of a broker who was killed by a fall from his pony while riding a race. He had at first no place of abode, and formally demanded one of the villagers. They built him a *nat-sin* on the side of a hill and, after this, a spur of the Shwe-min Wun range, which passes from Myingyan into Hti-hlaing, was called the Pwè Mingyi *Taung* (the King Broker Hill).

The Mataungda *nat*.

Other spirits worshipped are the Mataungda, referred to in the Meiktila Lake inscription. This *nat* seems to have been King Nawra-hta's mounted orderly, who was despatched to see whether the Lake reached Popa Hill. He and his horse became spirits after death, and later were joined by the man's wife, for she died of grief. These spirits are supposed to haunt the nullah near the northern embankment of the Lake.

The Shwe Sit-si *nat* is said to keep guard over the town and lives with his attendants at the south end of it. He and the Linzin Natmauk seem to have no special characteristics.

As elsewhere all over Burma, Min Magayi is the most universally worshipped *nat*. He lives in the main house-post of every house and is supposed to defend the inmates from other *nats* and devils.

MEIK-TI-LA.—A township in the Southern subdivision of Meiktila district, with an area of 438 square miles, and a population, in 1891, of 52,211 persons At the time of the Annexation the population was estimated at 30,000.

The chief town is Meiktila, where largely attended bazaars are held once in every five days. It is not a Municipality. The chief public buildings are a court-house, an Executive Engineer's office, a circuit-house and dâk bungalow, and Post and Telegraph offices.

MEIK-TI-LA.—The headquarters of the district and township of the same name, to the east of Meiktila Lake. A branch railway line connects it at Meiktila Road with the Rangoon-Mandalay section and continues westward to the terminus on the Irrawaddy at Myingyan.

Legendary history.

Meiktila town was originally called Shitsha *Myo*, but it was re-named by King Nawra-hta. One legend given is that, when he was making a progress through the country with his army, he was informed of the existence of a large lake, near where the present town of Meiktila stands. He was curious to know the extent of the lake and ordered a horseman to be sent with the utmost speed to discover whether the waters of it extended as far as Popa Hill (twenty-two miles due west, in the present Kyaukpadaung township of Myingyan district). The horseman, mounted on a white steed, accomplished the journey in the time it takes to chew a betel-leaf, and, entering the presence of the King fell down before him exhausted. Nawra-hta asked "does it reach there or not?" The horseman gasped *ma-ti-la-ba* (it does not reach so far) and forthwith expired, his horse dying of exhaustion at the same time. The horseman and his white horse, under the name of the Myin-byu-shin *nat*, became the guardians of the town and lake and the King's question gave them their names, Ma-ti-la or Meiktila.

Another legend, also with a following, is that when King Nawra-hta came to the lake, he wanted to find the depth of it and sent out a minister with a long bamboo in a boat to the middle of the lake. The minister plunged the bamboo down and the King shouted from the bank *ma-ti-la* (Does it not touch?) The minister replied *ma-ti-bu* (It does not touch).

These accounts are quite up to the average of the Burmese derivations of place names. It might be suggested that the name has something to do with Meiktila in Behar, where Buddhism originated, or with Mithila, the name given to China; but there are etymological difficulties and the discussion is unprofitable.

For other details *v. supra* Meiktila Township.

MEIK-TI-LA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of appropriated lands of one square mile.

There are ninety-four inhabitants and 98 acres of cultivation. Paddy is the chief crop. The village is twenty-one miles from Ye-u town, and paid for 1896-97 a *thathameda* revenue of four hundred and ten rupees.

MEIK-TI-LA LAKE.—The large sheet of water on the banks of which Meiktila, the headquarters of the district of that name, is built, is not a

natural lake. Its construction is said to have been begun two thousand four hundred years ago by the grandfather of Gautama, Insana Mingyi, and it is called a *Lawka-kan*.

The records and history, however, only go back as far as the year 416 B.E (1054 A.D). In this year the Pagan Prince Nawra-hta Minzaw made the north embankment and called the lake Myit-ta-kan. In 488 B.E. (1126 A.D.), the embankment was again repaired by the next Pagan King, Nara-padi Sithu. In 736 B.E. (1374 A.D) it was repaired by the Ava Prince Sawka, and in 999 B.E. (1637 A.D.) by the Nyaungyan Mintha-gyi. In 1157 B.E. (1795 A.D.) the King Bodaw built a palace on the west side of the north lake and repaired the embankments again.

In 1218 B.E. (1856 A.D.) the bunds which had fallen into disrepair were built up again by King Mindôn. Four thousand men were employed on the work, furnished from Pindalè, Meiktila, Wundwin, Nato-gyi (then a part of the Shwe-pyi Yan-aung) and from Pin, Natmauk, and Kyauk-padaung. The repairs were finished in four months.

The lake is about seven miles long, averaging half a mile broad and covering an area of three and a half square miles. It really consists of two lakes, separated by a causeway and bridge. The townspeople firmly believe that, if the water of the lake turns green or muddy, the rulers of the country are likely to be transferred.

The following is a translation of the inscription engraved on a slab of stone standing on the eastern side of the lake:—

Translation of King Mindôn's stone inscription of the history of the lake.

"The rays of the Sun pervade the Universe: even so are the doctrines of the Excellent One expounded to the world. May the Victorious One confer victory on our King, our Saviour, the Vanquisher, who is revered of the Three Worlds; the Possessor of Resplendent Glory, of the Four Kinds of Supernatural Powers, of the Nine Qualities, of the Six Kinds of Effulgence that flash from the highest empyrean to the lowest hell, of the Brilliant Torch of Intelligence, which may be compared to a great diamond, or to the rays of the Rising Sun, whose orb measures three *kotis* and thirty-six lakhs of *yuzanas*, our King who was endowed with supernatural powers in Tharamanda-kaba, when Tanhankara attained the State of Buddha.

Exordium: the glories of the king.

"During his birth as Thumedha Rishi, Gautama received at the feet of Dibinkaya a pronouncement which resounded throughout all the worlds that he, Thumedha, would in the fullness of time become a Buddha. Thus when the *rishi* was born as Prince Theidutta his merit was so great that he clove to an ascetic life and renounced the haunts of men to go forth into the wild woods. In solitude he strove after purity of thought and spiritual excellence, by the constant exercise of religious meditation. Thus it came to pass that he devised a new religion built on a sure foundation, a religion which is incomparable in its purity and the greatness of its world truths, the only religion which leads to Nirvana, the haven of rest from turmoil and danger; and having devised this faith, out of compassion for the inhabitants of the Three Worlds, whom he wished to lead to this haven of rest, he proceeded to expound his doctrine.

Defender of the Faith of Buddha.

For forty-five years he laboured in his teaching and pointed out, he, the Saviour of the Three Worlds, the path to *Nirvana* to many *nats* and men, from his first convert Gautama to his last Thubadda, that all sentient beings in the ages to come might not sink in the slough of concupiscence, but might rise by the holy path of the Four Noble Truths and the Laws of Religious Meditation.

"The religion thus founded by Buddha exists in its full splendour in Burma, whose ruler is the acknowledged suzerain of all other Kings. The capitals of Burma (Zeya-pura, Amara-pura, and Yatana-pura) resemble, in their peace and prosperity and freedom from danger, the towns of Dewadaha, Kawliya, and Kapilawut, founded by the Sakwamsa Kings.

The splendours of the City

"The present capital of Burma, like Savathi, is filled with gold and silver and lies among pleasant hills. Like Rajagriha in Magadha it is built on a river, the great Irrawaddy. It stands on the right hand of Mandalay Hill, which is guarded by *bilus*.

and of the Royal Dynasty, descendants of the Buddha.

"In this city, which vies with the City of the Immortals in splendour, lives our glorious King, who is the direct descendant of Maha-thamada, who was our embryo Buddha. The dynasty founded by Maha-thamada was made up of eighty-four thousand kings, first of whom came Maggha-deva. This long line of sovereigns was succeeded by various dynasties, headed by Nemi. These again were succeeded by the Sakwamsa race of kings, to which line belonged Gautama Buddha. Ukkâka-raja was the first of the new line of kings. He was succeeded by his son Ukkhamuka. Zeyathana was the three hundred and thirty-four thousand five hundred and sixty-ninth king from Ukkhamuka.

"The great-grandfather of our king, who founded Amarapura, was like Zeyathana. Our King's grandfather was the Heir Apparent, who was like Thitana, the son of Zeyathana. Our king's father, the second founder of Amarapura, was like Suddhodana, the son of Sihan.

"The great grandfather of our king was a direct descendant of Maha-thamada, who was an embryo Buddha. Our king is the fifth from his great-grandfather. He is the Possessor of Great Glory, the Lord of the White Elephant, the King over all other Kings; he assumed the title Siri Sudhamma Pavara Maha-raja Dhiraja.

The king's regard for religion and the public weal.

"On the eleventh waxing of *Tabaung* 1214 (16th March 1852), in the year 2396 of religion, our king succeeded to the throne at Shwebo, which is in Sunaparanta. He established his influence by degrees in other towns and villages, crushing the power of dacoits and rebels. At Shwebo he built monasteries (the Weluwun, the Shwebôn, and the Pyôkpayôn) and promoted the Way by the care with which he provided the religious, who lived in these monasteries, with the necessaries of life.

"It is stated in the sacred writings that King Alina-sattu, who was an embryo Buddha, improved the produce of grain in his country by the construction of irrigation works. Bearing this in mind our king expended great sums of money in repairing the Maha-nanda, Palaing, Yinba, Gyo-gya, Singun, Pinzi, Kadu, Kyaungbyu, and other reservoirs in Sunaparanta.

Inscriptions were erected declaring the boundaries of these reservoirs, and it was decreed that punishment should be inflicted on those who killed any living creature within these limits.

His Royal progress,

"King Siri-dhamma Soka became king at Ujjam, but he did not have himself crowned there. He left it and came to Patali-putra, where he fixed his abode and had the coronation ceremony performed. Even as did Siri-dhamma Soka, or a world-ruler, who makes progresses to examine into the administration of his empire, so did our great king, surrounded by his great host and accompanied by his brother the *Ein-she-min* and the other members of the Royal Family. They left Shwebo on the third waxing of *Tazaungmôn* 1215 (18th November 1853), with a multitude of elephants and horses and foot soldiers. These journeyed both by land and by water and the noise of them resounded throughout the whole country. The Royal Barge floated down the Irrawaddy till it reached Amarapura, which is included in Tampadipa. When he reached his capital, our Great King, like Manoja, the embryo of the chief disciple of Buddha, admonished the evil and made them walk in the paths of virtue and rectitude.

and his coronation at Mandalay.

"On the 8th waxing of *Kasôn* 1216 (4th May 1854), in the two thousand three hundred and ninety-eighth year of religion, our Great King, who assumed the title of Siri Sudhamma Pavara Maha-raja Dhiraja, together with his Chief Queen, who assumed the title of Siri Pavara Maha-rajinda Thatana, assumed possession of the Empire which was his due inheritance from his father, and the customary coronation ceremony was performed. Our Great King, the Suzerain of the Hundred Kings of the World, observes the laws that are incumbent upon all rulers to observe.

His piety

"In his Golden Palace, which in splendour and magnificence vies with the mansion of the *nat*-king, he sits in the midst of his vassals bearing the dignity of the moon. His glory and prestige are such that both land and water are dominated by him, and his power and glory are incomparable. It is taught by the Buddha that dominion over men, *nats* or Brahmas, is as fleeting as is the flash of lightning, the snapping of fingers, or the bubbling of water ; but the bliss of the First Path leading to Nirvana, entered by diligence and the observance of the precepts, is a lasting and most excellent possession. Bearing this in mind our Great King became desirous of promoting the interests of religion. In former times Dutthaga-mani of Ceylon and Dhamma-soka of Magadha purified religion by expelling those monks who were lax in the observance of the precepts, and by supporting such of them as were noted for their learning and purity of life. During their reigns Buddhism made such rapid strides that their Empires became pervaded by the colour of the Yellow Robe Imitating the example of these two kings, our Great Ruler, in consultation with the most learned *Sadaws*, suppressed all latitudinarian monks and provided all the orthodox with food, clothing, and the other necessaries of ecclesiastical life. This patronage gave such an impetus to the religion that the whole of Sunaparanta and Tampadipa became filled with yellow-robed monks. Like King Nemi, the father of Kaladurakha, our Great King on the first, eighth, full, or new moon of every month observes the eightfold *Sabba*, together with five hundred followers, and like the rule of Nemi, his government is just and benevolent.

"Our Great King expended large sums of money in repairing the Pyu *Kandaw*, which was constructed by King Anurôddha, near the village of the Pyus in Tampadipa; the Kauklan *Kandaw*, which was constructed by King Tazishin Thihatthu, or Ruvaruwa, who founded Peniya; the Sithu *Kandaw* at Tabè; and the other reservoirs and irrigation works in the Kyauksè district that stood in need of repair.

and munificence.

"Thus, at great expense, our King repaired the Maha-nanda reservoir and other irrigation works in Sunaparanta, and the Pyu *Kandaw* and other irrigation works in Tampadipa.

Not satisfied with having acquired great merit by constructing such works of public utility the King conceived the idea of repairing the Meiktila Lake.

"The history of this lake is as follows. In the year 416 B.E. (1054 A.D.) King Anurôddha Dewa of Pagan came with his fourfold army to repair the Meiktila Lake. When he reached Kadugan, near the Chwè Talin *chaung*, he was met by four *nats*, who kept watch over the Meiktila Lake. They related that after Gautama Buddha and his cousin Ananda had taken a bath in the lake, certain *nagas* presented them with fruit. A sermon was preached by the Buddha to them. On that occasion the four guardian *nats* were also present. The *nagas* asked the Buddha when the lake first came into existence, and he replied that it was one of the eighty-four thousand lakes dug by his grand-uncle Anjana, after he had put an end to the Old Era in its eight-thousand six hundred and fortieth year, with the view that they should exist during the period of eighty-four thousand years to come.

The history of the lake.

"The dimensions of the Meiktila lake are as follows. It is four-sided, and its perimeter is ten thousand *tas*. Three hundred streams and two hundred and fifty rivulets flow into it. The area drained by these feeders is three *yuzanas*. The surface of the lake measures ten thousand *tas*. On the northern, eastern, and southern sides the area irrigated by the lake is capable of being sown with a thousand baskets of seed paddy. One thousand yoke of buffaloes were originally set apart to be used in connection with the lake. In the rainy season the depth of the water is eighteen cubits and three *meiks*, and the surface of the lake measures fifteen hundred *tas* from east to west and thirteen thousand from north to south.

Its size.

"There are certain wonders connected with the Meiktila Lake. The Talipat palms planted by the ancient kings do not grow any taller. The tamarind trees do not bear fruit. Lotuses and other water plants do not grow on it in abundance. In the rainy season the weeds and rubbish carried by the feeders do not enter it. The lake itself is filled with precious stones.

and the wonders that gather round it.

"The Meiktila Lake being, as it is, sempiternal and guarded by great *nats*, is one which can be repaired only by Kings possessed of great power and glory. It was excavated by Anjana, the grand-uncle of Gautama Buddha. Then it was repaired by Anatha-pindika, King Ajatasatru, King Kalasoka, and King Thiri-dhamma-thawka. A prophecy was then made known that it could be repaired only by Kings who held sway over the united races in

Its restoration by former Kings

the valley of the Irrawaddy, who were possessed of wisdom, might, and power, and who would hearken to the admonitions of the wise. Accordingly it was repaired in 416 B.E. (1054 A.D.) by King Anurôddha Dewa, King of Pagan, who ruled over Tampadipa in the valley of the Irrawaddy, by Nara-pati Sithu, and by His Majesty's great-grandfather, who founded Amara-pura.

and by the Great King.

Like his great ancestors Anurôddha Dewa, Nara-pati Sithu, and others, our King is the ruler of Tampadipa in the valley of the Irrawaddy. He is the patron of religion and has the welfare of his subjects at his heart. He is anxious to see his people enjoy peace and prosperity and to see religion flourish. He therefore resolved to repair the places in the Meiktila Lake which stood in need of it.

"On the 12th waning of *Thadin-gyut* 1218 B.E. (24th October 1856), a royal order was issued, commanding the *Atwinwun*, Wetmasut *Myoza*, Mingyi Maha Abhaya, who was noted for his loyalty, devotion, honesty, and integrity, to superintend the repairs of the Meiktila Lake. The following officials were commanded to assist him: *Thandawzin* Yan Bôn, *Lèdaw-ôk* Minhla Min-gyaw Thiri, *Myedaing Amat* Min-gyaw Thiriyaza, Mindin Thinkayaza, *Myo-sa-ye* of Mandalay, Minhla Yethu Kyawdin, *Letswè-daw-gyi*, Min-gyaw Minhla Mindet, *Sitkè* of Dala, and Mingaungyaza, *Shwe-dha-bo*, attached to the household of His Highness the *Ein-she-min*.

The progress to the Lake.

The party left Mandalay City by the Nandaw-u gate. On the same day the Myit-ngè river was crossed, and a religious procession attended by a band of music was met wending its way to a monastery for the purpose of presenting *katein* (yellow-robes). This was a good omen, for it clearly showed that our King is a ruler of great wisdom, might, and power. Starting on the same day, two stages in succession were covered. At the second stage a deputation was met with a memorial to His Majesty stating that a large volume of water, whose current was as strong as that of the Ganges, was flowing into the Lake through the breach, which it was intended to repair. The memorial was forwarded by the *myoôk* and *myothugyi* of Meiktila. On the receipt of this news the journey was resumed at even greater speed. On arrival at Meiktila the breach was examined and it was found that the stream of water which was flowing through it had diminished in volume and force and that it had become as gentle as a stream flowing out of a spring. This change was no doubt due to the agency of the *nats* and *bilus* who guarded the Lake, and who were influenced by the great power, might and glory of our King.

"Both inside and outside the Lake there were rocky ridges which had defied the efforts of the officials of ancient Kings. But owing to the good qualities of our King and especially to his indomitable energy and perseverance these ridges now yielded as if they were soft earth.

The repairing of the breaches, and the chief officers employed.

"The work of repair was commenced on the first waning of *Tasaungmôn* 1218 B.E. (12th November 1856). Meiktila contributed six hundred men, Pin three hundred, and Kyaukpadaung three hundred. These twelve hundred men were placed under the supervision of *thôn-myo-ôk* Mindin Thamanta Yaza, and the *Ein-yedaw, Shwe-dha-swebo*, Mingaung Yaza. The nine

hundred and forty-five men drawn from the Shwepyi Yanaung *A-she-let* Cavalry were placed under the supervision of the Dala *Sitkè*, Mingyaw Minhla Mindin Ne-myo-sanda Kyawdin, son of the ex-*wun* of Nyaungôk-pi, and Nemyo Minhla Thiri-gyaw, *Myin-sa-ye*. The eleven hundred and fifty men contributed by the Shwepyi Yanaung *Anauklet*, Pyinzi, and Kyauksauk were placed under the supervision of Nemyo Minhla Sithu, Myanwa *Myin-sa-ye-gyi*, Minhla Mindin Kyawgaung, *Myin-sa-ye*, and Ngagu, *Bo-tat-ye*. And the eleven hundred and seventy-six men contributed by Pindalè were placed under the supervision of Minhla Yethu Kyawdin, *Let-swè-daw-gyi*, and Minhla Yaza Kyawgaung, *Myo-sa-ye*. The *Myothugyis*, *Myo-sa-yes*, *Myingaungs*, and *Myinsis* were also appointed to be supervising officers. Different officials were appointed to different duties: thus the *Thandawzin* Yan Bôn, *Lèdaw-ôk* Minhla Mingyaw Thiri, to be in executive charge of the works connected with the repair of the breach; *Byitaik Thandawzin* Nemyo Thiri Kyawdin to be Secretary; *Wun-sa-ye* Nemyo Sithu Zeya and Nemyo Thiha Kyawgaung to be surveyors; and *Myedaing Amat* Min-gyaw Thiri Yaza and Mindin Thinka Yaza, *Myo-sa-ye* of Mandalay, to be Superintendent.

"The breach which had to be repaired measured thirty-nine *tas* and five cubits. To this length was added a *ta* at each extremity. The southern bank of the lake was extended two *tas* into the water. The length of the new bank was five *tas* and five cubits. The original height of the bank was forty-nine cubits and two spans. This height was increased by two cubits and finally raised to fifty-two cubits. The width of each bank at the top is three *tas* and five cubits. The height of each bank, both inside and outside, is sixteen *tas*.

"In the lake, at the foot of each bank, piles are driven to protect it; and these piles are supported by posts leaning against them. At a distance of a *ta* on the inside and outside of these piles a causeway of gravel is constructed, measuring five cubits and two *pans* in height, eight *tas* in width, and forty in length. This causeway is also protected by piles. The embankment of the lake is also protected by stones.

"The following timber was used in repairing the breach: nineteen hundred and fifty logs; five hundred planks, each measuring four inches by twenty inches by five cubits; and seven hundred planks, each measuring four inches by twenty inches by twelve cubits. A pagoda on the embankment of the lake, which was in disrepair, was also restored by order of the King and an inscription erected. This was done at the instance of the *Atwinwun* Wetmasut *Myoza* Mingyi Maha Abhaya.

"The following *nat*-houses were repaired at the Royal expense, under the supervision of Mindin Thamanta Yaza; Mataungda, Kyun-taga, Mibaya, Linzin, Kanma, Mibaya, and Myodwin Myinbyushin.

The completion of he work: and the Royal favours conferred.

"The repair of the breach of the Meiktila Lake, of the Zigôn pagoda, and of the *nat*-houses was, through the Great Glory of our King, completed during the cold weather as speedily as if Visakramas, the Architect of the God Indra, had been at work. When the Royal Order directing the repair of the lake was issued, a gold umbrella was conferred on the *Atwinwun* Wetmasut *Myoza* Mingyi Maha Abhaya; *Thandawzin* Yan Bôn, *Lèdaw-ôk* Minhla Min-gyaw Thiri, Mindin Thinkayaza, *Myo-sa-ye* of

Mandalay, and Minhla Yethu Kyawdin, *Letswè-daw-gyi*, received a half-gilt umbrella each; and *Thôn-myo-ók* Mindin Thamantayaza received an umbrella with gilt flaps.

"After the completion of the repairs His Majesty, in order to show his appreciation of the service rendered, conferred on the *Atwinwun* the additional title of Thado, the full title being Thado Mingyi Maha Abhaya. A twelve-stringed *salwè*, similar to those worn by *wun-gyis*, together with a staff, ornamented with seven concentric circles of rubies, was also conferred on him. His Majesty was also pleased to appoint Thamantayaza, the *Myoók* of the three townships of Meiktila, Pin, and Kyaukpadaung, to be *wun* of the same jurisdiction. Eight hundred pieces of cloth were distributed among the subordinate officials.

"In accordance with the injunction laid down by Gautama Buddha forbidding the taking of life, His Majesty commanded that no life of any creature should be taken within the precincts of the Meiktila Lake.

"This inscription is erected to notify to all men to the end of time the great merits acquired by our King.

"The Meïktila Lake, which is filled with precious stones, is now repaired. May it quench the thirst of all living creatures and endure until time ends, like unto the Nandawun lake of the *nats*.

"Our Great King, the Patron of Religion, whose Glory is like that of the Sun, who is the fifth King from his great-grandfather, the founder of the City of Amarapura, repaired the Meiktila Lake to the end that, in future ages, he might, after clearing the clouds of ignorance with the knife-blade of supreme intelligence, become a Buddha, Discoverer of the Four Noble Truths.

"May both men and *nats* share the merit thus acquired by the repairing of the Meiktila Lake and may this noble deed be held in remembrance by latest generations to come.

"This inscription is written in prose and poetry. It was composed by Nemyo Minhla Nawra-hta, the wise Minister, who is well versed in the Pali sacred writings.

"The Meiktila *Myowun*, Minhla Mindin Yaza, will see to it that this inscription is well preserved."

MEINGLANG.—A Kachin village in Tract No. 39, Myitkyina district, situated in 26° 55′ north latitude and 97° 42′ east longitude.

In 1892 it contained one hundred houses; its population was not known. The inhabitants are Khamti Shans. The headman of the village has no others subordinate to him.

MEIN-MA-THE.—A village in the Lan-ywa circle, Pakôkku township, subdivision, and district, with a population of one hundred and thirty-one persons, according to the census of 1891, and a revenue of Rs. 350, included in that of Lan-ywa.

MÈ KEN.—A tributary of the Mè Tôn on its left bank, in trans-Salween Möng Pan.

It is formed by the Nam Hwa Yawt and the Mè Hsai, and is only known as the Mè Ken for a couple of miles. The Mè Ken-Mè Hsai valley is

considered the best part of the Möng Tôn district. Up the Nam Hwa Yawt runs a road to Möng Fang. Near the mouth of the Mè Ken is the village of Wan Mè Ken, a flourishing place standing in a broad paddy plain, and containing about forty houses. It is situated on the main road from Möng Hang to Möng Tôn.

MÈKHONG.—Called Nam Hkawng by the Shans and Lan Ts'an Kiang or Ts'an Kiang by the Chinese, though it has many local names, such as Chio Lūng Kiang and others, taken from the nearest ferry. It was known on many European maps as the Cambodia river, but the name seems now quite given up.

The Mèkhong forms the boundary of the Shan States with French Indo-China for a distance of between fifty and one hundred miles, and beyond that is wholly outside British territory. Its sources have not yet been discovered. Some particulars will be found in the first chapter of the Introductory volumes of this Gazetteer.

At Ban or Wan Law ferry, not far from the point where it first touches British territory, the Mèkhong runsin a bed of about two hundred and fifty yards wide, and the breadth of the stream in February is about one hundred and twenty yards. At Kēng Lap at the same time of year the stream measures two hundred yards and the wet-weather channel about five hundred.

The current is everywhere rapid and the banks are sandy, with occasional reefs and projecting rocks. As a whole it is shut in between hills very much as the Salween is, but not so continuously.

Ferries.

The principal ferries in British territory are Wan Law, Pa Hka, Hsup Lwi, and Kēng Lap. Of these Pa Hka and Hsup Lwi cannot be crossed by animals. At Pa Hka there is no raft, and at Hsup Lwi there is no pack road. Unlike the Salween, however, the Mèkhong can be crossed at most places where there are not rapids by rafts made on the banks. There is great danger of losing animals, however, if they are swum across, owing to the strength of the current.

The French have done much to prove that steam-launches can go up the river, but it cannot be called a navigable river in a commercial sense.

In the same latitudes the Salween appears to be considerably the larger river, but the volume of water has not been taken. The height of the Mèkhong above sea-level, where the road from Yung-ch'ang to Ta-li crosses it, is about 3,900 feet, on the Ta-li-Shun-ning road 3,400 feet, at Nam Pe ferry 2,300 feet, and at Kēng Hūng 1,950 feet. It is therefore considerably higher than the Salween in these latitudes and descends much more rapidly.

Bridges.

So far as is known, there are three iron suspension bridges over the river—(1) the Fe-lon bridge on the road from Têng-yüeh (Momien) to Likiang; (2) the Lan Ts'an bridge on the road from Yung-ch'ang to Ta-li; and (3) the Ts'in Lông bridge on the road from Ta-li to Shun-ning. The latter two are sixty-five and seventy-five yards long respectively and eight feet and six feet wide, and the dry weather level of the water is forty or fifty feet below the level of the bridge.

MEK ME.—A village in the South Riding of the Northern Shan State of Mang Lön West, situated in the hilly country to the west of the Nam Hsā valley.

In April 1892 there were seven houses, with thirty-eight inhabitants These were almost all refugees from the South Hsen Wi circles of Möng. Heng and Möng Ha and it was anticipated that they would take advantage of the settlement in 1892 to return to their former homes. They cultivated hill-rice. The village is in the Na Hkā Lōng township.

MÈ LA YU.—A stream in trans-Salween Karen-ni, flowing into the Salween in latitude 19° 30′.

The Siamese had a post established on the right bank at its mouth in 1889-90. The river is about twenty yards broad, but in the cold season it has only a few inches of water.

ME-MA-THAW.—A village of eighty-three houses, in the Kyaukyit township, Myinmu subdivision of Sagaing district. It lies four miles from Kyaukyit.

It was formerly under a *thwe-thauk-gyi*. The villagers are chiefly cultivators.

MÈMAUK.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district, includes two villages.

Mèmauk village is situated twenty-one miles north-west of Wetwin, and has a population of one hundred and fifty-three persons, according to the census of 1891. The *thathameda* paid by the circle for 1896 amounted to Rs. 210. Paddy is cultivated.

Mèmauk stands at an altitude of three thousand five hundred feet in longitude E. 96° 29′, latitude N. 22° 16′. It was formerly the frontier station between Burma and the Shan States. A great deal of trade centred here, merchants coming up from Mandalay *viâ* Maymyo. Like Hsum Hsai it has dwindled to a small hamlet of half a dozen houses and is of no importance now.

There is a large plateau between Hsum Hsai and Mèmauk which might be made into a sanitarium. Mèmauk would probably be a suitable place for European enterprise in farming, or in cattle and pony breeding, as it is only forty-two miles from Mandalay and twenty miles from Maymyo, the latter road running through a fairly level country and bringing the plateau into direct communication with the railway.

MÈ-MÈ (North).—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes one village only and paid Rs. 740 revenue in 1897.

MÈ-MÈ (South).—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes one village only, and paid Rs. 30 revenue in 1897.

MÈ NAM LŌNG.—A stream draining from the east to the Nam Hsim, itself an important tributary of the Salween.

The Möng Sat-Möng Pu road follows the valley for about eleven miles. The road is here very difficult, owing to two narrow gorges and to frequent passages of the river, which in the dry season is about eighteen inches deep and twenty feet broad. There are several small hamlets in the valley, Wan Na Ting, Wan Kyu Lon, and Htam Lōng being the chief.

MÈ NEN.—A tributary of the Mè Tā on its left bank. In the dry season the stream is about one foot deep and fifteen feet wide where the Möng Ta road strikes it.

Up this stream runs the road to Mè Sa Kawn in trans-Salween Mawk Mai. It joins the Mè Tā about three and a half miles below the village of Möng Ta.

MÈ NGA HKAM.—A tributary of the Mè Kôk, rises in the Loi Mè Nā Noi, the northern watershed of the Möng Sat valley for about nine miles, and empties itself into the Mè Kôk, about two miles above the town of Möng Sat.

The road to Möng Pu follows the valley for about nine miles. The stream in the dry season is only about one foot deep and four or five yards broad at its mouth. There are two small hamlets in the valley, Nā Hsan and Ho Na.

MÈ-O.—A village in the Mayagan township, Ye-u subdivision, of Shwebo district, eight miles from headquarters.

There are one hundred and fifteen inhabitants, for the most part rice cultivators. The *thathameda* revenue for 1896-97 amounted to one hundred and fifty-six rupees.

MÈ-O.—A village in the Ye-u township and subdivision of Shwebo district, ten miles from Ye-u town.

It has thirty-two inhabitants and there are seven acres under cultivation, chiefly of paddy. The *thathameda* revenue for 1896-97 amounted to three hundred and forty rupees.

MÈ-O-DAN.—A village in the Myintha circle, Pakôkku township, subdivision, and district, with a population of two hundred and sixty-nine persons, according to the census of 1891; the *thathameda* amounted to Rs. 531 for 1897-98.

MÈ PAI.—A river which has its principal sources in the range which separates the Möng Maü and Mè Hsa Kawn district from the Mè Hawng Hsawn province; that is to say, it rises some forty miles north of Mè Hawng Hsawn itself.

Its general direction is south-south-east to a point about ten miles below Mè Hawng Hsawn. It then turns east, and after a total course of about seventy-five miles flows into the Salween nearly opposite Ywa-thit.

Tributaries.

Its principal tributaries on the right bank are: the Mèkhong, which itself receives the Hwe Kahan and the Mè Si Ngè; the Mè Soi, which is said to be occupied chiefly by Red Karens and the Mè Sà U, which is the boundary towards Karen-ni. On the left bank there are the Mè Samat and the Mè Salin, which rises in Kun Yuom, but joins the Mè Pai in Karen-ni.

The river is about twenty yards wide at its mouth and fordable in the dry season. Its current is swift, and there are numerous rapids; nevertheless it is navigable by small boats. The journey between Mè Hawng Hsawn town and the Salween takes one day down stream and three or four days up stream. There is a footpath up its right bank, but it is very difficult indeed and is scarcely practicable for pack animals.

The Mè Pai is much used for floating timber down to the Salween. There is probably a considerable amount of teak in the upper valleys of its tributaries. Sawlapaw, in his own part of the Mè Pai alone, collected duty on two thousand or three thousand logs per annum. The river, after leaving the Mè Hawng Hsawn plain, is pent in by heavily wooded hills and there is scarcely any valley except the actual river-bed.

MÈ SA KÔN.—*See* under Mè Hsa Kun (Mawk Mai sub-State).

MÈ SA LA.—A tributary of the Salween on the left bank.

It joins that river about a mile above the Ta Hsang ferry in Möng Pan territory. The stream is a rapid and shallow one, full of rocks and boulders. The road to Möng Tōn goes up this stream as far as its junction with the Mè Mōk. At the mouth of the Mè Sa La is the small village of Wan Mè Sa La, containing about fifteen houses.

MÈ SA LIN.—A tributary of the Mè Pai on the left bank.

It rises in Siamese territory in the district of Kun Yuom. It then flows through Karen-ni territory, and finally empties itself into the Mè Pai about eighteen miles from its mouth. The valley of the Mè Sa Lin is narrow. Into it drain a number of streams, at the head-waters of which are numerous Karen-ni villages. The frontier of Karen-ni is at Pak Tu Möng Awn, "little gate of the country," a knoll overlooking the Mè Sa Lin about ten or twelve miles up that stream. Kun Yuom is a day's march beyond.

MÈ SA PAW.—A stream in trans-Salween Karen-ni, rising in the watershed between the Salween and its tributary the Maing Lung-gyi river, and emptying itself into the Salween in about latitude 19° 1′ after a course of twenty or thirty miles.

There is a road up the Mè Sa Paw to Kun Yuom, which is said to be three marches from the Salween. In 1890 the Siamese had a post near the mouth of the Mè Sa Paw on its right bank. There is much valuable timber in the Mè Sa Paw basin, but the teak in the lower part of the valley has been quite worked out. The outturn was once six hundred logs per annum. There are no villages in the valley.

MÈ SA TAWNG.—A tributary of the Salween on its left bank.

The first stage from Wan Sa La eastwards on the Möng Pan-Möng Tôn road follows this stream up. It is from ten to fifteen yards wide by one to one and a half feet deep in December; its current is strong and its bed rocky; it has a course of about twelve miles.

MÈ SAYA.—A stream in trans-Salween Karen-ni; it enters the Salween half-way between the Mè Pai and the Mè Sa Paw, and is a narrow shallow stream with steep banks.

At its mouth the Siamese established a post in 1889-90. There is a small hamlet near the site of the stockade. The outturn of teak is estimated at three hundred logs per annum.

MÈ SÈ or NAM SÈ.—A river in trans-Salween Karen-ni, which after a north-east course of some thirty miles flows into the Salween in about latitude 18° 52′.

A few miles from its head are the villages of old and new Mè Sè, about one and a half miles apart. The old or lower village consists of twelve or fifteen houses, while the new or upper Mè Sè contains perhaps thirty houses. The inhabitants are mostly Shans. There are also a few Burmese and White Karens.

The principal feeders of the Mè Sè are the Nam Pōng and the Nam Pè So, both on its right bank. There is a considerable amount of teak in the Mè Sè basin; the outturn is reckoned at one thousand logs per annum. From Mè Sè there are roads leading to Kun Yuom (four marches) to Ta Ta Fang and Kyauk-hnyat on the Salween, and to Ta Hsang Lè.

MÈ SI SAK or SI SAP.—An unimportant stream in trans-Salween Karen-ni, which enters the Salween one and a half miles below the Ta Taw Maw ferry.

The Mè Hawng Hsawn road crosses the valley a couple of miles from its mouth. The stream is always fordable.

MÈ SÔN.—A tributary of the Mè Kôk on its left bank, joining that river a couple of miles below Möng Hsat.

Down this stream is the road from Möng Tôn; in fact it rises in the Möng Tôn-Möng Hsat watershed. There are three or four villages in this valley, besides that of Mè Sôn. The largest is Pang Sak.

MÈSUM.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills.

In 1894 it had twenty houses: Tang Boi and Hra Err were its resident Chiefs. It lies seven miles east of Rawvan, and can be reached from Rawvan, seven miles, by a good path. It is under Ratyo of Yôkwa. Water is scarce and the camping-ground is not good.

MÈ TÈ.—A stream which flows into the Salween on its right bank, about five miles below the Kyauk-hnyat ferry.

From Kyauk-hnyat there is a path over the hill into the Mè Tè valley, joining it about five miles above its mouth. The path is the direct route to Möng Chè, the southernmost village of trans-Salween Karen-ni.

MÈ-THÈ.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, nine miles from the headquarters town. There are sixty-three inhabitants, mostly rice cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 160. There is a notable pagoda, the Paungdaw U, at Mè-thè.

ME-YWA.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and fifty-five persons and the *thathameda* amounted to Rs. 1,062. No land revenue was collected in the circle.

MÈ-ZA.—A stream which rises in the Taung-thôn-lôn range, in the extreme north-west of Katha district.

It flows in a southerly and south-easterly direction and enters the Irrawaddy a little above Ti-gyaing. The Mèza is navigable for country boats for one hundred miles during seven months of the year, and small steam-launches can ascend as far as Mawteik, a distance of eighty miles, during the months of July, August, September, October, and November.

In Burmese times the valley of the Mèza, owing to its unhealthy character, was used as a penal settlement and convicts were sent here from all parts of the kingdom. After undergoing the punishment of the *cangue* for the period prescribed in their sentence they were allowed their freedom within certain fixed bounds.

ME-ZA-LI.—A village in the Letpya circle, Pakôkku township, subdivision and district, with a population of ninety-six persons, according to the census of 1891, and a revenue of Rs. 130, included in that of Letpya.

ME-ZA-LI-GÔN.—A village in the Kyun-pawlaw circle, Pakôkku township, subdivision, and district, with a population of three hundred and thirteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 590 for 1897-98.

MÈ-ZA-LI-GWE.—A village in the Pindalè circle, Seikpyu township, Pakôkku subdivision and district, with a population of four hundred and twenty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 790 for 1897-98.

MI-BAUK.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and ninety-one persons, the *thathameda* amounted to Rs. 715, the land revenue to Rs. 1,269, and the gross revenue to Rs. 1,984.

MI-BAUK.—A revenue circle in the Myingyan township, subdivision, and district.

In 1895-96 the population numbered four hundred and twenty-three persons, and the *thathameda* amounted to Rs. 924. No land revenue was assessed in the circle.

MI-BAUK.—A village in the Paungdè circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and twenty-five persons, according to the census of 1891, and a revenue of Rs. 330, included in that of Paungdè.

MI-BA-YA.—A village in the Mibaya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one thousand and seventy-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,650 for 1897-98.

MI-È.—A village in the Mi-è circle, Yawdwin township and subdivision of Pakôkku district, with a population of 4,180 persons, according to the census of 1891, and a revenue of Rs. 720.

The *thathameda* amounted to Rs. 790 for 1897-98.

MI-GÈ.—A village on the left bank of the Kauk-kwe *chaung*, in the Shwegu subdivision of Bhâmo district, with thirty-one houses of Shan Burmese.

It is fenced on three sides, that facing the river being left open. The villagers work *mayin* (3,000 baskets) and *taungya* (400 baskets), and a few cut bamboo and float it down to Moda. Grain supplies cannot be relied on ; traders from Katha, Shwegu, and Moda supply the wants of this and the other villages along the Kauk-kwe. Salt is procured from Sheinmaga and fetches from ten to fifteen rupees the hundred viss.

MIGNU.—A village of Chins of the Haka tribe, in the Southern Chin Hills.

In 1894 it had forty-six houses; Taunghut was its resident Chief. It lies five miles south-west of Haka, and can be reached by the Kan-Haka mule-track. The village is not stockaded. It pays tribute to Shwe Hlyen. There is camping-ground to the south.

MI-GYAUNG-AIK.—A circle in the Ti-gyaing township, Katha subdivision and district, including three villages.

The main village is situated on the bank of the Mèza *chaung*, and has fifty-five houses. The villagers are Burmans; they are mostly traders and fishermen, but cultivate *taungya* also.

MI-GYAUNG-DET.—A circle in the Amarapura township and subdivision of Mandalay district.

It is the only village in the circle and is situated ten miles south-south-east of headquarters. It had a population of seven hundred and five persons, and paid Rs. 1,400 *thathameda* tax in 1891. Mi-gyaung-det does an extensive trade in fruit.

MI-GYAUNG-DWIN.—A village in the Ga-wun circle, Pakôkku township, subdivision, and district, with a population of four hundred and fifty-nine persons, according to the census of 1891. The *thathameda* amounted to Rs. 570 for 1897-98.

MIKU-KATONG.—A Kachin village in Tract No. 38, Myitkyina district. In 1892 it contained twenty houses; the population was unknown. The inhabitants are of the Yaw Yin or Lishaw tribe. The headman of the village has no others subordinate to him.

MI-LAUNG-GYUN.—A village in the Mibaya circle, Yeza-gyo subdivision of Pakôkku district, with a population of seven hundred and ninety-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,960 for 1897-98.

MILOM.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 8′ north latitude and 98° 3′ east longitude.

In 1892 it contained thirty houses; the population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

MIN-BU.—A civil administrative Division, comprises the districts of Minbu, Thayetmyo, Pakôkku, and Magwe. [The Thayetmyo district, though attached to an Upper Burma Division, is still (1898) in Lower Burma.] The headquarters are at Minbu.

MINBU.—A district in the Minbu Division, is bounded on the north by Pakôkku district, on the east by the Irrawaddy river dividing it from Myingyan and Magwe districts, on the south by Thayetmyo district, and on the west by the Arakan *Yoma* dividing it from Kyaukpyu and Akyab districts of Lower Burma.

Boundaries.

The area of the district is three thousand one hundred and twenty-two square miles, and the population, according to the preliminary census returns of 1891, numbered 224,357 persons. It is now (1897) given as 212,850, the apparent decrease being due to the subsequent transfer of a portion of the district to Pakôkku.

Area and population.

In 1891 there were five hundred and ninety-eight thousand three hundred and four acres of land under cultivation, and eight hundred and fifty-one thousand four hundred and twenty-four still available.

As a whole the district may be said to consist of low plain land towards the Irrawaddy and of undulating country inland rising higher and higher towards the Arakan *Yoma*. Between the plain and the *Yoma* is a distinct range of hills stretching north and

Natural features.

south; various names are given to it at different points, but the hills are generally known as the Nwa-madaung range. In the Minbu subdivision, to the north of Sagu below Shwezettaw, the country is open and cultivated and the land fertile. Along the Môn stream and the Irrawaddy the country is flooded every year. The south of Sagu and the whole of the Ngapè township are hilly, and cultivation is only carried on in the valleys, which are usually very unhealthy.

The only streams of importance are the Irrawaddy and its tributaries the Salin, the Môn, and the Man, which follows a north-easterly course and is largely used for irrigation purposes. It is proposed to build a weir at Mezali across the Môn and construct two canals, each 25 miles long, along its northern and southern banks; each would irrigate some 25,000 acres of land.

There are few lakes of any importance in the district.

The Salin subdivision may be roughly divided into four tracts: the northern, which, except for a small strip near the river, consists of low hills; the central, for the most part rich paddy-lands irrigated by canals fed from the Salin stream; the southern, consisting generally of dry gravelly land, the greater part uncultivable; and the western, comprising the Sidôktaya township, which is long and narrow in shape, and follows the upper course of the Môn river, its soil being chiefly composed of alluvial deposit laid down by the river at both remote and recent periods; as it is nearer the source of the river, it has more hills and less flat land than Lègaing township, which marches with it on the east and is also traversed by the Môn.

Mountains: the Arakan *Yoma*.

There are two chief hill systems in the district. On the west border the Arakan *Yoma*, continued to the far north under the name of the Chin Hills, divides Minbu from Kyaukpyu. Its slopes are in most places very steep and thickly wooded, and to the south it sends out a spur to the Irrawaddy, and thus forms the boundary between the Thayetmyo and Minbu districts.

The foot hills slope gradually upwards towards the west, the home of the Chins, and their ultimate ridge forms a lofty wall for the western boundary of the district. The townships of Ngapè and Sidôktaya lie between the main range and the foot hills. They form a tract of country which, like the *terai* of India, is so malarious as to be fatal during many months of the year to all but natives. Lègaing, Pa-aing, Sidôktaya, and Da-bwin are the only villages of any size in the Upper Môn valley. They have between two and three thousand inhabitants. The villages are entirely built of thatch and bamboo, and therefore suffer much from fires in the dry weather. At Pa-aing, the largest village in Sidôktaya township, *Bo* Shwe and his two sons made their headquarters in the disturbed years that followed the Annexation. When, in 1886, the Deputy Commissioner, Mr. Phayre, was killed, his head, which was never recovered, though his body was, is said to have been set up over the gate of Pa-aing village.

Except in these villages the inhabitants of the hill country engage in nothing but *taungya* cultivation, and there is practically no trade.

Many small streans find their way from all parts of the *Yoma* to the Môn and Man rivers, which carry their waters through the Nwa-madaung range to the Irrawaddy.

The Nwa-madaung.

The second system is the Nwa-madaung. This range begins at the extreme south of the district and runs due north almost through its entire length, for about one hundred miles, with an average height of six hundred feet.

Lesser hills.

Of lesser hills there are in the west and extreme south the Moma, Kan, Tauk, Wunzan, and Ein-ma hills. Their general position lies parallel with the Nwa-madaung on its east and south of the Môn river. Only three points, Wun-saung, Kyauk-o-taung, and Na-ga-bettaung, are worthy of note, and none of these rises to more than three to four hundred feet. The land is slightly hilly between these peaks, and there is a fair amount of cultivable land used for paddy and dry crops. The hills themselves are covered with jungle or sparse bamboo-bush. North of the Môn these hills are protracted in the low Myin-nyaung-taung range.

To the north of Sidôktaya, there is a somewhat important ridge called the Nachan-chin between the Aung *chaung* and the Môn, and dividing their waters.

All the western part of the district is extremely mountainous and here lie the highest points, Pakansôn and Chinlan-de, on the extreme north-west, south of them the Natinkôk and Pôkcho crests, and still further south the Taung-bye, Nashaha, and Myin peaks.

In the north-west of the district there is the Yeyo range, and east of it, running from east to west, the Sil-le and Ki-me, and further south the Dawzeik, Nyaung, and Myin hills, all of which attain their greatest height on the west side.

Rivers: the Irrawaddy.

The chief river of the district is the Irrawaddy, and its chief tributaries, beginning from the north, are the Salin, the Môn, and the Man, all of which rise in the Arakan *Yoma* and join the Irrawaddy on its right bank. The general character of the Irrawaddy is that of a wide stream with numerous islands and sand-banks, often of considerable extent, and a uniformly rapid current, rising to more than five miles an hour in the flood season. At Minbu its banks are nearly three miles apart, the stretch of water even at high flood being broken by one of these islands, two miles from the western shore. It rises during the year some forty feet, the first rise occurring in February, the next in June, and then the rise is constant until the beginning of September, when the highest point is reached and the decline commences. The river is said by the Burmans to make its greatest rise every third year, but it is doubtful whether from their method of computation every second year is not meant.

The Salin.

From the Arakan *Yoma* beyond the district border comes the Salin stream, which runs in a south-easterly direction and joins the Irrawaddy near Sin-byu-gyun, about thirty miles in a direct line from the point where it enters the Salin subdivision. Small boats can navigate the river, which is subject to very sudden and considerable rises and falls during the rains. Its chief affluents are the Paung and Tagu streams. The upper river is very picturesque.

The Môn.

The Môn enters the district in the north-west of Sidôktaya township, divides that township from north to south into almost equal parts, and then turns east to the Irrawaddy.

Its tributaries in the Salin subdivision are, in order: The Pandi, the Aung, the Ti, the Sami, on which lies Sidôktaya, and the Kyi, on which lies Pa-aing. The Môn itself is in the dry weather very shallow, and many of its feeders are only watercourses in the rains.

The Man.

The Man rises in the Arakan *Yoma*, in the south-west of Ngapè township, and flows in a uniformly north-easterly direction to its mouth five miles north of Minbu. It is (*v. supra*) extensively used as a source of irrigation.

Lakes.

The only lakes of note are the Paunglin *In* and the Wet-thi-gan *In* near Salin. From the former a fishery revenue of Rs. 5,000 a year is derived, and a *mayin* revenue from land irrigated by it of Rs. 1,000.

The Wetthigan lake in Burmese times was considered sacred and there are therefore now no fisheries. It is formed by rain water and the overflow from the Salin canals.

The Paunglin is a lagoon fed from the Irrawaddy, and is filled every year in the rains by two creeks. When the river begins to subside these *yo* are dammed up to prevent a back flow. This was originally done at their own cost by the villagers of Paunglin, Ka-byi and Kan-le, but now a masonry sluice and permanent dams under Public Works Department management have been erected. The Paunglin people are nearly all fishermen, and to them the stopping up of the *yo* is practically a necessity. All the people from the villages round about, and some from Magwe and Pakôkku, come here to cultivate *mayin* paddy.

There are a few depressions in the Lègaing township which fill with water during the wet weather, but are completely dry in the hot season. Of these the Ketkya and Ywa-thit *ins* are leased as fisheries and afford in addition a little *mayin* paddy cultivation.

Irrigation.

In the Salin subdivision water-supply is plentiful, except in some portions of the northern and southern tracts. The annual rainfall is, however, as a rule insufficient by itself for paddy cultivation, and the aid of irrigation has to be called in. Wells are abundant except to the south, where the water is brackish and bad. The chief canals from the Salin stream are—

(1) Myaung-madaw,
(2) Hkaing-myaung,
(3) Myaung-thit,
(4) Mingala,
(5) Thayet-chin,
(6) Thadun-wa,
(7) Nwè-temè,

and they irrigate an area of about seventy square miles.

A new work of great importance has lately been constructed or reconstructed, the Nga-myet-hna tank, about two miles north of Sin-byu-gyun. It supplements the Nwè-temè and Hkaing-myaung canals.

Fisheries.

The fisheries are chiefly along the Irrawaddy and on the Paunglin lake. The most plentiful kinds of fish are the *Nga-bat*, *Nga-yan*, *Nga-gyin* (a kind of carp), and *Nga-ywe* (the cat fish). For the privilege of fishing in the river, the fishermen take out licenses for each net, the fee varying with the size and description of the net and mesh used. The most profitable fisheries are those in lagoons among

sand-banks along the river and in the Paunglin lake. These fisheries are sold yearly by public auction. The revenue obtained in 1890 in the Salin subdivision was Rs. 14,965.

Mineral products.

The only mineral of value is coal, which, however, seems to be of inferior quality. There is a coal mine at Padaung, but there seems little probability that there will be extensive working.

Steatite is found in large quantities in mines in the *Yoma*: the present lessee pays Rs. 6,000 a year; a special report has been drawn up by an officer of the Geological Survey.

There are salt wells in both Sidôktaya and Ngapè townships, and talc abounds everywhere among the low hills below Minbu, but has never been worked.

The oil wells at Minbu are not, properly speaking, wells, as they do not lie below the surface. They are pyramidal in shape and the central hollow is filled with liquid mud, formed by the upward pressure of the oil springs under ground.

Oil.

The oil is stated to lie at a great depth The soil, however, is impregnated with it and well-sinking for water has been abandoned owing to the amount of oil which mixes with the water and renders it useless for drinking purposes. The mud found in these wells near the surface, at any rate to the touch, does not bear much trace of oil. It is constantly agitated by bubbles of gas coming from below, which, bursting through the mud over the lips of the wells, gradually form hills of heights varying from 60 to 80 feet. These wells are most active during the rains, and the gas which escapes from them is easily ignited. Prospecting is being carried on, and the petroleum obtained is said to be of fair quality.

Forests.

The trees most commonly found are *in*, much used for house-building; *sha*, from which a considerable quantity of cutch is extracted; the tamarind, which is more of an ornamentat tree than anything else; and *pyinma*, locally called *pyin*, which is not workl ed. Several large areas have been constituted reserves, the greater parof Sidôktaya township consisting almost entirely of such tracts. They are—

Name of reserve.	Area.
	Square miles.
Môn west	95
Nwa-madaung	36
Ti-chaungwa	19
Tôktachaung	8
Pazu-chaung	15
Paung-chaung	12
Total ...	185

The unreserved or protected forests are—

	Square miles.
Salin forest	150
Môn forest	200
Total ...	350

The *Môn west* reserve is situated in the Arakan *Yoma*; the ground is very steep and mountainous.

The Nwa-madaung reserve also stands high, but the ground is not so steep and broken as in the Môn west area.

The Tichaungwa and the other reserves are on hilly ground, with the exception of the Môn forests, some of which are on a lower and undulating country.

Temperature and climate.

The climate of the eastern part of the district does not differ greatly from that of the other parts of Upper Burma in the same latitude, but the rainfall is heavy in the Sidôktaya and Ngapè townships, where probably twice as much rain falls as in Salin and Minbu. The rainfall from December 1889 to November 1890 in Salin is given as follows:—

	Inches.
December 1889	0·3
January 1890	*Nil.*
February "	*Nil.*
March "	0·2
April "	*Nil.*
May "	8·1
June "	11·
July "	1·5
August "	2·1
September "	5·7
October "	4·3
November "	0·8

[These figures show a somewhat unusual year. As a rule May is not rainy. The rainy months are June, July, August, and September, though sometimes, as in this year, heavy rain falls in May and October. Readings for later years have not been supplied.]

The rainy season, such as it is, generally commences in June and ends in November. The cold season commences in November and ends in February. From March till the middle of May is the hot season, when the maximum shade temperature is sometimes as high as 107°.

The climate west of the Nwa-madaung range may be called deadly. No European can live there from the 1st May to 1st December; even Burmans from the plain villages cannot stand the climate. The fever is of a most dangerous form and appears to enfeeble the constitution for life.

Population.

There has been a general increase in population since the first year or two after the Annexation, and in Sagu township the increase has been considerable, to the extent of over sixteen hundred households. In Ngapè, on the other hand, there has been an apparent decrease of one hundred and forty-three houses. This is, however, due to migration to the Sidôktaya and Salin townships to engage in the cutch-boiling industry.

In the Môn valley, which contained between fifty and sixty thousand inhabitants in 1891, there was a temporary decrease after the Annexation, when many of the people emigrated to Lower Burma. In Sidôktaya, however, the cutch trade, as is above noted, has considerably increased the population, attracting settlers not only from the other subdivisions but from other districts.

In the Salin subdivision there was a large emigration to Lower Burma in the troubles which succeeded the Annexation, but the people are steadily coming back. The great bulk of the population is Burmese.

Chins.

In Ngapè and Sidôktaya townships much of the population is Chin. Chins who live in or near Burmese villages are called Chin *yin* (quiet), while those in the *Yoma* hills are Chin *yaing* (wild). To the north, beyond Tilin, is the Baung-she tribe of Chins; south of Tilin are the Chinbôks. The Chins in Ngapè, Pa-aing, Sidôktaya, and Laungshè are Chinbôks.

Village polity.

These Chin tribes seem to have only a very incomplete system of village government. Each village has its Chief, usually hereditary. The best sportsmen or the most wily marauders are considered the best headmen, and there are no laws among them except those of traditionary custom.

Spirit worship.

The Chinbôks all retain their spirit worship, and make frequent offerings of pigs and bullocks. The greatest hunter is considered the best man among them. In Burmese times they made frequent raids, and always consulted the *nats* before they started. Sacrifices were offered, and the direction in which the blood flowed determined the direction of the party. If the omens were unfavourable the project was given up.

Fashions in dress.

The Chinbôk man wears nothing more than a small waist-cloth, like the *langoti* of the Indian. When this is new it is striped red and blue, but it very seldom is new. The men tie up their hair with bits of rag. The hair is worn long and knotted, and through the knot is thrust a brass or iron pin, with a hook at the end of it. The women wear a sort of sleeveless jersey and a very short waist-cloth.

Weapons.

The Chinbôks' weapons are bows and arrows. Over the right shoulder they wear, slung across the body, a bamboo basket which is divided into compartments. In one of these is a bamboo quiver, kept in its place by bamboo loops. The arrows have frequently iron heads and some are poisoned. The poison seems to be fairly effective when it is fresh.

The women all have their faces tattooed.

They have a variety of oaths; the most effective and feared is that sworn after drinking water which has been poured over a tiger's skull.

Customary laws.

Most of the Chins are still in a very wild state, living at enmity with all their neighbours, divided into numerous small clans, and making periodical raids either upon each other or upon neighbouring Burmese villages. Still they have some remarkable marriage laws and laws of inheritance. According to their code, a man has a prior right to every one else to marry his cousin, and the woman has the same right with regard to her male cousins. The younger son is the heir

of a Chin family, and he is bound to stay at home and take care of his parents and sisters.

Marriage observances.

A wooer ordinarily applies to the brother for the hand of his wife, and not to the father. When a man takes a wife, he pays for her in hogs, bullocks, or such like live-stock, and sometimes in slaves, whose average value is thirty rupees a head, to make up for the loss of a working hand in the wife's family. Even this payment will not secure the lady, unless he treats his brother-in-law with scrupulous civility. When the wedding takes place, the husband promises not to beat his wife except with a rattan, and the wife promises to be faithful. If the wife refuses to work, the husband may beat her with the rattan, but if he pulls her hair out, or breaks her ribs or limbs, she can have a divorce. If, before the final marriage ceremony, which chiefly consists in consulting the spirits, is completed, either contracting party dies, the rites are continued with the corpse and the corpse must be kept until these rites are finished. A Chin's punishment for the infringement of marriage or other contracts is always a fine, in which so many pots of *hkaung*, a sort of small beer, usually figure.

The Chins worship *nats*, of which each household has a special one. The ceremony of receiving a wife or adopted child under the care of the family spirit is especially important. This ceremony, like all other events of importance, is preceded by the consulting of the spirits. The entrails and liver of a hog usually furnish the omens. If the entrails or liver are spotted, the undertaking is put off.

The Chin country is not attractive. The hill ranges seem scarcely able to sustain animal life, and nothing but the smallest patches of *taungya* can be cultivated. Nevertheless they have abundance of hogs, and their religious ceremonies are always attended with copious offerings of beer, hams, and beef.

Funeral ritual.

They believe that, when they die, they will eat in heaven whatever sacrifices they make in the way of food on earth. When the Chin dies, a fighting cock is tied on to his big toe by a string and is burnt with him. The reason given is that the way to heaven is haunted by a big lizard, who would infallibly prevent the man from getting past, were it not that the cock steps forward and attacks the lizard.

Many of the Chins have now settled down among the Burmese and adopted Burmese habits and religion. They are not unlike the Burmese in face and figure, but a Burman can always tell a Chin at a glance. In the Sidôktaya township, as far as customs are concerned, they are practically Burmese, except that they are confirmed *hkaung* drinkers. They are all cultivators and their women are leaving off the custom of tattooing their faces.

[A more detailed account of the Chins is given in Part I of the Gazetteer.]

Shans.

Shans (*v. infra*) are said to have once settled the villages along the lower Môn.

Agriculture.

The greater part of the district, except the tracts along the banks of the Irrawaddy and Môn rivers, and the western hill strip, consists of an undulating and slightly elevated country, overgrown with jungle and small trees and in parts broken up by small

nullahs. Tracts have been cleared here for *ya* cultivation, generally in the neighbourhood of villages.

The most populous and fertile parts of the district, however, are those situated near the rivers. The banks of the Irrawaddy are annually submerged and when the flood has subsided yield a plentiful crop of wheat, gram, and peas of various kinds.

The banks of the Man are rendered cultivable by a system of irrigation channels (*v. supra*), which existed under the old Burmese rule and has since been developed. On either side is a belt of land, from two to three miles in width, drawing its water-supply from this river and yielding bountiful crops of paddy and sessamum.

In the hilly parts of the district small portions of flat cultivable land are met with, and paddy and dry crops planted.

The great bulk of the population is agricultural, and the chief crops raised are paddy, gram, millets, beans, peas, sessamum, and tobacco.

Tobacco, peas, and beans are chiefly grown on islands in the Irrawaddy, and tobacco especially grows well on the sandy banks of the river. It is sown in November or December and the crop is ready in March or April.

Paddy and sessamum cultivation begins in May or June and the crop is ready for harvesting in September or October. These are the chief exports from Sagu and Ngapè, and a considerable quantity of land is irrigated for paddy cultivation from the Sèdan weir, seven miles below Shwe-zettaw in the Sagu township.

In the Môn subdivision the cultivation of *ya* lands greatly exceeds in area that of irrigated fields. There are also large crops of sessamum, maize, and millet. A good deal of cotton is grown and exported from Sin-byu-gyun, while much is retained to be woven in the loom which is to be found in every Burmese house.

The betel-vine is also largely cultivated along the Môn, in the Lègaing township.

Industries.

In Sidôktaya a large proportion of the population is engaged in cutch-boiling, but there is no cart-road and the trade is inconsiderable.

In Sidôktaya and Ngapè townships there are steatite quarries, the leases of which are annually put up to auction by Government.

Wood-carvers are scattered here and there throughout the district, but none of the workmen are particularly noted for their skill, except in Sinbyu-gyun, and here the wood-carving is as good as anywhere in Burma.

At Parabaikdan, between Sin-byu-gyun and Salin, a considerable manufacture of *parabaik* is carried on and gives a name to the village.

In Sin-byu-gyun itself there is a good deal of lacquer-ware manufactured.

Communications.

Communications throughout the district are good in the east, where the level country and low rainfall make cart traffic always possible, and bad in the western *terai*, as the foot hills of the *Yoma* are approached. The great bulk of the trade of the district passes up or down the Irrawaddy, which has a constant service of steamers of the Irrawaddy Flotilla Company. The Môn, too, is navigable

for country boats at all seasons of the year. The main roads through the district are the Singaung road, running due west from Minbu to Singaung, nine miles distant, and continued past Pyawbwè and Padaing to the A-eng pass: the Sagu and Pyilôn-gyaw road, which runs north from Minbu through Sagu and Lègaing to Pyilôn-gyaw, whence it is continued to Salin, Sin-byu-gyun, and Sun; and the Minbu-Minhla road, which crosses the Kyauktan creek and passes through Taukshabin and Ye-the-a to Min-hla in Thayetmyo district.

Administration in Burmese times.

In Burmese times there were *wuns* in both Sagu and Ngapè townships. In case of rebellion or war two hundred and fifty men were to be furnished from Sagu and a hundred men from Ngapè at the expense of the villagers. The *wuns* were appointed by the King.

Minbu was governed by an official styled a *pènin,* which, strictly speaking, means the coxswain of a royal boat.

Officials: their powers and salaries.

The *wuns,* or officers of corresponding rank, were held personally responsible for the peaceful state of their towns and for the collections of revenue. They had no paid staff either for coercive or fiscal purposes, but each *wun* had a number of personal followers, from whom he appointed *yazawut-ôk* and *ywa-ôk,* police constables and rural guardians. These men had no pay and were tacitly allowed to support themselves off the people. Each *wun* had a *sikkè*, a *na-hkan,* and a head clerk. The *sikkè* was technically a military officer. There were also *myothugyi* in all the more important villages. The *wun* was the supreme authority and had the power of death sentence, in token of which he carried a gold scabbarded *dha.* The Ngapè *Wun* "ate" the towns of Padein, Ngapè, Myothit, Mindat, and Nandè. The *sikkè* owned five towns, and so also did the *na-hkan.* Neither the *sikkè, na-hkan,* nor the *sa-ye-gyi* could sentence to imprisonment, but they usually sat together as a court and then technically had power to send a man to jail, though not to sentence him to death. The *wun* never tried a case himself, always referring disputes to subordinates for hearing. None of the officials had many guns to enforce their authority.

The pay of the *wun* was Rs. 2,400; of the *sikkè* Rs. 1,200; of the *na-hkan* Rs. 900: and of the *Sa-ye-gyi* Rs. 600.

The district was in a chronically disturbed state. The property of villagers was insecure; they were frequently dacoited, and no regular forces existed to suppress organized crime. There was no appeal from the decision, or the failure to decide, of the *wun.* No records of trials were kept in criminal cases, and verbal orders from the *wun,* or through his assistants, were sufficient for the carrying out of a capital sentence. There were neither jails nor treasuries. Each *wun* had a sort of barrack in which men sentenced and awaiting trial were confined together, and all equally had to supply their own food. If they had no relations, they were allowed to beg in the streets. A present from the prisoner or his friends was sufficient to procure the release of any convict. The local authorities of this district, as well as of others to the north, were in league with dacoits and shared their plunder in consideration of letting them alone. The villagers looked upon any display of wealth in their houses or their clothes as a simple invitation to robbery or exaction. What money was saved was buried in the ground. Petition to the King was practically impossible. Revenue was

wrung from the people in the most drastic way. Defaulters were spread-eagled in the sun and had their legs crushed with bamboos. Children and wives were frequently sold. The thugyi was made responsible for the villagers and was frequently kept in confinement called "*tan*" until the stipulated amount was made up. This "*tan*" seems to have been a sort of confinement at large.

The *myothugyis*, who were immediately under the *na-hkan*, and the *thugyis*, who were immediately under the *myothugyis*, ranked as a sort of petty nobility, received a temporary ownership of lands, or commission on the revenue, as pay, and went to Mandalay once every year to do homage to the King. The titles, perquisites, and appointments of the *myothugyis* and *thugyis* were hereditary.

Na-hkans and officers superior to them were appointed through interest, bribery, or occasionally merit. All these lower officials had power to torture, and death resulting from torture was looked upon as an accident. The *thugyi* nominally, and sometimes practically, owned all the land in his circle and distributed it to the villagers according to his own will. He could take away any man's land without giving any reason, and it was impossible, owing to his power, to appeal against him.

Besides the above *wuns* there was also one at Salin, with *sikkès* and *na-hkans* under him. The *wun*ship of Salin is said to have been bought in Mandalay on several occasions for twenty thousand rupees.

The Môn river formed, in Burmese times, the dividing line between the jurisdiction of the *wuns* of Lègaing and Salin, the former of whom ruled the south and the latter the north of the stream. The jurisdiction of the Lègaing *wun* extended as far as Kywe-daga village up the river, and the Salin *wun* held what is now the township of Sidôktaya.

Contingents to the Burmese Army.

In the Sagu township there were three separate classes of troops :—

(1) *Myinsu*, cavalry, about sixty in number ;
(2) *Tatkaung-han*, the *mingyi's* bodyguard, about one hundred in number ; and
(3) *Sin-zu*, the elephantery, also about one hundred in number.

These were raised and paid for by the villagers only when the King required them. The cavalry and infantry levies often had to serve in the capital.

Administrative changes since the Annexation.

The Minbu district in 1897 was divided into two subdivisions and six townships :—

Subdivision.	Township.	Population.
Minbu	Minbu (Municipal limits)... ...	7,270
	Sagu	36,379
	Ngapè	13,146
	Lègaing	35,627
Salin	Salin	63,658
	Kyabin	36,884
	Sidôktaya	19,886

The original Môn valley subdivision had thus been abolished, Sidôktaya township made over to Salin subdivision, Lègaing township to Minbu subdivision, and the old Da-bwin township absorbed into Sidôktaya.

By a notification of the 30th July 1898 the Kyabin township was transferred to Salin township, and by a later notification of the 7th September 1898 twenty villages in the Môn valley were transferred from the Laungshe township of Pakôkku district to the Sidôktaya township of Minbu district.

Revenue.

The *thathameda* tax was established in Minbu, as in other districts, only in the reign of King Mindôn. The other taxes in Burmese times were on fisheries, ferries, forests, Royal lands, and imports. The collection of these taxes was usually given or sold as a monopoly to court favourites or members of the Royal family.

The *thathameda*.

The *thathameda* tax was collected personally by the *thugyi* of the circle, and consisted, as at present, of an average of ten rupees a household, the actual rates being fixed by *thamadi*, special assessors. If a man refused to pay the tax, he was bound on the spot and publicly beaten, or tortured until he made arrangements to pay. His property was at the same time seized by the *thugyi* and sold. Those who had no property were exempted from the tax. The *thugyis* paid the revenue to the *myothugyis*, who submitted it to the *wuns*, by whom it was forwarded to the *hluttaw* in Mandalay. There was no system of checking, and consequently much money was misappropriated.

Traditional history.

According to the Shwe-zettaw chronicle, Minbu town, from which the district takes its name, was originally a very small hamlet. Three derivations of the name are given—(1) *Môn Hpu*, the head or sourc of the Môn creek.

The etymology of Minbu

(2) *Min Hpu*, the place where the King worshipped. It is stated that in 470 B.E. (1108 A.D.) Alaung Sithu, the King of Pagan, arrived at Minbu on a golden raft, fashioned in the shape of the *karaweik*, a fabulous bird, and halted there. While on his raft, he saw strange lights of six colours (white, red, purple, brown, green, and yellow) streaming from the village pagoda. He made valuable offerings and worshipped at the shrine, and the village was ever after called Min-hpu.

(3) *Man Bu*, the junction of the Man with the Irrawaddy—*bu* or *pu* means to join or couple.

The legend which supplies the second of these Etymologies goes on to say that the King after leaving Minbu, went on to Sagu, which was then called Rama-wadi. With him marched a large body of troops divided into two columns, for which reason the stream was called *Sit-hnit-lè*, the place where the troops were parted. This was gradually corrupted into *Sitsa-le*, by which name the stream is called to the present day. The troops halted at the place now called Zayat-gyi, which is a reminiscence of the halt (*sit-yat-gyi*). When Alaung Sithu arrived at Ramawadi, he was told by the guardian *nats* of the town that there was in the neighbourhood a canal, constructed by one of the ancient Kings of India, then fallen into disrepair. This canal he promised to repair, and it was thenceforward known as Sèdaw. While he was concerting means as to its success, the canal and some other streams

were flooded and the King saw some paddy-birds along the line of the old canal and forthwith set his troops to clear out the ancient channel. When this was finished he cleared the land for cultivation, to the extent of one hundred thousand *pè*.

and of Sagu

The local pundits give the following account of the origin of the name Sagu in place of the old Rama-wadi. There was an extensive forest in the neighbourhood called Thakuna. A King named Yebu Mingyi built a palace at *Aukkyaung* on the river, three miles above Minbu. His astrologers, however, discovered that there was a peculiar bad luck called *san* at this spot, and in accordance with their advice the palace and town were moved to Thakuna-gyin. The new town thus constructed was called *San Ku* (the curing of bad luck) and this in time was worn down to Sagu and took the place of the old name.

and of Ngapè.

Local ingenuity has not been able to discover a legend for the name Ngapè. It is still called and written Mapè by the people of the township and by Burmans generally. (The derivation is clearly from Manpè, where the Man stream comes down from the hills and spreads itself over the plain). It is, however, hinted that as it used to be called Mapè it was probably named after some noted lady. The want of details as to her notoriety seems to argue a constructive failing.

The Shan colony.

It is said that the original inhabitants of Sagu were mostly Shans, and that there are still a number of Shans, descended from them, in Aukkyaung and other villages at the mouth of the Môn. These were employed in Burmese times as cavalry under the title of *Shan kaung-han*. The officers were called *akmu*.

There are also not a few Chins settled in the neighbourhood. The wealthier Chins were called *Thugaung*. These *Thugaung* owned many slaves and had great tracts of paddy-land cultivated by them.

Later history.

The terror which fell upon the people on the British Occupation was succeeded by an outbreak of dacoity, provoked by British mildness. On the Annexation, fifteen days before Ngapè was reached, the dacoit Ya Baw attacked the village with seventy men, and the *wun* and his subordinates fled. Ya Baw burnt the village after staying there three nights. He is said to have been a head constable appointed by the Sagu *Wun* in Burmese times. After this English troops arrived and the township remained quiet for two or three months. Maung Pu, the former *Sikkè*, was appointed *Myoôk* when the forces retired, and Than Daing was left with him with a force of thirty men. *Bo* Shwe broke out in April and Than Daing went out to fight him at Mindat, but was defeated and retreated to Minbu, and *Bo* Shwe occupied Ngapè with seventy or eighty men. This *Bo* Shwe was in the King's time *Myothugyi* of Mindat, a village on the old border with Lower Burma. His son Maung Po Lôk, killed shortly after the Annexation, was *Myothugyi* of Nandè, another village from fifteen to twenty miles from the border. Both these men were well-known dacoit leaders before the Annexation and were of very considerable influence in other ways.

Bo Shwe's rising of 1886.

In 1886 they took possession of the whole of the Ngapè or Taungyin valley. They were driven out of Ngapè by an English force, which shortly

afterwards returned to Minbu, and in July *Bo* Shwe, with between two and three hundred men, marched from Pa-aing, where he had been in hiding, and killed Maung Pu, the ex-*Sikkè*, who had been appointed *Myoôk* of Padein.

Death of Mr. Phayre, the Deputy Commissioner.

Before this, Mr. Phayre, the Deputy Commissioner of Minbu, marched up to Padein with a small force. He walked along the Padein main road in order to negotiate with the dacoits, who were in occupation of the commanding pagoda, and he was shot when he had got half-way to the pagoda. When he fell the men with him retreated on Minbu, leaving his body behind. The body was afterwards recovered by a force sent out from Minbu under Major Gordon of the 2nd Q. O. B.

Continued successes of *Bo* Shwe.

After a slight skirmish at Padein, *Bo* Shwe retired to Ngapè, seven miles off, and was driven from there after a smart engagement. A strong British force was then left in garrison there, but the climate was so unhealthy that, after nearly all the force had been rendered unfit for duty by sickness, it was withdrawn in July.

Other parts of the Taungyin valley had been taken up at the same time, Myothit, Thabye-bin, and Taingda. *Bo* Shwe besieged Thabye-bin for about a fortnight, and during this time a quarter of the garrison died of fever. Major Auchinlech, who commanded at Taingda, heard of the straits to which Major Meacham and his garrison at Thabye-bin were reduced and attempted to relieve them, but was ambuscaded on the road, and with Major Clements, Mr. Baines, Assistant Superintendent of Police, the Civil Officer, and several of their men, was wounded and had to retire. He died of his wounds a few days afterwards. Thabye-bin was relieved not long afterwards by columns from Thayetmyo and Minhla. All the posts in the Taungyin valley were then withdrawn and *Bo* Shwe was left practically in entire command of the tract. He collected revenue and administered justice at Ngapè, and this state of things continued till the end of the year.

His death in 1887.

In December 1886 a force was organized under Brigadier-General Low against him. It consisted of the 1st Battalion Rifle Brigade, the 1st Madras Lancers, and the 3rd Hyderabad Contingent Infantry. Ngapè was taken on the 14th December, and Pa-aing the next day. *Bo* Shwe made an approach to a stand here and lost five or six men, and there were about the same number of killed and wounded on the British side, among them being Lieutenant Radclyffe of the Rifle Brigade.

Another column under Colonel Way of the 3rd Hyderabad Contingent advanced at the same time on Sidòktaya from Salin, without meeting with any resistance. Posts were established at Sidôktaya, Kyi-wa, Pa-aing, Ngapè, Padein, Myothit, Shantatgyi, and Taingda, and *Bo* Shwe had to take to the jungle. He was hunted without cessation from this time till he was killed by a party of mounted infantry of the South Wales Borderers under Major Harvey in October 1887.

Ôktama.

While *Bo* Shwe made head in the Ngapè valley, a *pôngyi*, Ôktama, from Pyi-lông-yaw, a village on the Môn river, gathered a large following round him and styled himself *Mingyi*. He attacked Sagu and burnt it to the ground early in 1886, before the death of

Mr. Phayre. Mr. Phayre drove him from Pyi-lôn-gyaw and hunted him out of the district into the Yaw couutry. From here Ôktama returned after Mr. Phayre's death and, gathering a large force, attacked Salin, *v. infra*.

After this he was hunted for over three years by cavalry, mounted infantry, and infantry, and was at last caught in August 1889 by the *Myoôk* of Lègaing, Maung An Htaw Ni. Other accounts say that his capture was due to the treachery of his own adopted son. His chief lieutenants were U Taga, Nga Kin, U Shwetha, Nandia, and U Seni, all of whom were *pôngyis*.

Attack on Salin.

His attack on Salin lasted from the 29th July to the 1st August and the besieging force with him numbered between three and four thousand men. The ancient brick wall enabled Major Gordon of the 2nd Bengal Infantry to hold the place until he was relieved by Major Atkinson of the Hampshire Regiment, who fell at the gate of the town.

Shortly before the siege Captain Dunsford was killed in storming a pagoda near Tama-gyaung, where Ôktama was collecting his forces. The capture of Ôktama, the last dacoit leader of any importance, ended the disturbances in Minbu district, which has since then been as uniformly peaceful as the rest of Upper Burma.

Archæology.

The Shwe-zettaw pagoda (*q. v.*) is the most revered pagoda in the district. In the Môn valley the most noted are the Kyaungdaw-ya, the Shwe Bannyin, and the Myatsepo, all three in the Lègaing township. Of these the Kyaungdawya is the chief. It was held by a *pôngyi* dacoit leader, U Shwe Tha, as a fortified position for some time after the Annexation. Its walls enclose a large area and it has an extensive village of slaves to keep it in order. People from great distances come to the annual feasts of all three pagodas.

In the Salin subdivision the Paungdaw-u (the prow of the Royal barge) pagoda is the most notable. It was erected by King Namani Sithu, and is said to enshrine one of the eighty-four thousand portions of the relics of the Buddha. The pagoda crowns a small hill to the north-west of Sin-byugyun, where, when the water rose, the Royal barge was moored. The pagoda is kept in good repair, and several flights of stairs lead up to it on different faces of the hill slope. It is visited yearly by large crowds of people in the month of November. In Burmese times it is said that from eight to ten thousand worshippers used to attend the annual festival.

Other noted pagodas are the Nga-myet-hna, which stands on another hill close to the Paungdaw-u, and the Kôkthein-nayôn, near the east gate of Salin town.

MINBU.—A subdivision of the district of the same name, includes the townships of Sagu, Lègaing, and Ngapè, and the Municipal township of Minbu town.

It is bounded on the north by the Salin subdivision; on the east by the Irrawaddy river; on the south by Thayetmyo district; and on the west by the Arakan *Yoma*.

The headquarters are at Minbu town.

MINBU.—The headquarters of the Minbu Division, district, subdivision, and township, was a small fishing village before the Annexation of Upper Burma by the Indian Government in 1885. It was first occupied by Mili-

tary in March 1886, and was subsequently made the base of considerably extended operations against dacoits (*v.* District head).

It is situated on the right bank of the Irrawaddy, and has several prominent features. On the north is a large pagoda known as the Red pagoda; on the west, a sharply defined conical pagoda-capped hill stands at right angles to a low range of hills running north and south; on the south is another hill rising abruptly from the river-bank, and similarly crowned with pagodas, and with a long wooden spire erected over an impression of a foot; the hill is known as Buddha's-foot hill. The natural southern boundary is the Kyauktan creek, running about two hundred yards south of this pagoda. The eastern boundary is the Irrawaddy.

Minbu is divided into two parts by a small creek called the Yema *chaung*. The northern portion lies near the river and is usually flooded on the rise of the Irrawaddy. The southern portion stands considerably higher and is not liable to flood. To the west, about half a mile from the Buddha's foot-hill, are the slate-coloured conical hills known as the oil-wells (*v.* District head).

The population was estimated at three thousand and five hundred persons in 1889, and it has considerably increased since that time; it is engaged for the most part in country-boat trading and fishing. There is a growing inland trade, and the vicinity is yearly becoming more extensively cultivated with paddy and dry crops. The soil is not rich, however, and has to lie fallow for a considerable time before new crops can be raised. Supplies however, are plentiful and as much as is required can be brought by steamer.

During the rains, when the river is flooded, the steamers of the Irrawaddy Flotilla Company come up to Minbu itself, but in the dry weather the formation of a large sand-bank, at nearly mid-stream, prevents access to Minbu for boats of much draught; these are therefore compelled to land goods and passengers at a point about two miles south of Minbu, near the village of Thauksaban.

The locally favoured etymologies of Minbu are given under the district heading (*q. v.*).

MIN-BYIN.—A revenue circle in the Pyinmana circle of Yamèthin district.

Legendary history.

It is said to have been founded by order of Thiri-dhamma Thawka (King Asôka) with the name of Mingin *Myo*. As far as history is concerned, however, it is only known to have been under a *myothugyi* from the time of Alaungpaya, and has always been known as Minbyin.

It had seventy-eight houses in 1897. Many of the subordinate villages ceased to exist in the years 1886 and 1887.

MIN-DAN.—A village of one hundred and ninety-one houses in the Kyaukyit township, Myinmu subdivision of Sagaing district, five miles from Kyaukyit, and two miles distant from the Irrawaddy.

MIN-DÈ-GON.—A revenue circle in the Amarapura township and subdivision of Mandalay district, including two villages only.

The land revenue derived from the circle amounted to Rs. 132 in 1891.

MIN-DÈ-GÔN.—A village in the Mindègôn revenue circle, Amarapura township and subdivision of Mandalay district, eight miles east-south-east of headquarters.

It had a population of one hundred and seventy persons at the census of 1891, and paid Rs. 150 *thathameda* tax.

MIN-DÈ-GÔN.—A village in the Mayagôn township, Ye-u subdivision of Shwebo district, seventeen miles from Ye-u.

The population numbers two hundred and seventy-six persons and is engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 840.

MIN-DE-ZU.—A village in the Kanlè circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and seventy-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 490 for 1897-98.

MIN-DIN-GYIN.—A village in the Min-din-gyin circle, Laung-shè township, Yawdwin subdivision of Pakôkku district, with a population of fifty-nine persons and a revenue of Rs. 110 in 1897.

MINGA or MEINPA.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 5′ north latitude and 97° 37′ east longitude.

In 1892 it contained twenty houses with a population of sixty-seven persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own six bullocks and five buffaloes.

MIN-GAING.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and eighty-nine persons, according to the census of 1891, and a revenue of Rs. 400.

MIN-GA-LA THI-YI.—A village in the Lundaung circle, Madaya township and subdivision of Mandalay district, east of Lundaung.

It has twenty-eight houses and a population of one hundred and twelve persons, on an approximate calculation made in 1897. The villagers are for the most part coolies.

MIN-GAN.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including Mingan, Tamabin, Ali-ywa, and Taungzu villages.

It is situated on the north-west border of the township. The population of the circle numbered eight hundred and fifty-nine persons in 1891; the revenue for 1896-97 amounted to Rs. 2,100, *thathameda*.

MIN-GAN.—A village and revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district, twenty-five miles north-northeast of headquarters.

It had a population of one hundred and seventy-five persons at the census of 1891 and paid Rs. 322 *thathameda* tax. There is an outpost of nine Civil Police.

MIN-GAN.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of ninety persons, according to the census of 1891.

The *thathameda* amounted to Rs. 430 for 1897-98.

MIN-GAUNG.—A village in the Pauk township and subdivision of Pakôkku district, with a population of three hundred and twenty-three persons, according to the census of 1891, and a revenue of Rs. 710.

MIN-GAUNG.—An irrigation canal in the Shwebo township and district, fifteen miles from Shwebo town and extending to the south-east of Sinin

village. It has now altogether fallen out of repair, and is useless for irrigation purposes.

History.

It was dug by King Mingaung, a son of the Pagan King, Mingyi Swa Saw-kè, about the year 1400 A.D., and was intended to convey the water from the Mu, or what is known as the Mudein jungle, to the Palaing Tanks (*q. v.*).

The embankment was constructed from the earth dug out of the bed of the canal, and was intended to catch the overflow from the Mu river. The Mu is known to have twice changed its course, and where the river first flowed is now a dense forest swamp, known as the Mudein (lit. Shallow Mu) jungle, covering an area of twenty miles in length, with a breadth of from one to two miles.

It is not known how long the original embankment stood, but, in any case, the Kings of the Alaung-paya dynasty neglected this as well as other irrigation works, and until the reign of King Mindôn nothing was done to put it in order. Meanwhile the Mu had twice changed its course and totally altered the original conditions.

Whilst King Mindôn was living in Shwebo, in 1214 B.E (1852 A.D.), the embankment was inspected by the Alaung-she *Min*, and when the building of Mandalay City was finished in the year 1219 B.E. (1857 A.D.) the canal was repaired, but the rush of water into the Mudein jungle was too violent and the embankment soon gave way again.

MIN-GAUNG (North).—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered 1,455 persons, and the *thathameda* amounted to Rs. 2,352. No land revenue was collected in the circle.

MIN-GAUNG (South).—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered six hundred and five persons and the *thathameda* amounted to Rs. 972. No land revenue was collected in the circle.

MIN-GAUNG-YI.—A small village of thirteen houses, in Ava township of Sagaing district, fifteen miles south of Ava.

There is a private rest-house here built by a Mandalay advocate, who has a large grant of land in the neighbourhood.

Boundaries.

MIN-GIN.—A subdivision of Upper Chindwin district, including the townships of Mingin and Taungdwin-gyaung. Its boundaries are the Ka-le subdivision on the north; Lower Chindwin district on the south and east; and the Padaung range on the west.

Population.

The population of the subdivision at the census of 1891 numbered 27,331. It is the only subdivision in Upper Chindwin district where the inhabitants are purely Burmans.

Administration.

When it was first constituted after the Annexation, provision was made for two Township Officers, in addition to the Subdivisional Officer, but since 1894 the Township Officer for the Mingin township and his establishment have been abolished, and the Subdivisional Officer, Mingin, performs the combined duties of a Subdivisional and Township Officer, as is also the case at the headquarters of the district, where the Subdivisional Officer of Kindat combines the functions of both offices.

Hills.

The principal hills in the subdivision are the Pôndaung and Shwe-thamindaung ranges. They run parallel to each other from north to south, being divided by the Taungdwin-gyaung valley. A tract of forest, part of which is in Taungdwin-gyaung township, has been reserved.

Pagodas.

The chief pagoda in the subdivision is the Shwe-saga; it contains an image supposed to have been made of a piece of Saga wood by Prince Namani Sithu when he visited the Chindwin river and left nine Saga images and nine *ku* (caves). A yearly feast is largely attended at Mingin in honour of the image.

Local customs.

Two curious local customs may be noticed. The *thugyi* of Pandat circle has to supply fishes for the yearly offering made to the *nat* at Maukkadaw, and the *myothugyi* of Taungdwin *myoma* has to provide a stallion which is enlarged as an offering to the village *nat*.

MIN-GIN.—A township in the Mingin subdivision of Upper Chindwin district, including thirty-five circles, most of which adjoin the Chindwin river. A number of villages, however, are found on the banks of the Maukkadaw, Thanbauk, and Patolôn creeks.

The population of the township numbered 21,015 persons at the last census. The people are mostly cultivators, and the chief trade is in paddy. The revenue of the township is made up as follows:—

	Rs.	A.	P.
Thathameda	36,300	0	0
State land	176	2	3
Fishery, including net licenses	4,117	0	0
Excise	620	0	0
Total ...	41,213	2	3

The most important villages in the township are Mingin and Maukkadaw.

MIN-GIN.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district. It includes ten villages, and paid a revenue of Rs. 6,860 in 1897.

Mingin town was the residence of the Mingin *Wun* in Burmese times, and is now the subdivisional headquarters as well as the headquarters of the township and circle. The inhabitants are chiefly cultivators, but there are a few traders.

Legendary History.

Mingin, according to the old traditions of the place, was built at past two gôngs on Thursday the 7th waxing of *Tabaung* (March) in 534 B.E. (1172 A.D.). Its founder was King Narapadi Sithu, younger brother of Naratheinka, King of Pagan, and there were five hundred of his servants engaged in the building.

The Padamya Zedi pagoda at Mingin is said to be one of the eighty-four thousand pagodas built by King Thiri-dhamma Thawka of the country of Patali Popa-pura (Patna), in the year 235 of the *Thathana* era.

MĪNG KWA TĪNG.—Or Myè-kwa-ting, a Chinese village not far from Mo Htai, in the trans-Salween Ko Kang circle of the Northern Shan State of North Hsēn Wi (Thein-ni).

The village in 1892 contained thirteen houses, with a population of sixty persons; it stands at a height of five thousand two hundred feet.

Opium is cultivated in great quantities and the poppy grows up to the house doors. Maize and Indian-corn, as well as hill rice, are also cultivated. The villagers keep a number of bees in hollowed out trunks of trees. The honey, which is extracted from a white flowering plant, not unlike mustard, called by the Shans *mawk peow pawng*, is said to be very intoxicating. Experiments in moderation did not, however, substantiate the assertion.

Cultivation and industries.

MINGÔN or MYINGÔN.—A Kachin village in Tract No. 1, Bhamo district, situated in 24° 13′ north latitude and 96° 49′ east longitude.

It contained fifty-two villages in 1892 with a population of two hundred and sixty-four persons. The inhabitants of the village are Shan-Burmese and Burmese. The headman of the village has no others subordinate to him. There are no cattle in the village.

MING SAN.—A Chinese village in North Hsēn Wi, Northern Shan States in Nam Hsawn circle of Möng Si; it contained twenty houses in 1894, with a population of ninety persons.

The revenue paid was two rupees per household, and the people were paddy, maize, and opium cultivators by occupation. The price of paddy was six annas the basket.

MING TAN.—A Shan village in North Hsēn Wi, Northern Shan States, in Ho Tao circle; it contained twenty-five houses in 1894, with a population of one hundred and fifty persons.

The revenue paid was three rupees per household and the occupation of the people was paddy, maize, and tobacco cultivation. They owned forty bullocks, eight buffaloes, two ponies and two hundred pigs. The price of paddy was eight annas the basket.

MIN-GUN.—A revenue circle in the Myingyan township, subdivision, and district.

In 1895-96 the population numbered nine hundred and fifty persons, the *thathameda* amounted to Rs. 1,485, the State land revenue to Rs. 609-14-8, and the gross revenue to Rs. 2,094-14-8.

MIN-GUN.—A village in the Sagaing subdivision and district.

It lies sixteen miles north-east of Sagaing, and contained ninety-two houses in 1890, with a rest-house and a Police post. The hill above Mingun commands a fine view over Mandalay, Kyauksè, Ava, Sagaing, and Shwebo districts. It is one thousand three hundred and seventy-three feet above sea-level, and from its summit Sekkya-taung in Myingyan and the Ruby Mines hills are plainly visible.

A ground plan of the Mingun *paya-gyi* and its huge bell are attached. Besides this enormous unfinished mass of brickwork there are the following shrines in the neighbourhood: the Eindawya, built by the Pagan King in the year 1024 B.E. (1662 A.D.), fifty cubits high; the Setdawya, built by the Pagan King in 1152 B.E. (1790 A.D.), also fifty cubits high; the Sinpyu Mibuya, built by the Ava King in 1152 B.E. (1790 A.D.), seventy cubits high; the Shwe-myindin, built by King Thiri-dhamma Thawka in 228 B.E. (866 A.D.), twenty-five cubits high; and the Sudaung-pyi, built by the same king in the same year and of the same height.

The Mingun and other pagodas.

King Bodawpaya's offerings at the Mingun shrine.

A vast number of gold and silver images and figures, besides others of different materials, were deposited in the central shrine of the Mingun pagoda by King Bodaw in the year 1796 A.D., when the building, which he had commenced long before, was dedicated. The following is a complete list of them, taken from the *Maha Yazawin*, Volume IV :—

	Gold.	Silver.	Other materials.
Images (*yôk-tu-baw*) of the twenty-seven Buddhas from Taningaya to Kathapa.	57	57	...
Gold and silver cast *pyathat* (spires)	11	48	...
Copper *pyathat*	...	...	878
Iron *pyathat*	...	...	1
Stone *pyathat*	...	...	4
Glass	...	...	22
Total ...	11	48	905
Monks' paraphernalia	...	80	...
Model of the Shwe-settaw *kyaung*, set with precious stones.	1	...	...
Canopy	1	...	...
Stool for *thabeik* (begging pot)	3	5	...
Monks' paraphernalia, set with precious stones ...	2	3	...
White umbrella	...	1	...
Sandals	...	1	...
Sword-lance	...	1	...
Royal fly-flap	...	1	...
Ornamented bedstead	...	2	...
Appendages to pagoda (*tansaung*)	18	...	...
Flag-steamers	30	...	...
Flag-posts (*tagôn*), ornamented with precious stones	9	6	...
Gold umbrellas, ornamented with jewels ...	16	14	...
Glass kettle	...	1	...
Thingan	1	...	...
Kyaung, set with precious stones	1	...	...
Kyaungs	8	20	...
Zayat or rest-house	1	1	...
Houses	2	...	...
Plan of the city	1	...	...
Models of the lake	...	4	...
Goglets for water (*tagaung*)...	...	3	...
Baskets (*taung*)	...	1	...
Mandat or shed	...	1	...
Carriage	1	1	...
Large gold pots	4	...	...
Betel box	1	...	...
Plan of the Nerbudda river	1	...	...
Image of Gaudama, in gold set with precious stones, seated on a pulpit (*Sin-tu pallindan*).	24	...	...
Other images of Gaudama	1,037	1,267	...
Silver images of Gaudama under the *bawdibin* ...	...	10	...
Images set with precious stones	3	...	...
Images of Thedat *Min's* son	15	2	...
Emerald images	...	...	6

	Gold.	Silver.	Other materials.
Amber images	...	...	28
Images of red sulphuret of arsenic	...	...	4
Images made of rare stones	...	...	3
Glass images	...	...	177
Dolomite or magnesian carbonite of lime images ...	...	...	283
Sapphire images	...	...	46
Crystal images	...	...	6
Jadestone images	...	...	94
Copper images	...	...	2,096
Lead or tin images	...	...	15,992
Images of banian wood	...	...	16
Ivory images	...	...	10
Sandalwood images	...	...	10
Other images of sandalwood	...	...	37
Steatite images and copper pagodas	...	...	Number not mentioned.
Alabaster images	...	...	4,700
Brown stone images	...	...	9,629
Yellow stone images	...	...	40
Gilded images	44	...	...
Images made of the seven kinds of minerals ...	...	...	231
Total of images ...	1,123	1,279	33,408
Gold pagodas	46	...	...
Silver pagodas	...	260	...
Glass pagodas	...	...	129
Glass and stone mingled pagodas	...	...	37
Copper pagodas	...	...	739
Tin and lead pagodas	...	...	1,480
Stone pagodas	...	...	176
Ivory pagodas	...	...	28
Gilded pagodas	45	...	45
Gold *Sulamani* pagoda set with precious stones ...	1	...	...
Total ...	92	260	2,634
Cast images of Ariyas	61	...	...
Cast images of Ariyas	...	499	...
Cast images of *yathi* (hermits)	14	14	...
Image of Rahandan	1	...	...
Gold and silver images of probationers (*thamani*) ...	2	2	...
Total ...	78	515	...
Silver figure and history of the King of the Hares ...	...	1	...
Silver figure and history of Rakkeit (Yatiaya) ...	...	1	...
Silver figure and history of the King of the *Ngôn*, fabulous birds.	...	1	...
Silver figure and history of the King of the Monkeys	...	1	...
Total ...	...	4	...

	Gold.	Silver.	Other materials.
Figures of Kings from Sekkya-wade onwards ...	30	21	...
Gaudama's father Thudaw-dana	3	1	...
The King of Ramma-thaya	...	1	...
Figure of Ananda	1	...	...
Figure of Kaludari	1	...	...
Figure of the *Amat* Sanda	...	7	...
Figure of Rahula, son of Gaudama	1	...	...
Figure of Thitsakha *parabaik*	1	1	...
Figure of Rich man	2	2	...
Figure of *Bilu* or ogres	4	7	...
Figure of Brahmas	4	13	...
Figure of *Thagyas*	8	14	...
Figure of *Nats*	8	40	...
Figure of Men	...	18	...
Figure of *Ponnas*	12	26	...
Figure of Hunters	1	1	...
Figure of *Thagya*, set with jewels	1	6	...
Figure of Man, holding eight wisps of grass ...	1	...	...
Total ...	78	158	...
Figure of Gaudama's mother Maya	2	...	...
Figure of Gaudama's aunt Gaudami	...	1	...
Figure of Gaudama's wife Yathaw-daya ...	3	...	...
Figures of Princesses	8	4	...
Teissa Gaudami's figure	...	1	...
Thuzata's figure	...	1	...
Natthami's figures	8	...	...
Queens' figures	7	...	...
Theinmaka's figure	2	...	...
Total ...	30	7	...
Dragons' figures	5	9	...
Lions' figures	2	2	...
The horse Kandika's figure	4	...	...
Another horse's figure	...	4	...
Figure of a deer	...	1	...
Total ...	11	16	...
Image of Bodaw-paya, attired in his royal robes and presenting a gold offering.	1	...	...
Images of Alaung-paya and his son presenting offerings to the pagoda.	17	...	...
Image of Bodaw's son, Pyimin, and other sons making silver offerings.	...	44	...
Total ...	18	44	...
GRAND TOTAL OF OFFERINGS ...	1,599	2,534	36,947

The imitation tooth of Gaudama, which was brought from China, was enclosed successively in a *paddamya* or ruby, a gold and copper (*mo-gya*) mingled, a silver, and finally a copper pagoda, and the whole deposited in the relic chamber of the Mingôn pagoda. Other imitation relics of the Buddha Gaudama were also similarly guarded and placed in the *tapana-taik*.

When Bodaw-paya deposited all these offerings in the interior chamber of the pagoda in the year 1796, he covered them over with quantities of nails and sharp iron and over this piled stones and sand and finally over all poured three lakhs of viss of molten lead and tin to prevent sacrilegious hands from carrying them off.

The weight of the different gold images is as follows :—

		Ticals.
Two gold images of Dibinkaya brought from Siam.	One weighing	780
	The other weighing ...	425
A gold image from Zimmè		1,485
A gold image worshipped by Alaung-paya		500
Gold image		2,400
Gold image		2,000
Gold image		2,100
Gold image		3,200
Gold image		3,300
	Total weight ...	16,190

The building of the pile.

King Bodaw, who died in 1819, after a rule of nearly forty years, spent twenty years of the earlier part of his reign in piling together this monstrous mass of bricks and mortar, employing on it the unpaid services of a vast number of his subjects, and an expenditure besides, it is said, of ten thousand viss of silver. Some say that it had been foretold to him that when the temple was finished his life would come to an end. In any case, he left it incomplete, and the great earthquake of 1839 shattered it to the foundation.

San Germano says that the King "thought to make himself a god. "With this view and in imitation of Gautama, who, before being advanced "to the rank of a divinity, had abandoned the royal palace, together with all "his wives and concubines, and had retired into solitude, Badonsachen with-"drew himself from the palace to Mingun, where for many years he had been "employed in constructing a pagoda, the largest in the empire. Here he "held various conferences with the most considerable and learned Talapoins, "in which he endeavoured to persuade them that the five thousand years "assigned for the observance of the law of Gautama were elapsed, and that "he himself was the god who was to appear after that period and to abolish "the ancient law in substituting his own. But to his great mortification many "of the Talapoins undertook to demonstrate the contrary; and this combined "with his love of power and his impatience under the denial of the luxuries "of the seraglio, quickly disabused him of his godhead and drove him back "to his palace."

Its present condition.

The ruin is doubtless one of the hugest masses of solid brickwork in the world. It stands on a basement of five successive terraces of little height, the lower terrace forming a square of about four hundred and fifty feet. From the upper terrace starts up the vast cubical pile of the pagoda, a square of about two

hundred and thirty feet in plan, and rising to a height of more than a hundred feet, with slightly sloping walls. Above this it contracts in successive terraces, three of which had been completed, or nearly so, at the time the work was abandoned.

In one of the neighbouring groves is a miniature of the structure as it was intended to be. From this it may be seen that the completed pile would have been little less than five hundred feet high. The whole height of the ruin, as it stands, is about a hundred and five feet from the ground, and the solid content must be between six and seven millions of cubic feet of brickwork.

The fracture that has taken place is tremendous, and the effects of the earthquake are seen on a scale that rarely occurs. The whole mass is shattered, torn, and spilt. Masses of wall an hundred feet in height and from ten to twenty in thickness appear as if they had been bodily lifted from their bases and heaved forward several feet. The angles have chiefly suffered, and these are fallen in a vast pile of ruin, blocks of coherent brickwork as big as small houses lying heaped in confusion on one another.

There is a doorway on each face, pedimented and pilastered in the Pagan style of architecture, but the cavity does not penetrate more than fourteen or fifteen feet.

Captain Hiram Cox's account of it in 1797.

The pagoda was in progress when Captain Hiram Cox was in Burma as Envoy in 1797, and he gives a curious account of the manner in which the interior of the basement was formed for the reception of the dedicated treasures. A number of quadrangular pits or cells were formed in the brickwork for this purpose. These were all lined with plates of lead and were roofed with beams of lead about five inches square. This precious engineering device for the support of a spire five hundred feet high was one of His Majesty's own conception, and perhaps may have caused various patched cracks in the brickwork, which are evidently of older date than the earthquake. Captain Cox's remarks about the treasures buried throw doubts on the list given in the Yazawin. He speaks of plated models of *kyaungs* and pagodas; of others, said to be of solid gold, but which on examination proved "to be less valuable;" of marble images, trumpery gems, slabs of coloured glass, white umbrellas, and last of all, of a soda-water machine, as among the consecrated valuables.

The leogryphs.

Overlooking the river, in front of the eastern face of the temple, stand two colossal leogryphs in brick. The heads and shoulders lie in shapeless masses round about, and only the huge haunches and tails remain in position. These figures were originally ninety-five feet high.

The Great Bell.

North of the temple, on a low circular terrace, stands the largest bell in Burma; the largest in the world probably, Russia apart. It is slung on a triple beam of great size, cased and hooped with metal. This beam rests on two piers of brickwork, enclosing massive frames of teak. The supports were so much shaken by the earthquake, that it was found necessary to put props under the bell consisting of blocks of wood carved into grotesque figures. In spite of this the bell entirely subsided in 1895; in the next year it was raised again, by the orders of the [illegible] Commissioner of Sagaing. Small ingots of silver (and

some say pieces of gold) may still be traced, unmelted, in the mass, and from the inside it used to be possible to see the curious way in which the makers tried to strengthen the parts which suspend it by dropping into the upper part of the mould iron chains round which the metal was run. The Burmese report the bell to contain five hundred and fifty-five thousand, five hundred and fifty-five viss of metal (about nine hundred tons). Its principal dimensions are as follows :—

	Ft.	In.
External diameter at the lip	16	3
Internal diameter 4 feet 8 inches above the lip ...	10	0
Interior height	11	6
Exterior height	12	0
Interior diameter at top	8	6

The thickness of metal varies from six inches to twelve, and the actual weight of the whole bell is, by a rough calculation, about eighty tons, or one-eleventh of the popular estimate.

Colonel Symes' visit to Mingun in 1802.

King Bodaw-paya had a temporary palace at Mingun, where he was residing during Captain Cox's visit and during Colonel Symes' second visit in 1802. The latter was detained for forty days, totally unnoticed by the Court, at an island on which corpses were burnt and criminals executed.

MIN-GWIN.—A circle in the Taungdwingyi township of Magwe district. It includes the villages of Pozakin and Kôndein.

MIN-GYAN.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and thirty-two persons, according to the census of 1891, and a revenue of Rs. 250.

MIN-GYAN-GÔN.—A village of three houses, north of the Taping *chaung*, in the Bhamo subdivision and district.

It was settled in March 1893 from Thègôn, which sent seven, and Tali which sent two, households.

MIN-GYI.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and thirty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 310 for 1897-98.

MIN-GYI-ZU.—A village in the Ngè-do revenue circle, Amarapura township and subdivision of Mandalay district.

It had a population of one hundred and five persons at the census of 1891, and paid Rs. 210 *thathameda* tax.

MIN-GYUN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and fifty persons, and the *thathameda* amounted to Rs. 222. No land revenue was collected in the circle.

MIN-HLA.—A subdivision and township of Thayetmyo district. It was transferred for administrative purposes from Upper Burma to the Lower Burma district of Thayetmyo in 1886, and for similar reasons in 1896 Thayetmyo was transferred to the Minbu (Upper Burma) Division.

It is bounded on the north by the Minbu and Magwe districts; on the east by Magwe and Yamèthin; on the south by the Thayetmyo and Mye-dè

subdivisions; and on the west the Arakan *Yomas* separate it from the Akyab district.

Min-hla at the Annexation

The following account of Min-hla is furnished by Maung Shwe Da, the Subdivisional Officer. Immediately after the Annexation the tract was divided into the Min-hla and Taingda townships. Min-hla township then included (1) the whole four circles of Malun (in Burmese times Min-hla was in charge of a *wun*; a *myothugyi* held Malun, and *taik-hmus* held the three remaining circles and remitted taxes direct to Mandalay, and not through the *wun*); (2) the whole western circle of Mye-dè, with twenty villages; (3) the "Thayetmyo *Nē-gyan*," also with twenty villages; and (4) Sagu, with five villages.

Taingda township then contained (1) Taingda; (2) Nanti, now called Tubauk (the noted rebel *Bo* Shwe's son was *myothugyi* here); (3) Myothit; and (4) Mindat, with five villages. *Bo* Shwe himself was *myothugyi* here before the Annexation.

On the 1st June 1897 Taingda township was amalgamated with Min-hla, and Sinbaung-we, which was previously separate, became a township of the Min-hla subdivision.

and under Burmese rule.

Under Burmese rule, though Min-hla was technically under Malun, it was nevertheless an important place. Malun was a *myo* and Min-hla a *ywa*, but it was held by the Myitsin *wungyi*, a riverain governor and a *myowun* and *na-hkan* lived there; besides that it had a fort and arsenal, and was a frontier revenue station. The so-called fort was converted into a bazaar on the 1st of May 1896.

Legendary history: the etymology of Min-hla.

Formerly Min-hla was an island, and one Shwe Wa and his wife Ma Min Hla kept the fisheries. The lady is said to have given her name to the place because people from all round about came to buy fish there and called it Ma Min Hla's island. The word *kyun*, or island, was gradually dropped. After her time the Irrawaddy changed its course to its present channel east of Min-hla and the western arm gradually dried up.

The Malun *in*.

There is, however, a trace of it in the Malun-*in*, a sheet of water which still exists. When the lake fills, the surrounding paddy-fields produce ten thousand baskets of rice from the first crop and five thousand from the second, and the fisheries bring in Rs. 500 revenue. The lake is covered with water-lilies and attracts numbers of water-fowl. In bad years, when the lake does not fill, the people have to go to Lower Burma for a living. When filled with water the Malun-*in* is three miles long and about half a mile broad.

And the spirit-maiden's shrine.

There is a *nat-thami-sin*, or spirit maiden's shrine, on the west bank, about which the following tale is told:—When King Nara-padi Sithu halted his barge at this place on his return from Kyun-u Sambu-tha-bye, one of his favourite queens, died when heavy with child, and thus became a *nat-sein*. She bewailed her fate to the King in a dream and he set up an image of her under a shed and ordered all the people round to hold an annual feast in her honour and to make her regular offerings. The image is still there,

and the feast is still held in *Thadin-gyut* (October), at the end of Lent, and the people of the neighbourhood are careful not to use improper language when they pass by the shrine.

History of Malun: the fall of Tha-re Hkettara.

The following history of Malun is given in the *thamaing* of the Myatha-beik pagoda. Malun stands on an eminence south of the point where the Kwe-naban stream enters the Irrawaddy, about four miles below Min-hla. Its old name was Kwe-linban.

In the reign of King Thupinya Nagaya Seinna, the last of the line of King Duttabaung in Tha-re Hkettara (Prome), the whole country was seized with concern because of the illness of the King. It was in the hot weather, and a sudden whirlwind came and carried off a *sakaw* (a bamboo sieve) belonging to a woman who was pounding her paddy. She ran out shouting "My *sakaw* is gone and it is my *sakaw*." At the same time there was another woman who was beating the dust out of an animal's skin that she had. The whirlwind carried the shouts and the sound of the beating about, and the result was the destruction of Tha-re Hkettara and the death of King Thupinya Nagara Seinna, for the people remembered the prophecy about the Sakaw *Min*, and thought that he had come.

The founding and naming of Malun.

When the town fell, the King's nephew, Thamôddarit *Min*, with some officials, seized the Buddha's alms-bowl and fled. This *thabeik* had been in Prome since the time of King Dutta-baung in the year 101 of Religion, and he had brought it from India, and it always stood in the main room of the palace. Its upper rim was encircled with three bands of emerald green and it was greatly revered. Thamôddarit got safely away with it as far as Malun, where he halted for a few days. Here he found a flat piece of ground as level as a *limban* tray, about five *pès* wide, where the Kwe enters the Irrawaddy. For safety he built a pagoda over the alms-bowl on the Minwun hill, and surrounded it on each side with seven bricks of gold, and the town to support it he called Kwe-linban, because of the piece of flat ground near the Kwe stream. Then he went off to Paukkarama.

Afterwards King Thiha Pa-de, the King of Taungdwin-gyi, dreamed a dream about the Buddha's alms-bowl and, when he found out where it was, enlarged the pagoda on the Minwun hill and called it the Mya-thabeik pagoda, the Shrine of the Emerald Alms-bowl, and by this name it is still known.

Afterwards Thalun Mintaya of Ava made enquiries as to the names of the towns and villages in his dominions and the reasons for their being so called. When he heard of Thamôddarit's flight from Prome and the paltry cause of the destruction of that city, he said Thamôddarit was a poor creature, and called him a *Min-lun*. Therefore he said the name of Kwe-linban should be given up and Minlun substituted as a warning to kings to consider matters better. Minlun has since been corrupted into Malun.

The legend of the *sakaw*.

The explanation of the *sakaw* incident is as follows. About a hundred years before Thupinya Nagara Seinna became king there was a prophecy put forth that in the process of time one Nga Sakaw *Min* would come with a multitude of soldiers and utterly destroy Tha-re Hkettara. When therefore the people were

uneasy about the state of the king's health, and shouts of *sakaw* came down the wind together with the sound of the blows on the hide, they thought the prophecy had come true and Thamôddarit thought the same thing and fled without making any enquiries.

The variant of the fall of Prome, given in the Great Chronicle.

The *Maha Yazawin* ascribes the fall of Prome to the sacrilege committed by its people. Thupinya put down a rebellion in Anauk Kanyan (Arakan), and took possession of the golden image of Arima-deya, which measured eighty-eight cubits high. He wanted to carry it off as it was, but the officials persuaded him to melt it down and make two hundred and eighty-eight small images out of it. There was some gold over, which was given to the officials to take to Tha-re Hkettara. Much of it was misappropriated and much scandal created, which caused disturbances in the country and accounted for the excited state of the public mind, which mistook shouts of *sakaw* for a revolution.

Pagodas.

About twenty-seven miles south of Min-hla and two miles north-west of Yenanma village and a new village Datkôn, which was established in 1896, is the Danda pagoda. It was built by Nara-padi Sithu, who called it Tan-na, to commemorate the fact that he had halted there. Later, people have changed the name, and an annual fair is held here in the month of *Tabaung* (March), which attracts great numbers of people.

The Min-hla Setdawya pagoda is about three miles north of Min-hla, to the south of the Government road, and also has an annual fair. The footprint of the Buddha which it enshrines is a copy of that which exists on the Man river in Minbu district.

Another fair, in *Tazaungmôn* (November), is held at the Maha Peinnè pagoda near Letpan village, eighteen miles below Min-hla on the west bank of the Irrawaddy. This pagoda was built under the supervision of five great *nats*; Thura-thādi, Sandi, Parami-thwa, Maha Peinnè, and Gawramanta.

Mineral products.

Petroleum is found in several places—on the Tôn-u-sauk stream, twenty-seven miles south-west of Min-hla and three miles west of Yenanma, and at several spots near Mintè, a village twenty miles south-west of Min-hla. The amount, however, is very small.

At Kyathaung Taungdan near the old village of Thônmye-sôn, about thirty miles south-west of Min-hla, coal is found in small quantities. Coal is also reported in the Pwètha hill east of the Kyauk-let-cha reserved forest, to the south-west of Min-hla, about fifty miles distant.

There is a brine well at the foot of the east slope of La-paing hill, and another near the road between Ye-ngan and Myothit in Taingda, besides traces of salt near Sadwin, west of Shantatgyi. The boiling of salt is, however, altogether prohibited by Government.

Gold is washed at Petaw on a sand-bank, and about five ticals of gold are usually got every year.

Natural features.

The greater part of Min-hla township is a series of hills, with flat valleys in between, and there is a great deal of jungle. None of the hills are of any great height or are in any way conspicuous. The chief points mentioned are the Nat-taung, the Taung-taw

the Sin-taung, and the Myinka-te hill. Steatite or soapstone is found in the last named.

Lake.

There is a lake called Minkan-gyi about four miles west of Min-hla. It was dug many years ago, and had remained unutilized for about seventy years before the Annexation. It has been repaired by the British Government and now irrigates lands which produce ten thousand baskets of paddy.

Population : Chins.

There are some Chin villages on the foot-hills of the Arakan range in the township. There were twenty-two of them in 1897 and they are grouped together under the name of the Myin-taik circle. A few of them are unable to speak Burmese, but the majority can. The Chins have few or no cattle, and they have therefore nothing but *taungya* crops. They pay a yearly house-tax of six rupees. There is little crime among them, and civil cases are quite unknown.

Cultivation.

The chief crops in the Min-hla subdivision and township are rice (lowland and upland), sessamum, and cotton. Maize and Indian-corn are also grown. Sessamum is probably the most general crop. Except for the Chins on the west, the population is entirely Burmese, and the absence of irrigation works makes crops precarious, and the people as a whole are by no means well-to-do, especially since the reservation of the forests has deprived them of the income they used to make from minor forest produce.

MINKIN.—A village of Chins of the Tashôn tribe, in the Central Chin Hills.

In 1894 it had two hundred and fifty houses; Alnam was its resident Chief. It lies due south of Falam post in a large valley, on a hill north of the Pao river, and is reached by the Falam-Haka road, eleven miles. It is a Hlunseo village, and the people are kin to the Yahows, and pay tribute to Falam. There are numerous good camping-grounds with plenty of water. The village has the usual Chin internal fences and hedges.

MIN-LAN.—One of the quarters of the Sagaing town in the subdivision and district of that name.

It is inhabited mostly by Zeirbadi Mussulmans.

MIN-LE.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of ninety-two persons, according to the census of 1891, and a revenue of Rs. 240.

MIN-LE.—A village in the Saw circle, Laungshe township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and nine persons, and a revenue of Rs. 240 in 1897.

MIN-LE-DAUNG.—A village of Chins of the Tashôn tribe, in the Central Chin Hills.

In 1894 it had one hundred and four houses; the resident Chief was Telyen. It lies on a hill west of the Ka-le valley and nearest to it, and ten miles west of Sihaung village, and is reached *viâ* Hmunli, Tlorrtong, and Moran. The villagers are Kwe-shins and pay a small tribute to Falam. Min-le-daung consists of a group of five villages, Lunpi, Khuplen, Talôn, Tiddi, and Hairôn, a short distance apart from each other.

MIN-MA.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including the villages of Minma, Aing-yaung, and Minma West, with six hundred and forty inhabitants.

The circle lies on the north-west border of the Salin-gyi township. Paddy, jowar, sessamum and peas are raised. The revenue for 1896-97 amounted to Rs. 2,450, from *thathameda*.

MIN-O.—A revenue circle with two thousand two hundred and one inhabitants in the Kani township of Lower Chindwin district, including the villages of Min-o, Hnaing-tha-gan, Kywè-thauk-kan, Wadan East, Wadan West, Aingdaung, Thayetpin, Chaing, Dinbauk, Môktaw, Yetkandaing, Thinbwin, and Chaungma.

The circle lies in the south of the township and on the main road from Kani to Palè, the headquarters of the Palè subdivision. Paddy, jowar, sessamum, and peas are cultivated. The revenue in 1896-97 amounted to Rs. 4,360 from *thathameda*, Rs. 241 from State lands, and Rs. 25 from fisheries.

MIN-O.—A village in the circle of the same name in Kani township of Lower Chindwin district; the local name of the village is Ma-o.

It is situated on the right bank of the Chindwin river and has a population of four hundred and fifty-three persons. The Min-o fishery lies to the west of the village.

MIN-SHWE-HNIT.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eighteen miles from Ye-u.

There are three hundred and sixty-three inhabitants: paddy cultivation is their sole industry. The *thathameda* revenue for 1896-97 amounted to five hundred and thirty rupees.

MIN-TAING-BIN.—A township in the Palè subdivision of Lower Chindwin district, with an area of four hundred and thirty-two square miles and a population of 25,608 persons.

Boundaries.

It is bounded on the north by the Kani township and the North Yama stream; on the east by the Salin-gyi township; on the south by the South Yama stream and Pakôkku district; and on the west by the Pôndaung range, separating Lower Chindwin and Pakôkku districts.

The township was formerly called Western Pa-gyi, as it was the western portion of the Burmese Pa-gyi *Wun*ship. The name was altered in December 1894, when the township was re-named after the village of Mintaingbin, the present headquarters.

The country, except in the levels of the eastern portion, is hilly and intersected by numerous small streams.

Cultivation and industries.

The soil is for the most part black cotton, or *ta-nè*; paddy, jowar, peas, and *hnan* are grown extensively, and a large majority of the population is agricultural. A few only live by the manufacture of bamboo mats, chiefly in the villages of the Ku-hna-ywa and Shit-ywa *chaung* valleys to the west of the township, where bamboo forest abounds.

Revenue.

There are fifty-two revenue circles in the township. The amount of revenue derived from them in 1896-97 was—

				Rs.
(1) *Thathameda*	...	...	...	63,830
(2) State land	...	...	...	1,163
		Total	...	64,993

MIN-TAING-BIN.—A revenue circle in the township of the same name, Palè subdivision of Lower Chindwin district, with seven hundred and ten inhabitants.

There are seven villages in the circle : Ôkpo, Hnaw-gan, Kyauk-pya-gan, Sinzalè, Aingma, Ma-gyi-gôn, and Mintaingbin. The Kyauk-pya-gan tank, near Kyauk-pa-gan village, affords a perennial supply of water.

The village of Ôkpo has eighty-seven inhabitants who work as cultivators and potters. The revenue obtained from the circle amounted to Rs. 1,390 from *thathameda* and Rs. 9 from State land for 1896-97.

MIN-TAING-BIN.—The headquarters of the Mintaingbin township of Lower Chindwin district, has a *myoôk's* court, a police-station, and a rest-house, all within the redoubt, where a body of Military Police were quartered for many years.

Major Kennedy and Captain Beville, who were killed in the fight at Chinbyit in October 1887, were buried here. Their graves are under a tree near a pagoda outside the village.

MIN-THA-GYA.—A village in the Kyetmauk circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and twelve persons, according to the census of 1891. The *thathameda* amounted to Rs. 700 for 1897-98.

MIN-THAUNG.—A village in the north-west of the State of Nam Hkai Myelat district of the Southern Shan States, not far from the village of Myin-mati.

In 1897 it contained forty-eight houses, with a population of two hundred and thirteen persons. Only thirty-two houses were assessed to revenue and paid in all Rs. 288 *thathameda* tax. Both irrigated and upland fields were cultivated, mostly with paddy, but a certain amount of chillies was raised also.

MIN-YA.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including nine villages.

MIN-YE-HLA.—An island village in the Thayettabin revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district.

It had a population of two hundred and seventy-nine persons at the census of 1891. It is situated seven miles north of headquarters.

MIN-YIN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered three hundred and sixty-five persons and the *thathameda* amounted to Rs. 404. No land revenue was collected in the circle.

MIN-YWA.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and ninety persons, and the *thathameda* amounted to Rs. 336. No land revenue was collected in the circle.

MIN-YWA.—A revenue circle in the Kani township of Lower Chindwin district, including the villages of Min-ywa and Gwe-gyaing, with two hundred and twenty-three inhabitants. The circle is situated on the right bank of the Chindwin river.

The principal crops cultivated are paddy, jowar, sessamum, and peas. The revenue in 1896-97 amounted to Rs. 160 from *thathameda*, Rs. 5 from State lands, and Rs. 32 from the lease of the Pinlè fishery.

MIN-YWA.—A village in the Kabyu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of ninety-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 170 for 1897-98.

MIN-YWA.—A village in the Min-ywa circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of four hundred and thirty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,510 for 1897-98.

MIN-YWA.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 1,929 persons, according to the census of 1891.

The *thathameda* amounted to Rs. 3,220 for 1897-98.

Min-ywa has a Public Works Department bungalow and a Police outpost; it was in Burmese times the headquarters of the Governor and *Gaing-ôk* of the Ku-hna-ywa *nè*.

MIN-YWA.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, south of Singu, with fifty-five houses.

Its population numbered in 1897 two hundred and fifty persons approximately, engaged in cultivation.

MIN-YWA.—A village of one hundred and eighty-one houses in the circle of the same name, in Mônywa township of Lower Chindwin district, twenty-eight miles due east of Mônywa.

In 1891 the population numbered 1,118 persons. The revenue from *thathameda* amounted in 1896-97 to Rs. 1,700.

The principal products are jowar, sessamum, and cotton. The road from Ye-u to Myinmu on the Irrawaddy passes through the village. The paddy cultivation of the neighbourhood suffers from defective rainfall in most years.

MIN-YWA.—A village in the extreme south of Magwe district, in the Myingun township of Taungdwin-gyi subdivision, appears formerly to have been more important than it now is.

It is the nearest point to Taungdwin-gyi on the river, which is here open to steamer traffic all the year round. It points south-west to the river, however, and the prevailing winds of the monsoon were found to batter the boats against the shore.

MIN-ZI.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village, and paid Rs. 210 revenue in 1897.

MIN-ZU.—A township of the Kyauksè district, comprises an area of one hundred and twenty-two square miles, and is bounded on the north by the Singaing township; on the east by the Baw Shan State; on the south by the Myittha township; and on the west by the Pauk-myaing township.

Area and boundaries.

Civil divisions.

The present township is made up of the Myin-zaing, Myin-gôn-daung, and Myaungtha divisions of Burmese times. It includes eighty-seven revenue circles, each under a village headman. The headquarters have recently been removed from Minzu to Kyauksè.

Natural features.

The township, like Singaing, is an extensive plain, walled in on the east by the range of hills that forms the boundary line between Kyauksè and the Baw State. The Kyauksè hills form the northern, the Tôn-gyi *chaung* the southern, and the Panlaung river the western boundaries.

The Zaw-gyi river enters the township at the foot of Singaung hill, and flows westward. Several weirs have been constructed in its course to feed numerous irrigation canals, of which the most important are the Nwa-det, Kunzè, Nga-pyaung, Thin-dwe, Tôn-gyi, and, in part of its length only, the Tamôk.

Rainfall and climate.

The average rainfall is twenty-nine inches, but the distribution is not uniform, the fall being heavier in the hills than on the plains. The climate is similar to that of the Singaing township.

Than-ywa, an important village under Burmese rule, as its gardens and ruined pagodas and carved *kyaungs* testify, has still an unenviable reputation for fever, but away from the hills the township is healthy.

History.

Minzu township was the scene of considerable troubles with dacoits after the Annexation. At Innyinbo and Ye-wun the followers of the Myinzaing prince under *Bo* Ma-nga engaged British forces after the prince had been defeated at Yakaing-gyi.

Industries and products.

The township is purely agricultural, a small percentage only of the population working as irrigation coolies in their spare time.

The bulk of the produce consists of paddy, Goa beans, plantains, sessamum, tomatoes, peas, onions, and millets.

There are fine betel-palm gardens in Pindalè and Than-ywa villages, the industry at the latter place being especially profitable.

Bazaars are held once in five days at Thama-dalin, Inbyinbo, and Than-ywa.

Lime was at one time manufactured at Tônbo and gave its name to the village.

Population and races.

The township has an approximate population of 30,975 persons, mostly Burmans. Sulè-gôn is the only Mahommedan settlement.

Kale, Hmaingpan, and Than-ywa are Shan villages. The last was founded three hundred years ago by captive Shans from Sandabul (Zimmè), who were subsequently made *Lingin ahmudan* (Royal boatmen).

There are a few Danu, here a mixed race of Shans and Burmans, on the eastern border. They speak bad Burmese and are classed as Burmans by the Shans and as Shans by the Burmans.

Antiquities.

The old sites of Myingôn-daing and Myinzaing towns are still to be traced by the ruins of their walls. The former is said to have been built by a queen of King Nawra-hta of Old Pagan. It is related that on one occasion she contradicted her husband,

insisting on saying that practice makes perfect. This made him angry and he exiled her to Myingôndaing. In her exile she practised carrying a pony, and when she had made herself strong enough to do so easily the king heard of it, and admitted his former injustice by re-calling her. The town was named Myin-chi-naing (able to carry a pony) and this has since been rubbed down to Myingôndaing. The strain on one's faith in etymological development is as trying as the lady's feat must have been.

Myingôn-daing.

Myinzaing is supposed to have been built by the second son of the exiled King of Tagaung, who, being unable to resist and suppress the rebellion raised by his brother, became a cultivator. One day his hoe was struck by lightning, but he himself remained unscathed. Taking this as a favourable sign for his future greatness, he sent his three sons to take service under the King of Pagan. One of the sons became a general, with the title of *Thein-gabo-hmu*, and won the love of Queen Saw-u-mè of Pagan, who urged him to rise against the King. So he took a large part of the King's army and founded Myinzaing. Saw-u-mè thereupon begged the King to make a pilgrimage to Shwe-tha-lyaung, and on the way he saw the new town and attacked it and was killed. The Queen duly wedded the *Thein-gabo-hmu*, and they reigned happily together for eight years. The villagers of Pindalè had to send them in daily a cart-load of flowers, and that gave its name to the village *Pan-ta-lè*.

Myinzaing.

Tawdwin village is said to have been founded by King Nawra-hta on his return from the subjection of ninety-nine Shan Chiefs.

The Shwe-ôn-hmin cave is said vaguely to have been excavated out of the hillside by the "foreigners" for an ambuscade. Hence the village near by was named Kala-chaung. It contains several images of Buddha Gaudama.

There are three annual pagoda festivals, more or less of the character of fairs, held at Than-gyat-gôn, Tônbo, and Taungdaw; the Taungdaw festival is the most important, on account of the Shan caravans that come to it.

Pagoda festivals.

MIN-ZU.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including Minzu and Te-zu villages, with two hundred and forty-six inhabitants.

The principal food-grains cultivated are paddy and jowar.

The Po-wun-taung hill (*q. v.*), to the east of Minzu, is famous for its cave temples.

The revenue amounted to Rs. 790 from *thathameda* and Rs. 151 from State lands, for 1896-97.

MISU NAUNG-MO.—A Red Karen village in Eastern Karen-ni, situated on the hills to the south of Sao-hpa-yun. In 1890 it was estimated to contain three hundred houses.

MI-THWE-CHAUNG.—A circle in the Hsi Hkip dependency of the Yawng Hwe State, Southern Shan States. In 1897 the seven hamlets in the circle contained fifty-nine houses, with a population of two hundred and eighty-one persons—Shans and Taungthus. Forty-four houses were assessed and paid Rs. 230-8-0 annual revenue.

Coal has been found in the circle.

MI-THWE-GAN.—A village in the Myitkaing circle, Pakôkku township, subdivision, and district, with a population of four hundred and ten persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,110 for 1897-98.

'MLAI or MÖNG LAI.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 37′ north latitude and 97° 34′ east longitude. In 1892 it contained twenty houses, with a population of eighty-eight persons. The headman has no others subordinate to him. The inhabitants are of the Lahtawng tribe. There are three rubber trees in the village.

MO-BIN-GYI.—*See* Molbem.

MO-BÔN.—Is a village in the Möng Mīt (Mo-meik) township of Ruby Mines district, about eight miles east of Möng Mīt.

It was the scene of a gathering of rebels in 1888. Lieutenant Nugent of the Hampshire Regiment, who was stationed at Möng Mit, attacked the stockade with about twelve men of his regiment. He was shot dead at the first assault and several of his men were killed and wounded. The remainder effected a retirement with some difficulty. An adequate force from Bernardmyo was quickly despatched, and succeeded in annihilating the rebels, who had mutilated the bodies of those who had been taken in the first engagement. Lieutenant Nugent's body was carried off by his men and subsequently buried at Möng Mīt.

MO-BYE.—*See* under Möng Pai.

MO-BYU.—A village in the Nga-tayaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of eighty-one persons, according to the census of 1891. The *thathameda* amounted to Rs. 280 for 1897-98.

MO-DA.—A circle in the Katha subdivision and district. It contained in 1897 sixteen sub-circles:—

(1) Bolan.
(2) Kaka.
(3) Bwètaik.
(4) Letpan.
(5) Mèzali.
(6) Moda *myoma*.
(7) Man-lwè.
(8) Mèhin.
(9) Min-le.
(10) Nwa-gu.
(11) Lalin-in.
(12) Natsan.
(13) Naungpin.
(14) Ṅaungtaw.
(15) Ôntan.
(16) Wetkauk.

It has fifty-three villages, with one thousand three hundred and *forty*-one houses, one thousand two hundred and forty-nine of which pay *thathameda*.

Alè-ywa, the headquarters.

The circle was in 1897 under the control of the Moda *Myothugyi*, Maung Dûn, T.D.M. Alè-ywa, where he resides, is the headquarters of the *myothugyi*ship, and is eleven miles north-east of Katha, on the left bank of the Irrawaddy. It contains one hundred and eighty-five houses.

Most of the villages stand inland on the west of the river. The average annual revenue was estimated in 1897 at Rs. 1,822.

The greater part of the houses are constructed of bamboo and thatch, and the villagers depend mainly on cultivation. The chief crops are *kaukkyi*, *mayin*, and *taungya* paddy. Each village has its fence and gates of

bamboo or jungle wood. Nearly all the inland villages stand near creeks, from which the villagers obtain their water-supply. The villages are from three to ten miles distant from each other and are connected by jungle foot-paths. The forests round them abound with game.

MO-DU.—A village in the Pauk-ngè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of sixty-seven persons, according to the census of 1891. The *thathameda* amounted to Rs. 380 for 1897-98.

MO-DU.—A village in the Sindè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of ninety-two persons, according to the census of 1891. The *thathameda* amounted to Rs. 190 for 1897-98.

MO-GAUNG.—A subdivision of Myitkyina district, with as yet very unsettled boundaries. It is roughly of the shape of an irregular quadrilateral, the lower corners being at Khaung-kyè (Hkaung-chi) on the west bank of the Third or Upper Defile on the south-east, and the Kachin hills to the south of lake Indaw-gyi on the south-west. Along the eastern side it is bounded by the Myitkyina subdivision and on the west by Upper Chindwin district. To the north the subdivision stretches indefinitely.

Boundaries.

The population, according to the preliminary census of 1891, numbered 11,477 persons, but this included the Upper Irrawaddy subdivision.

Mogaung contains, roughly speaking, four groups of villages, scattered along the waterways of the Irrawaddy, the Mogaung, and Kamaing streams. The Sinbo circle contains twenty villages, more or less crowded together at the mouth of the Upper Defile of the Irrawaddy.

Villages.

There are some fifty miles of waterway of the Mogaung river with scarcely a single village, until Mogaung itself is reached, around which, within a radius of five miles, is the cluster of the *Ko-ywa*, on the level plain at the mouths of the Nam Yin. Beyond this along the valley of the Nam Yin, there are no villages of Shan-Burmese until Katha village is reached.

To the north, however, there is Kamaing, with two or three villages in the neighbourhood, after over fifty miles of waterway without a single village.

Following the Kamaing river for about the same distance of deserted river front the Indaw-gyi Lake is reached, and here there are a few villages along the western shores. Another small group is found about the mouth of the Nam Tein, where it enters the Lake.

The inhabitants are as a rule very poor, and especially so in the Lake district, where they have not yet recovered from the effects of Haw Saing's rebellion.

Civil divisions.

The subdivision comprises the townships of Mogaung and Kamaing.

The following account of the history of Mogaung has been compiled:

History: the relations of Mogaung (Möng Kawng) with Mo-hnyin (Möng Yang).

So far as we have details, the histories of Mogaung and Mo-hnyin (Möng Kawng and Möng Yang) do not overlap, certainly not in the days of their respective power. It seems probable therefore that they were at different times capitals of the same Shan Principality. When they did co-exist it was because both were tributaries of some other dominant power. When one was prominent the other dis-

appears altogether. Shan history, more than that of any other race, seems to have depended on the character and personal energy of the *Sawbwa*. An ambitious ruler seems always to have attempted, and often to have effected, the subjugation of his neighbours. When there were two or more such there was perpetual war; when there was none there were a number of practically independent chieftains dwelling in their own valleys. Hence the astounding number of huge ruined cities which are found all over Indo-China.

Mogaung and Mo-hnyin lie at the opposite extremities of the same broad valley, that of the Nam Yang. In view of what we know of Shan history elsewhere, and when we consider the magnitude of the ruins of the two capitals, only a little over fifty miles apart, with absolutely flat country between them, it is impossible to believe that they were ever co-existent. Moreover, there are many other ruins of ancient capitals, such as Maing Lo, west of Katha, and Old Mogaung. It is therefore a fairly safe conclusion that whoever held any of these capitals was supreme over all the Western Shans, and it is immaterial whether the State was called Möng Yang or Möng Kawng. What is certain is that Mogaung outlasted all the others, not only west but also east, at any rate to the immediate east of the Irrawaddy.

Much of what follows is taken from Elias's Introductory Sketch of the History of the Shans.

Theories as to the Nora and their country.

The legendary Hkun Lu is said to have established himself at Möng Köng on the Chindwin (the Maing Kaing of modern maps in the State of Singkaling Hkamti) and to have ruled all the country west of the Irrawaddy. No history of any such State has so far been found.

The tract of country is occasionally referred to as the country of the Nora, and until it was conquered by Sam Lōng-Hpa it may be presumed that it was an independant State. The Nora were a comparatively civilized people and, as long as any remained, they were regarded in Mogaung, Hkamti and Upper Assam as a learned class, and figured as astrologers and literary men. As far as native traditions go the Nora were the aboriginal population of this region, but afterwards they appear to have become so intermixed with the Tai from Kawsampi and with the Hkamti Shans as to have disappeared as a separate race. Elias thinks their original home was in Hkamti, which formerly extended far beyond its present limits and was divided into two parts—Ai Hkam to the north and Ai Tôn to the south. The present Singkaling Hkamti is no doubt a survival from that time.

Wilcox, in the *Asiatic Researches*, XVII, page 441, says that the Hkamti Shans told him they came from the borders of Siam and Yünnan, and that when they first arrived in their present locality they found it inhabited by "Lamas of the Khaphok tribe."

Major Boileau Pemberton fixed the home of the Noras in Upper Assam "in the country of the Moamerias or Muttucks," but he also says that the Shan chieftain of Mogaung "is also called the Nora Raja by the Singphos, and it appears that the term is also applied to the Shans between Hookong and Mogaung."

Francis Buchanan Hamilton says they spoke a dialect very little different from that of Siam and called themselves Tai Lōng, the Great Shans. This is supported by the fact that at the present day the language of the Shans west of the Irrawaddy is more easily understood by the Siamese than any

other Tai dialect. Later students with access to Hkamti Lōng manuscripts may solve many problems.

Sam Lōng Hpa, first *Sawbwa* of Mogaung.

At any rate the Nora were a valley-dwelling agricultural people, and far more civilized than the hill tribes who surrounded them. They seem to have remained independent till the time of Hsö Hkan Hpa, the Nam Mao valley King, whose brother and Commander-in-Chief, Sam Lōng Hpa, became (apparently) the first *Sawbwa* of Mogaung and all the country round. He was tributary to his brother and was appointed several years before he undertook his extensive conquests in Manipur, Assam, and other neighbouring countries. As far as can be ascertained, he took possession as *Sawbwa* in 577 B.E. (1215 A.D.). It is related that as he was crossing the Nam Kawng, now known as the Mogaung river, a short distance above the site of the present Mogaung, he found a "sapphire drum" (*kawng* is the Shan word for a drum) in the bed of the stream. This he regarded as a good omen and established his capital near the spot and called it Möng Kawng. He retained the drum-shaped sapphire, and it was handed down for many generations of his successors as the symbol of power. The classical name of Mogaung was Udigiri-rata.

The provinces and races subject to him.

The Mogaung annals claim for Sam Lōng Hpa the government of eight separate races, who were ruled over by ninety-nine (a favourite number) *Sawbwas* and spread over the following provinces :—

(1) Hkamti.
(2) Singkaling Hkamti.
(3) Hu Kawng.
(4) Möng Kōng (Maing Kaing).
(5) Möng Yawng (Maing Naung).
(6) Möng Yang (Mo-hnyin).
(7) Hsawng Hsup (Sumjok).
(8) Ka-le.
(9) The "Four Yaw towns."
(10) Môtshobo (Shwebo).

There is no proof that these tracts were in this or any subsequent reign simultaneously tributary to Mogaung. Probably it is merely a list of the provinces at one time or another overrun.

The eight races were—

(1) the Nora, divided into the Ai Tôn, the Ai Hkam, and the Hpa Hkè, who were not true Noras but fugitives from the Mao Shan country;

(2) the Hkang-sè, the Chins or Nagas.

(3) The Singhpos or Kachins.
(4) The Pwôns or Pôn, divided into the Great and Small Pôn.
(5) The Kadus, a kindred tribe to the Pôn, similarly divided.
(6) The Yaws, a tribe of Burmans in the Pakôkku district.
(7) The Kunbaws, also described as Burmese resident in the Shwebo district.
(8) The Kunungs and Kumuns, or Mishmis, divided by the Assamese into Miju and Chullicotta Mishmis.

1228 : Noi Hsan Hpa's dynasty.

Sam Lōng Hpa's reign as Chief of Mogaung lasted only thirteen years for in 1228 A.D., while he was engaged in his conquest to the west, he appears to have been succeeded by a nephew named Noi Hsan Hpa, a son of the Mao Shan

King, who took his father's title, Sao Hkan Hpa, when he became *Sawbwa* of Mogaung.

His descendants continued to reign uneventfully and in regular succession until the year 1443 A. D., when Sao Hsi Hpa, the brother of the unfortunate Sao Ngan Hpa (see preliminary sketch) succeeded to the chieftainship.

He took the title of Sao Kawn Hpa, and is asserted to have reigned fifty years.

1493: Sao Ka Hpa's conquests.

He was followed, in 1493 A. D., by the Mōng Mao *Sawbwa*, Sao Ka Hpa, who had abdicated in favour of his son in consequence of a defeat by the Chinese and retired first to Hkamti and then to Mogaung.

To signalize his accession and the beginning as he hoped of a new era for Mogaung, he founded a new capital at a distance of one day's journey to the north-west of Old Mogaung. This was called at first Sè Lan and afterwards Sè En. From here he set out with a large army to undertake the conquest of Assam, but when he reached the border the Ahom King sent great presents of cattle and horses and he retired peacefully to Sè En. Sao Ka Hpa is also said to have built another capital called Hpa Kung, now in ruins. He reigned for twenty-four years, and some time before his death parcelled out his territory among his relations as tributary *Sawbwas*. Thus Sao Lōng Tu Mōng was appointed to the charge of Man Hsai, on the right bank of the Chindwin; Sao Saw Yawt to Mōng Tung, on the opposite bank of the same river. The country of the Kunungs and Kumuns (Mishmis) was given to Sao Lōng Mōng Sang along with Ta Wi and Ta Wai, which cannot now be identified. Haw Yawt got Ka-hse or Manipur, and Sao Ho Tawm the three districts of the Hkang-sè or Nagas.

His only son, Sao Hon Hpa, received the Yaw country and did not succeed to the charge of Mogaung. This went to a Minister, Sam Lōng *Paw-Mōng*, who took the title of Sao Hswi Hpa and reigned six years.

1526: Sao Peng's *Sawbwa*ship.

1556: Mogaung comes under Burma.

Later struggles with Burma.

He was succeeded by Sao Peng, whose relationship is not given. In the thirtieth year of this *Sawbwa's* reign (A. D. 1556), a Burmese Army, despatched by the King of Hanthawadi (Pegu), invaded Mogaung and conquered it, establishing monks and teachers to convert the people to Buddhism. Sao Peng submitted and became a tributary Chief. He died two years afterwards, and during the next forty-seven years his descendants (four in number) carried on a desultory war with the Burmese without regaining their independence definitely. The second of them, Sao Ka Hpa, indeed was carried off a prisoner. He had refused to send a Mogaung contingent to join in Sin-byu-mya-shin's wars in Siam and the result was a Peguan invasion of Mogaung. He was captured after a three years campaign and was exposed for seven days at each of the twenty gates of the palace at Pegu.

1605: Sao Tit Hpa and his dynasty.

In 1605 Sao Tit Hpa from Mōng Mao became *Sawbwa* of Mogaung, and his descendants ruled the State until it became finally subject to the Burmese. Its limits, however, were probably much restricted and its independence subject to the weakness or dissensions of Burma. Sao Tit Hpa founded the present

town of Mogaung. When he died, in 1626, a *Sawbwa* of Mōng Lōng, now a dependency of Hsi Paw, was appointed to Mogaung by the Burmese, but he never came into residence, and died three years later. The Queen of Sao Tit Hpa had meanwhile been acting as regent, and she now became *Sawbwa* in her own right, and under the name of Lang, or Nang Su Paw, reigned for twelve years longer.

She died in 1651, and Mogaung history is practically a blank for the next hundred years.

1751: Haw Hseng *Sawbwa*.

In 1751 the *Sawbwa* Haw Hseng abdicated in favour of his son, after a reign of nine years. The son Haw Hkam died seventeen years later, when Haw Hseng reappeared and became *Sawbwa* again. He was attacked with leprosy, and in consequence built a *haw*, or royal residence, called Lang Seng, near the north end of Indaw-gyi Lake, to which he retired after three years.

Maung Kyaw.

A Burmese official, Maung Kyaw, was then sent from Ava to Mogaung, but according to the Shan account he proved a traitor and joined with the *Sawbwas* of Bhamo, Hsen Wi, and other places in inducing the Chinese to make war on Burma. However this may have been, Mogaung became mixed up in the war between Burma and China, which commenced in 1765. During its progress Maung Kyaw flerd China, leaving his brother Maung Pyu in charge of Mogaung.

1775: Haw Hseng rein stated.

The latter died in 1775 and the Burmese, being fully engaged in reorganizing their country after the wars, allowed the Shans of Mogaung to reinstate old Haw Hseng. He lived for only two years longer, however, and then, from 1777, there was no *Sawbwa* for eight years.

Final subjugation of Mogaung by Burma in 1796.

A Shan named Yaw Pan Kyung was then placed in power and succeeded for a time in maintaining a certain degree of independence, but the Burmese attacked him and eventually put him to death, after sacking his palace and committing great havoc in the town. This was in B. E. 1158 (A. D. 1796), and from that time forward Mogaung became an integral part of the Kingdom of Burma and was governed by *wuns* appointed from Ava. There was a break from 1840 to 1843, when an Assamese Prince called Tipum Raja, brother to the exiled prince of that country then confined at the Court of Ava, was created titular *Sawbwa* of Mogaung and in addition had charge of the district of Bhamo.

Mogaung in 1835.

As recently as 1835 Mogaung was described as a flourishing place to Captain Boileau Pemberton (*Eastern Frontier*, page 140) under the name of Mongmaorong: "The town of Mongmaorong, which has been before mentioned as "twelve days distant from Bhamo, is described by the Shans as being much "larger than the latter place. It stands on the right bank of a small river "called Nanyen *khyoung*, which flows into the Irawattee. The town is sur-"rounded by a double enclosure of concentric brick walls, and the garrison "formerly consisted of a Burmese force of two thousand men, who were "armed with musquets, and had some jinjals or swivils; fifteen or sixteen "elephants were also permanently retained there, and the town and district "are under the immediate control of a Burmese officer, who is called the "Mogaung *Woon*. The inhabitants principally consist of the Shan aborigi-

"nes of the country, and many Chinese merchants have established them-
"selves permanently in and about the town, * * Mongmaorong, as the
"capital of the Pong dominions, was formerly celebrated throughout
"this quarter of India, for the barbaric splendour that reigned at its court,
"the extent of its buildings, and the number of its people: on all occasions
"of public festivity or ceremony it was resorted to by the inhabitants of
"the numerous surrounding States and by deputations from the tributary
"chieftains. In each face of the walls surrounding the town there are said
"to be three gateways, at which a guard of twenty men is constantly
"stationed; but, judging from the boasted works which surround the city of
"Ava, we may conclude that those of Mongmaorong would prove but an
"inefficient obstacle to the entrance of an invading force."

The relations of Mogaung with China.

China exercised an authority more or less strong over Mogaung and its neighbourhood for several centuries. The districts which thus owned allegiance to China were called under the Chinese Ming dynasty the *San Fu*, or Three Prefectures, and under the present Chinese dynasty, until the time when they were finally absorbed in Burma, they were known as the *San Ssŭ*, or the three native States. They were named respectively Mêng Ting, Muh Pang, and Mêng Yang.

Mêng Ting included the Shan State still known by that name, which was then apparently much larger than it now is and under the Ming dynasty included a number of Shan districts, the area of which roughly corresponds to the Bhamo district east of the Irrawaddy, along with the old State of Mo-hlaing.

Muh Pang corresponded practically with the modern Hsen Wi.

Mêng Yang covered a long strip of territory west of the Irrawaddy, including Mogaung and Mo-hnyin, and possibly extending to Ka-le and the Kabaw valley. It does not seem ever to have extended further south than Moda, above Katha on the Irrawaddy.

1283: the Mongol (Shan?) invasion of Burma.

Under the head of Mo-hnyin certain details will be found in a translation of a Chinese chronicle by Mr. E. H. Parker. More direct information is given by Mr. W. Warry. Chinese influence here, he says, dates from the Yuan dynasty, when, to avenge the murder of an envoy, Kublai Khan ordered an invasion of Burma. In 1283 A.D. a Mongol army occupied Tagaung, the early capital of the Kings of Burma, routed the Burmese army at Ma-le, drove the King from his capital at Pagan, and pursued him some distance south of Prome. As is pointed out in Chapter VI of the Introduction it seems probable that this army was Shan rather than Chinese, and was as likely as not driven forward by the Chinese rather than despatched by them. But it established the Shans in Northern Burma and so led to Chinese interference in after years.

1400: Chinese interference at the time of the Ming dynasty.

This subsequent interference did not begin till the Ming dynasty occupied the throne of China. About the close of the 14th century A.D. the powerful Shan *Sawbwa* of Lu-ch'wan offered his allegiance to China, and was put in charge of the "Three Native States." He is called Ssu Lun Fa (corresponding probably to the Shan Hsö Lōng Hpa), and he nominated a *Saw-*

bwa to each of the *San Ssu*, under whom were six minor Chiefs and a number of subordinate officers.

Whether because there was no Chinese official permanently established in the country, or because the Shans were steadily hostile to Chinese influence, is not certain, but the history of the Three States was anything but one of peace. In 1440 Ssu Jen Fa not only revolted but actually took possession of Têng-yüeh, and, though he was soon expelled, carried on war for many years about Mo-hnyin before he was secured and executed. There were similar disturbances in Hsen Wi, and the result was that the present Chinese dynasty established a uniform title of *Hsüan Fu Ssŭ*, equal to the fourth grade of Chinese official rank, and allowed the Shan Chiefs to arrange their own succession and manage their internal affairs as long as they sent presents at stated intervals.

Final extinction of Chinese influence.

All this, however, ended with the rise of Alaung-paya. In 1753 Bhamo and Möng Mīt swore allegiance to him, and Mo-hnyin and Mogaung sent messages of submission. The Chinese sent armies which met with varying success, but eventually their forces, led by two Princes of the blood royal, were utterly routed, and all direct control over the three provinces except part of Mêng Ting ceased.

Traces left of it: the seal.

At the time of its final cession to Burma Mogaung was administered by a *Sawbwa* and an Assistant *Sawbwa*, both of whom were of Chinese descent. The *Sawbwa* retired to Tali-fu rather than submit to the Burmese, but the Assistant *Sawbwa* remained in Mogaung and kept the old Chinese seal, besides retaining in himself and in his descendants many traces of Chinese influence kept up by intercourse with the traders who came to buy jade.

The seal, Mr. Warry says, was of copper, and at least as old as the Ming dynasty. It bore in "Lesser Seal" characters the inscription, "Seal of the Military Superintendency of the Six Mining Centres," besides some other characters which had become obliterated. Mr. Warry is inclined to think, however, that it was rather the seal of a visiting Chinese official than of the *Sawbwa*. It was carried off by the rebel Myoôk Po Saw and was never recovered. Of a similar character was the Muh Pang seal, given up by the North Hsen Wi *Sawbwa* in 1893.

MO-GAUNG.—A township of the subdivision of the same name in Myitkyina district, contained in 1897 thirty-five circles. The headquarters are at Mogaung on the Mogaung *chaung*.

Its founding.

MO-GAUNG.—The headquarters of the subdivision of that name, situated on the Mogaung *chaung*, in Myitkyina district, was originally founded from the Shan city of Nam Kōng near Laban, whence, owing to want of culturable area, a portion of the population migrated to Mogaung *Myohaung*, on the right bank of the Mogaung *chaung*, where the Nam Paung and Sak Kwè *chaungs* join it, some twelve miles above Mogaung.

From *Myohaung*, as their fields at Nam Paung, six miles due west of Mogaung, and at Man Yut were liable to floods, they migrated (in 1153 B.E., A.D. 1791) to the present site. Mogaung lies in the angle between the mouth of the Nam Yin *chaung* and the Mogaung *chaung*.

MO-GAUNG.—A village in the Shwe-gyet-yet revenue circle, Amarapura township and subdivision of Mandalay district, three miles south-west of headquarters. It had a population of one hundred and sixty-five persons at the census of 1891, and paid Rs. 220 *thathameda*-tax.

MO-GAUNG.—A village in the Pauk township and subdivision of Pakôkku district, with a population of ninety-six persons, according to the census of 1891, and a revenue of Rs. 260.

MO-GAUNG *CHAUNG* or NAM KAWNG, as it is called by the Shans.—The Mogaung *chaung* rises to the south-east of the Amber Mines in about latitude 26° and flows in a south-easterly direction past Laban, Kamaing, and Mogaung into the Irrawaddy river, some fifteen miles above Sinbo.

From Laban down to Kamaing the river is from fifty to eighty yards wide in June, and at Kamaing it divides into two channels, the western one sixty yards and the eastern one hundred yards broad. From here down to its mouth it averages from one hundred and twenty to one hundred and fifty yards in width. In the rains it has a current of from three to three and half miles an hour.

The Mogaung *chaung* is navigable for small launches from June to November as far as Laban, and probably as far as Sadu-sôt. Above this the river bed becomes rocky and shallow, and its banks are uninhabited. Mogaung can be reached from the mouth of the river in one or two days by launch; boats take one day from Mogaung to Kamaing, and a day from Kamaing to Laban. The river is navigable for large country boats all the year round.

Fords and ferries.

The *chaung* is not fordable anywhere below Mogaung The principal ferries are—

Laban,	Mogaung,	and Naunghkan.
Kamaing,	Ta Paw,	

At Laban and Kamaing the river is fordable in the hot weather, but is crossed by boat in the rains. At Kamaing in January the crossing is eighty yards wide and three feet deep.

MO-GÔK.—A subdivision and township of Ruby Mines district. The Mogôk subdivision consists of only one township, of the same name, the headquarters being at Mogôk, the headquarters of the district.

Area and boundaries.

The area of the township is approximately six hundred and ten square miles, and coincides practically with the Mogôk Stone Tract. It is bounded on the north by the Möng Mīt (Mo-meik) State; on the east and south by the Möng Lōng sub-State of Hsi Paw; and on the west by the Thabeikkyin township of Ruby Mines district.

The subdivision consists of a mass of hills broken up by ravines.

Population and revenue.

The approximate population numbers 19,000 persons, of whom about 8,000 live in Mogôk town.

There are sixty-four headmen in the township, and the revenue for 1897-98 amounted to—

	Rs.
Thathameda	33,750
Land revenue	8,720

The principal occupation of the people is the ruby industry. The right of mining in the tract is leased to the Burma Ruby Mines Company, Limited, for a rental of Rs. 3,15,000 a year and a one-sixth share of any profits made by the Company. [*v*. Ruby Mines.]

The ruby industry.

MÔ-GOK township, *v*. Mogôk subdivision.

MO-GÔK.—The headquarters of Ruby Mines district, and the only town in the district, is reached by a cart-road (four hundred and fifty feet wide) from Thabeik-kyin on the Irrawaddy, sixty-one miles distant.

The Mogôk-Thabeikkyin road.

The road is being metalled, but owing to the heavy rainfall it has not yet been found feasible to keep it open for wheel traffic during the rains. The road rises one thousand feet to Wapyu-daung, ten and a half miles, mostly through *in-daing* jungle. About Wapyu-daung the forest improves and the road rises gradually to Kyauk-hlè-bein, one thousand eight hundred feet, seventeen miles. From here the road crosses the watershed between the Madaya and Shweli river systems, rising to a height of three thousand five hundred feet by a well-graded hill road, which commands fine views of the Madaya valley and the plains of Burma. Near the summit the boundary between the Thabeikkyin and Mogôk townships is crossed. From the crest of the ridge the road descends to the Kin stream, passing Shwe-nyaungbin at the thirty-second mile, two thousand eight hundred feet. This portion of the road commands fine views of the Shwe-u-daung range, a glimpse of the Mo-meik valley, and the first sight of the massive wall of the Taungmè range, which guards the Ruby Tract. From the Kin stream the road rises up the slopes of this range, passing Kabaing in the forty-second mile, two thousand seven hundred feet. Here a road branches to Bernard*myo*, twenty miles. Just over the top of the ridge is situated Kyatpyin (fifty-two miles, four thousand four hundred feet), at one time the headquarters of the Burma Ruby Mines Company, Limited, and a mining and trading centre of some importance. There is a considerable bazaar here, which brings in an annual revenue of about Rs. 7,000. Leaving Kyatpyin the road runs past Kathè and then drops into the valley of the Yeni-chaung, another tributary of the Madaya river. At each of the villages named there is a Public Works Department inspection bungalow available for travellers.

Its surveilance in Burmese times and now.

Before the Annexation the Burmese Government had found it expedient to appoint the leading robbers on the road its official guardians, and Paw Kwe at Shwe-nyaungbin, Hein-kan at Wapyudaung, and *Bo* Ga-le at Thabeikkyin levied recognized tolls from travellers to protect them from molestation. The stricter methods of our administration did not suit this class of official, and, though Paw Kwe for some time after the Annexation carried out the contract for the Mogôk mails, he eventually relapsed into the more adventurous business of robbery. For some years it was found difficult to secure the protection of the road, which runs through a very sparsely inhabited tract and offered rich prizes to a successful raid. Military Police posts are still kept up at each stage, and a line of posts was arranged in the jungle along the southern border of the district. These precautions, combined with a system of frequent patrols and the settle-

ment of the neighbouring States, effected the required improvement and for several years the road has been free from crimes of violence.

The Mogôk valley.

As soon as the bleak and bare plateau of Kyatpyin is left behind, the road passes the abandoned workings of the Company at Luda and then leads out on to the Mogôk side of the range and down the slopes into a valley of peculiar beauty, surrounded and intersected by richly-wooded hills, rising to picturesque peaks and rugged cliffs. The deep foliage of the denser forest in the gullies and on the uncleared slopes is varied by rolling uplands of grass and bracken, and by terraced paddy-fields in the valley-bottoms, while the colouring of the landscape is enriched by patches of warm red where a surface of clay has been exposed. The hillsides and valleys are dotted with villages, among which show groups of pagodas and *kyaungs*, fringed with clumps of bamboos and fruit trees and roses; over all towers the sombre grandeur of Taungmè.

Mogôk town.

In the centre of this valley is situated Mogôk, the headquarters of Ruby Mines district, at about four thousand feet above the sea. Mogôk has for many years been the centre of the ruby mining industry, but it has developed immensely since the Annexation. In former times it could only be approached by an in different mule-track, and the dangers of the road helped the conservative inhabitants of the tract to preserve their isolation and monopolise the industry. The introduction of a settled Government, the opening up of the cart-road, and the large employment of labour in the Company's mines has attracted a considerable trading population, of many nationalities. The Mogôk bazaar is attended daily by the local people, and on every fifth day there is a large concourse from the surrounding villages. The bazaar brings in an annual revenue of about Rs. 38,000, including slaughter-house fees, which amount to some Rs. 9,000.

Mogôk depends almost entirely on imports for its food-supply. Rice is brought in large quantities by pack-bullock from the Shan States, and other requirements are carted or carried up the road from Singu and Thabeikkyin.

The present population of Mogôk numbers about 8,000. The houses of the permanent residents are for the most part substantial wooden structures, and several brick buildings have also been erected. The town has been repeatedly visited by destructive fire, which have destroyed many fine old houses. Corrugated iron has now been largely adopted for roofing purposes and for the last few years the town has been free from fires. The bazaar consists of two substantial stone buildings and a number of open sheds.

The low hills around are studded with pagodas and *pôngyi kyaungs*, and many of the houses are surrounded with gardens and orchards.

Public buildings.

Within the last two years good houses have been provided for the officials at headquarters, and substantial barracks for the Military and Civil Police. A small jail and a court-house are in course of construction, the present accommodation being insufficient.

The Ruby Mines Company.

The Ruby Mines Company employs about forty Europeans and Eurasians in their works, which are situated at the north end of the town.

The company have constructed a dam across the Yeni river and set up an electric installation of about two hundred horse-power, which pumps and lights their principal mine.

Communications.

Mule-tracks have been constructed to Bernard*myo*, ten miles; Mo-meik, twenty four miles; and Mainglôn, twenty miles, on which there is a constant stream of traffic.

Mogôk is divided into four quarters—*Ywa-ma* or Shansu, Ze-yat or the Bazaar quarter, She-ywa the eastern village, and Taung-ywa the south village, the two last being situated on the left bank of Yeni *chaung*, which is spanned by several good bridges, built by wealthy residents of recent years.

The mining industry.

The disasters which have visited the Indian Empire have seriously affected the ruby market and reduced the mining population to great straits. They have been accustomed to live and trade largely on credit, borrowing money at enormous rates of interest, and depending on a lucky find or a successful deal to bring them out right. The continued depression of the ruby market has now made them unable to bear the weight of accumulated interest, and many of the wealthiest ruby dealers have been reduced to penury or bankruptcy. The substantial houses and *kyaungs* and the numerous pagodas are signs of a former prosperity which, for the present at any rate, the native mining population do not enjoy.

An account of the ruby industry is given in another place. [*v.* Ruby Mines.]

MO-GWE.—A village in the Chinya circle, Ye-za-gyo township, Pakôkku subdivision and district, with a population of one hundred and sixty persons, according to the census of 1891. The *thathameda* amounted to Rs. 550 for 1897-98.

MO-GYO-PYIT.—A village in the Taungbyo circle, Wetwin township, Maymyo subdivision of Mandalay district, seven miles west of Wetwin village. Paddy is cultivated.

MO-HLAING [Shan, Möng Lang].—A township of Ruby Mines district, forming part of the Shan State of Möng Mīt, is at present administered as a subdivision of that district.

Boundaries and area.

It is bounded on the north by Bhamo district; on the east by the Kodaung township; on the south by the Möng Mīt township; and on the west by the Tagaung township, all of Ruby Mines district. Its approximate area is 2,070 square miles, of which about 572 square miles are reserved forest, and most of the remainder uninhabited jungle.

Population and industries.

Nearly all the villages in the township are on the banks of the Shweli river and the streams which feed it. The population numbers less than 7,000 persons.

Their principal occupation is timber extraction, the area of cultivation being small. Teak, *in*, and other timber is dragged in logs to the Shweli river, or floated down the small streams when in flood. It is then made into rafts, with bamboos or some light timber to float it, and sent down the river. Messrs. Darwood and Sons have a contract to work out the

more valuable teak logs, and employ a large number of elephants and buffaloes in the forests.

The headquarters of the township are at Maugôn (*q. v.*)

Revenue.

There are thirty-seven village headmen, and the revenue collected in 1897-98 amounted to—

	Rs.
Thathameda	12,370
Land revenue	5,633

The Forest department realise a large revenue on the produce of the Mo-hlaing forests.

History.

Mo-hlaing was formerly an independent and later a feudatory State. Till quite recently it was divided into two portions, Upper and Lower Sinkan, with chief towns respectively at Sikaw and Sinkan, though geographically the area is simply the valley and basin of the Sinkan stream.

The founding of Chen Hôn,

In the earliest times of which there is any record there appears to have been a powerful Shan Kingdom up the Shweli river, with its capital at Chen Hôn, not far below Molè. It seems probable that there was a cluster of petty States here previously and that they were joined together and made one by Hkam Un Möng, the so-called founder of Chen Hôn.

Möng Mit,

The Kingdom in any case became too small for its population, and parties went out in various directions, one of these founding the State of Mo-meik (Möng Mit), "the place where the *dha* fell." The story is that the leader of the colony, Kan Hük, went about tossing his *dha* in the air and allowing it to fall to the ground. When he came to Mo-meik the *dha* stuck upright with its tip in the ground, and this was considered a favourable omen for the founding of the State.

and Mo-hlaing,

The uncle of this prince, named Maung Ngun, split off with a party from Momeik and descended the Sinkan stream to its mouth, where he founded the town of Tat-gyi-gôn, which adjoins the present Sinkan. Maung Ngun ruled over the whole of the Sinkan valley, and as far as the right bank of the Shweli up to Sipwa and Mabein. This tract was termed Mo-hlaing, or the place of open grassy plains, which is a fairly accurate description of the country round Sikaw. The Burmese Kings gave him the title of *Myoôk*.

The partition of Mo-hlaing,

Maung Ngun was succeeded by his son Kyo Ô, and on the death of the latter Mo-hlaing was divided: the upper half from Simaw north fell to the Mo-meik State, while the lower portion, known as The Forty-seven Villages (*Lèse Ku-hna-ywa*), was given to the Bhamo *Wun*.

Maung Kyin, the lineal descendant of the old *Sawbwa*, having thus lost his heritage, had to live on charity, and his son is the notorious Kan Hlaing claimant to the Mo-meik *Sawbwa*ship on the death of the Chief Kan Hük (not the original founder) in 1886. The English Government installed Maung Kin, a minor son of Kan Hük, and Kan Hlaing fled. He was induced to surrender for a time and was kept at Katha, but before the end of the year he again fled and has been "out" ever since.

The Chinese never had any real authority over either Mo-hnyin or Mogaung (but *v. sub.* Mogaung), but they knew of their existence, which was quite sufficient ground for considering them tributary provinces.

The relations of China with Mo-hnyin.

The following annals of Mêng-yang have been translated from the Chinese by Mr. E. H. Parker: Mêng-yang is the ancient Yün Yüan province of the Mongol dynasty.

Chinese account.

In the year A.D. 1296 a post called the Civil and Military General Administratorship of Mêng-yang was established, but it does not appear in what family.

The Tao family first comes into notice in the Ming dynasty. In the year 1382 Mêng yang was changed into a *fu* or prefecture, and two years later again into a Civil and Military *süan-wei*ship, paying commuted *corvée* dues at the rate of *taels* (roughly, one *tael* equals Rs. 3) seven hundred and fifty a year. During the rain of Yung-loh (1403—1425), the *süan-wei-shï* Tao Muh-tan was at war with Kah-li (apparently Ka-le in the Kabaw valley). The Burmese Chief Na-lo-t'ah surprised and killed Tao Muh-tan, with his son, and proceeded to occupy his land; but in the year 1406, Chang Hung was sent to order its surrender to the rightful owner (there was a Nawra-hta Meng-rai in 1349—1352, at Sagaing, and a Na-ra-thoo of Panya a little later. In 1368 Mingyi-swa annexed Ka-le and Mo-hnyin).

1400: the Tao family.

During the reign of Süan-têh (1426—1436) the Sz family (Sz = the Shan *Sao*, which means a chief, and is a title, not a name, still less a family) of Lu-ch'wan were deprived of their office, and their land was placed under the charge of the Taos of Mêng-yang; but, in 1437, Sz Jên-fah (*Sao* or *Hsö* Ngan Hpa) turned the Taos out, and took their land. Tao Pin-yuh fled to Yung-Ch'ang, where he died.

1437: their expulsion by Hsö Ngan Hpa

When Wang Ki marched on Lu-ch'wan, Sz-luh was still in occupation of Mêng-yang, and the Lu-ch'wan barbarians hailed him as their lord. He changed his name to Sz-hung and rejected China's nominee Yin-k'i-mang, son of the King of Burma (this would be the infant son of Thi-hathu); he moreover sent word to China that the Burmese were incapable of governing his people, and offered to set up the Sz family as rulers and undertake *corvée* duty in perpetuity (this is no doubt the founder of the Shan dynasty, Mo-hnyin Mintaya). This was after the third Lu-ch'wan campaign.

and the establishment of his dynasty in their place: Sz-luh (1450—1490 *circa.*)

However, he was only given a golden *paiza* (Mongol form of the Chinese word *p'ai-tsz*, a safe conduct badge) for the Sz family, but no seal, and in despatches he only called himself the *no-pi* (this may be an inversion of the Shan *hpi-nawng*, brothers elder and younger) of the Kinsha *Kiang* (Upper Irrawaddy).

During the reign of Ch'eng-hwa (1465—1488), Sz-luh bribed the eunuch Ts'ien Nêng, who was in charge of the frontier, with a jewelled girdle and some precious stones. Nêng summoned him to a banquet. Sz-luh was now given more scope, and about the year 1488, when the Emperor was issuing *paizas* and

His encroachments;

tallies to the *Sawbwas*, it was accidentally forgotten that the Mêng-yang *Sawbwa* had officially ceased to exist for a long time, and issues were given to him too, according to what was found in the former records. Sz-luh thereupon said that the Celestial Dynasty had given him back his official rank, and he made use of his tally (half the tally was held by the Government and half by the *Sawbwa*; it was used on either side when troops were wanted) to call together the different barbarians and seize the neighbouring towns for his own aggrandizement.

Just then Mêng-mih (Mo-meik) had revolted against Muh-pang [Thein-ni. It may be mentioned that in the Chinese map two cities (one named Muh-pang and the other Sheng-ni (Hsen Wi) are given in Thein-ni province, Muh-pang being the nearer to China], and the circuit inspector Mao K'o ordered Sz-luh's troops to attack Meng-mih. Sz-luh in response sent a few thousand decrepit soldiers, who naturally were defeated by Mêng-mih.

He invades Chinese territory.

Sz-luh now crossed the frontier, attacked Mêng-mih, and took Man-moh and sixteen other places (Burmese history asserts that Bhamo belonged to the *Sawbwa* of Ôn Pawng (Thibaw), who was on the Burmese side, and adds that the Mohnyin *Sawbwa* was joined by Ka-le). The Governor, Kin Hien-min, recommended that a large force should be sent against Sz-luh, but the Emperor would not consent to this.

1522: Sz-lun defeats the Burmese.

About 1522 Sz-lun, son of Sz-luh, in alliance with Muh-pang and Mêng-mih, defeated the Burmese and killed the *Süan-wei* Mêng Ke Sui (probably the Mingyi Nyo of Burmese history, who was the predecessor of Mintha Shwe-hti as king of Toungoo), with his wife and family, and divided up his land.

In 1527, Yen-shï-t'ai, Prefect of Yung-ch'ang, and a military commandant named Wang Hün went to see what was the matter. Sz-lun threw forward his men with tremendous noise and succeeded in burning the post station and killing the chiliarch Ts'ao I, who was in charge of the imperial *paizas*. Shï-t'ai was afraid, and having placed a subordinate chieftain named Mang Puh-sin in charge, he left.

Afterwards Ki-sui's son Jwei-t'i took revenge and sent one Choh-kih to attack Mêng-yang.

1556: Sz-chih.

In 1556 Sz-chih of Mêng-yang sent his son-in law, Pieh-hun, to kill Choh-kih, on which Jwei-t'i attacked Pieh-hun, and took prisoners both himself and his son.

Sz-ko joins China, and is attacked by Burma.

The Military Commissary, Hü T'ien-ki, sent a subordinate named Hou Tu with a war summons to the various barbarians. When this functionary arrived, Sz-ko (apparently the son of Sz-chïh), with a view to deciding whether he would obey or disobey, set up two blocks of wood, one inscribed with the Celestial Emperor's designation and the other with the name of the Mang chieftain (that is, the Burmese King Mang-ta-la or Minta-ya). The men then all knelt in a circle to do obeisance to the blocks, on which the Mang Chief's toppled over, whilst the Celestial Emperor's stood straight up as before. So he decided finally to join China (the Burmese seem prone to toss up for a decision, for several centuries later an arm of the Salween, with Bilu-gyun, was adjudged to England in very much this way).

The Mang Chieftain was indignant and attacked him. Sz-ko asked for assistance, and Lo Ju-fang, who was then in charge of the military operations, sent some Chinese and aboriginal troops to the rescue. When the army arrived at Momein, Sz-ko was delighted, and ordered some aboriginal officers under one Ma-luh Lah-sung to creep up to Ava territory with a force of over ten thousand men and cut off the Burmese supplies, while he himself prepared an ambush at Kah-sa (apparently Katha) and drew on the Burmese so as to cut off their retreat. He then asked the re-inforcing body to go round by Lung-ch'wan and take them in the rear, and directed the western troops (that is, troops from the west of Irrawaddy, or Mo-hnyin) to attack them in front. He, moreover, got some marines to open the stone dam of the river so as to swamp the Burmese fleet. His plans being thus laid, sure enough the Burmese fell into the trap at Kah-sa. Sz-ko remained behind his works, and refused to give battle, whilst the soldiers which he had placed in ambush blocked up the passes and kept off their supplies until the re-inforcements should arrive. The Burmese troops were in dreadful straits for food, and a gill of rice was sold for a pinch of gold. First they killed their elephants and horses, then they ripped the bark off the trees, and took to eating the roots of shrubs. A plague broke out in the army, and the dead were piled up in heaps. Jwei-t'i sued for peace, but Sz-ko would not listen, and simply urged the re-inforcements to come on. But Wang-ning [this behaviour of Wang-ning is commented on by the author of the *Shêng-wu Ki* (Manchu relations with Burma), who compares his stupidity with that of the Chinese General in 1769, who foolishly rejected the proffered assistance of Zimmè] sent an express ordering Lo Ju-fang's men not to start out, so Sz-ko, after cornering the Burmese for over a month, found that the re-inforcements were not coming after all. Yoh Fêng thereupon collected the barbarians of Lung-ch'wan and hastened by forced marches to the assistance of the Burmese, who accordingly effected their escape by a byepath which he showed them. Sz-ko followed up and utterly defeated them, not more than ten or twenty per cent. reaching home, Jwei-t'i (Mintaya Shwe Hti) himself narrowly escaping capture.

Sz-ko's tactics result in the defeat of the Burmese invading army.

In the year 1578 our Government sent envoys to order Sz-ko to restore his Burmese prisoners and elephants, and some present of gold and cloth were sent to Burma, for which no thanks were returned.

1579: Mintaya Shwe Hti attacks and captures Sz-ko, and reduces the country west of the Irrawaddy.

In the year 1579 Jwei-t'i took revenge for the Kah-sa affair, and as our Government was unable to send reinforcements, Sz-ko fled towards China, but was taken prisoner half way by Nu-tsih-tu (apparently a Burmese general) and others, who sent him to Jwei-t'i. He perished rather than submit. The Burmese thereupon took all the territory to the west of the Irrawaddy, the chieftains and soldiers taking refuge in Yung-ch'ang and receiving settlements in China.

1584-1602: Chinese and Burmese predominance in Mo-hnyin alternate.

In the year 1584 Sz-I returned to Mêng-yang, and in the year 1585 he defeated the Burmese at Mih-tu (Myedu), killing the chief of To-nang. In 1589 Sz-yüan sent tribute of local produce and was made a *süan-wei*.

In the year 1590, the Burmese took revenge for the Mih-tu affair, and Sz-yüan, with his son Sz-hun, fled to Chan-si. The Burmese placed one of their officers, named Nang-wêng, in charge.

After this Sz-hung, with Sz-chêng of Man-moh (old Bhamo), formed a strong alliance and took possession of the Kinsha *Kiang*, repelling the Burmese.

In the year 1602 the Burmese took Sz-chêng by surprise. Sz-hung hastened by forced marches to the rescue with his soldiers and elephants, but he was not in time. In 1604 Sz-hung was surprised, overtaken, and killed, and the Burmese then placed an officer of their own named Sz-hwa (not the same written character as the Sz-hwa of Old Bhamo) in Mêng-yang. After Sz-hwa's death his wife, Dame P'a, took charge; and, after this again, another officer was appointed. More than once their troops have been called upon to assist in our campaigns, but they have proved untractable and unamenable to us.

1604: Final establishment of Burmese supremacy.

Another account says that "after Tao Muh-tan and Tao Piu-yüh's time, Mêng-yang was annexed by Sz-hung Fah. After the conquest of Luh-ch'wan by the Chinese, his younger son Sz-lü occupied it, and passed it on through—

Another account; the Sz dynasty.

Sz-lun,	Sz-wei,
Sz-ko,	Sz-yüan, and
Sz-i,	Sz-hung,

until at last it was annexed to Burma.

"The land (probably meaning the capital) is two journeys beyond the Kinsha *kiang*. It was anciently called "Towards the West" and there was a Hiang-peh city ("Fragrant cedar," said to be Mo-hnyin). With Man-moh, Mêng-yang followed the line of the Kinsha river, Mêng-yang occupying the upper parts. It runs south to the Ti-ma-sa river (possibly the Mèza), when it joins with the Western Ocean. In the extreme north are the T'u-fan (old Chinese name for Tibetans—indeed *T'u-po* or *Tübot* is the proper classical Chinese way to pronounce the polar word *Tu-fan*), and in the west it communicates with T'ien-chuh State (India). In the, south-east it borders on the Burmese mountains called Devils' caves, which have a reputation for being a great natural barrier. The barbarians build formidable strong places on them. The land is low and damp. The people build bamboo-raised dwelling-houses near the riverside and bathe several times a day."

And the boundaries of Mêng-Yang (Mo-hnyin).

The local tradition as to the founding of Mogaung, Mo hnyin, Momeik, and Wuntho will be found in Chapter VI of the Introduction to this Gazetteer.

MO-HTAI or MAW HTAI.—A village of twenty-nine houses east of the Salween, in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Thein-ni).

It is one of the nine *kangs* of the circle, and stands on the shoulder of a steep spur falling towards the Salween, at a height of four thousand seven hundred feet. The river, from which it is distant less than a mile in a straight line, divides the State of Hsen Wi from the Shan-Chinese territory of Mang-shik (Möng Hkawn) in the sub-prefecture of Lung-ling. To the east the village of Kawng Ai, which is practically on the border of the Shan-Chinese State of Tsung (or

Situation.

Chen) Kang (Möng Hkēng) is only about four miles distant in a straight line, though the gash made by the torrent bed of the Mo Htai Haw makes the journey no easy matter.

Population and industries.

Mo Htai was a few years ago much more populous than it now is. The exhaustion of the soil for hill crops and several years of drought had in 1892 reduced the population to one hundred and sixty-six persons, or only about one half of what it used to be. The people are all Chinese, and live on friendly terms with their Mangshik neighbours, many of whom had come to a local festival when Mo Htai was visited in January 1892. There are some very fine pipul trees in the village, which is divided into three groups of houses, and one of these is approached by a roofed stair-way. Paddy-fields have been dug with immense labour out of the steep slopes and are irrigated by channels from mountain streams. There are about one hundred acres of this cultivation in different patches. The poppy is grown in large quantities, besides hill-rice, maize, and Indian corn for the manufacture of liquor.

MO-KAN-YWA.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district. In 1895-96 the population numbered two hundred and ninety persons and the *thathameda* amounted to Rs. 411. No land revenue was collected in the circle.

MOLBEM (MO-BIN-GYI).—A village of Chins of the Sôk-te tribe in the Northern Chin Hills. In 1894 it had eighty houses; the resident Chief was Dôktaung. The village lies on a spur of hill immediately above the Manipur river; it is about four miles from Sa-gyi-lain in a westerly direction, and can be reached by the mule-road to Sa-gyi-lain and a mule-track through Dābôn.

Dôktaung is the lawful chief of Molbem and of all the villages which were subdued by his great-grandfather Kantum, who was in jail for some months in 1894.

The village has been twice burnt, once by the Yahows and once by the people themselves. Water is found in the village and in streams close by. The best camping ground is around a large tree, on the road from Dābôn to Molbem, and quite close to the upper village of Molbem. The village is stockaded, but is easily attacked from all sides, except from the west, as the slope is very steep from the village to the Manipur river. It was disarmed in 1893.

The Sôktes divide themselves into a number of families, the chief of which is the "Sôkte," and after them the "Hwelnum," "Nowlak," "Wanaw," "Tawn," "Dim," "Hatlum," "Sumput," "Chimshun," and many others.

MO-LÈ.—A village of twenty-nine houses, south of the Irrawaddy, in the Shwegu subdivision of Bhamo district. *Ye-gya* and *mayin* are cultivated, and wheat is a fairly successful crop.

MO-LÈ (Kachin name MANLI *KHA*).—The Molè *chaung* rises near the Bumra-Shikong Peak and flows westward and south-westward into the Irrawaddy on the left bank, about eight miles above Bhamo.

Near Khwikhaw it is fifteen yards wide and one foot deep in January, and at Manmö, at the same time of the year, it is forty yards broad and hip-deep, with a sandy bottom. It is navigable for large country boats as far as Hnget-pyaw-daw, just above Manmö in about latitude 24° 44′. Above

this it is a rocky torrent, but fordable in places. Below Hnget-pyaw-daw it runs through a plain in an exceedingly tortuous channel. In the rains there would be water enough to make it navigable for small launches, but the twists and turns of the river would make navigation difficult. Boats take five days from Bhamo to Hngetpyawdaw.

Ferries.

The principal ferries are at Manmö, Theinlôn, and Hnget-pyaw-daw (at its mouth).

At Manmö the river has a current of one mile an hour; two or three boats are available, and there are generally some Bhamo boats also which have come up to trade.

At Theinlôn two or three dug-outs are available, and the river is just fordable for mules in January. It is sixty yards broad here.

At Hnget-pyaw-daw, where the Molè enters the Irrawaddy, it is crossed by boats. It is four feet deep here in January.

MO-LO.—A small village in the Mo-meik State on the Shweli river, about twenty-seven miles from Mo-meik, from which it is separated by a range of hills.

Boats can with difficulty pass the rapids in the Shweli between Myitsôn and Molo, but above Molo the river is not navigable for seventy miles, where it enters the rocky gorge below Nam Hkam. At a few places there are boats or bamboo rafts for local ferries, but most of the river is obstructed by rocks and rapids.

Molo is the river port for the Kodaung township, and a good deal of tea and hill paddy is brought down for exports by boat and raft. There are terraced paddy-fields of some extent in the neighbourhood.

MOLWAI or MUNGLWE.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 19′ north latitude and 97° 38′ east longitude. In 1892 it contained sixteen houses. The population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own no cattle.

MO-MA-KA.—A village in the Maw Nang State, Myelat district of the Southern Shan States, about one mile south-east of Baw-nin.

There were fifty-four houses in the village in 1897, with a population of one hundred and seventy-seven persons. The revenue collections amounted to Rs. 136.

MO-MEIK (Mo-meit).—*See* Möng Mīt.

MÔN.—A circle in the Magwe township and district, including the villages of Aing-yi-gôn, A-lè-gyun, Yinmadaw, and Po-le-lôn.

MÔN.—A river which rises in the hilly country west and north of Mount Victoria, and after a southerly course, curves round to the east and flows through the Minbu district into the Irrawaddy.

The Minbu Settlement Report of 1898 says: The Môn Valley is much larger than that of the Man. It is twenty-five to twenty-seven miles long from a village called Mèzali, where the Môn leaves the hills, down to the Irrawaddy, and varies from four to eight miles in width. The river is also very much larger than the Man, and carries more water all the year round.

There are no dams or irrigation works on the Môn, and this fine river is unused for irrigation. The valley of the Môn is very different in character from that of the Man, in having a somewhat lighter soil and being almost entirely under dry cultivation. The country is also much more open, and there is a much larger population. With slight exceptions of *mogaunglè* (rain paddy-land) in lowlying patches, and of *tazè-lè* (river-inundated paddy) on the banks of the Irrawaddy, the valley is covered with dry crops throughout, such as jowar, maize, sessamum, and cotton in the rains, followed by peas, beans, and garden produce in the cold weather. The people live on their dry crops, to which they add rice purchased from Salin and Sagu with what is realized from the sales of their cotton, sessamum, peas, gram, &c. In one or two villages, notably Ingôn and Pwinbyu, there are shallow wells, containing water of excellent quality, used for the irrigation of betel-vines and onions. It seems surprising that wells have not been sunk, for the benefit of the dry crops, anywhere in the valley. There is periodical distress, at least once in every five years, when the staple or rain crops suffer from scanty rainfall. The entire valley of the Môn is a virgin tract of country in regard to irrigation, and every cubic foot of water brought to it must yield a direct and immediate return. Paddy could be universally cultivated. Emigrants to Lower Burma during the troublous times would quickly return. The soil is richer than that of the Man valley. Below Mèzali there are upwards of one hundred villages, distributed almost equally on each bank of the river, as against fifty or sixty in the Man valley. The villages are bigger too than those in the Man valley. The Môn valley is about a mile across, just below Mèzali, and widens out to six miles at Kywèdè, eighteen miles distant. Beyond this is a large area about thirteen miles by seven. All the land is equally good.

Cultivation in the river valley.

The Môn river rises in Laung-she township of Pakôkku district. Its drainage area above Mèzali is one thousand and two hundred to two thousand square miles. From Mèzali down the course of the river is sluggish and tortuous. In a regular line it is twenty-seven to thirty miles in length, and probably double this length, following the banks of the river, to the Irrawaddy. It runs eight hundred and fifty feet wide, by twelve to fifteen feet deep, at Mèzali during the rains. In January 1891 the stream ran three miles an hour, averaging one hundred and twenty feet broad and four feet deep in the centre. In the dry season the river can be crossed at numerous fords, but there are many more deep and unfordable places. During the rains it has to be crossed in boats. It is navigable for small boats all the year round as high as forty-five miles above Mèzali.

There are clearly defined traces of an old large canal, beginning just above Mèzali village on the north bank. Its bed is, however, twenty feet above the bed of the river here, and it was never completed or used. It was begun by Minister Kya Zwa some three centuries ago. It is traceable in many places for about fourteen miles down the valley.

Old irrigation works.

There are also traces of a very old canal on the south bank, a little west of Pyi-lôn-gyaw, about ten miles below Mèzali. Above this point the traces cease, and it is said that the river in altering its course cut away the rest of the canal.

The river bears undoubted signs of having altered its course in various places down the valley, and the banks are being scoured out and are rapidly falling in at many of the sharp bends. If the bulk of the water were taken off at Mèzali and utilized in canals on both banks, this action of the river would be reduced to a minimum.

MÔN-BIN.—A revenue circle with two hundred aud seventy-nine inhabitants, in the Kani township of Lower Chindwin district. It is situated on the bank of the Patôlon *chaung* in the Sè-ywa-gyaung valley, and includes the villages of Mônbin and Mi-gyaungbôn.

Paddy is the chief crop raised in the circle. The revenue in 1896-97 amounted to Rs. 660, from *thathameda*.

MÔN-BIN.—A village in the Tazè township, Ye-u subdivision of Shwebo district, fifty miles from Ye-u.

There were forty-three inhabitants in 1891, and paddy was the chief crop raised. The *thathameda* revenue in 1890 amounted to seven rupees only.

MÔN-DAING.—A village with one hundred and thirty-one houses and a population of five hundred and twenty four persons, in the Meiktila township, Southern subdivision of Meiktila district.

The first settlers are said to have been people from Mônywa in the Lower Chindwin district, which suggested a name for the village.

MÔN-DAW.—A revenue circle in the Amarapura township and subdivision of Mandalay district. It includes two villages, with a police outpost.

The land revenue derived from the circle amounted in 1891 to Rs. 17.

MÔN-DAW.—A village in the revenue circle of the same name, in the Amarapura township and subdivision of Mandalay district, thirteen miles south-east of headquarters.

It had a population of six hundred persons at the census of 1891, and paid Rs. 920 *thathameda*-tax. There is a Police outpost in the village.

MO-NÈ. See under Möng Nai.

MÔN-GAN.—A revenue circle in the Kyaukpa-daung township, Pagan subdivision, of Myingyan district.

In 1895-96 the population numbered five hundred and ninety persons and the *thathameda* amounted to Rs. 856. No land revenue was collected in the circle.

MÖNG HĀ.—A circle in the State of South Hsen Wi, Northern Shan States. It has an area of a hundred square miles, and is administered by a *htamöng*. It contained in 1897 twenty villages, with two hundred and fifty-four houses and a total adult population of five hundred and twenty-five males and seven hundred and forty-six females; of children there were three hundred and ninety-seven males and three hundred and twenty-seven females. There were two hundred and seventy-six acres of low-lying paddy-land and thirty-eight acres of other land under cultivation. The annual revenue amounts to, Rs. 1,050 assessed in some cases at a certain sum per basket of paddy sown.

Area, population, and revenue details.

The inhabitants are Shans, and there are twenty-four Palaung houses. The villagers own four hundred and nineteen buffaloes, one hundred

and sixty-two cows, forty-six bullocks, and nine ponies. There are no industries of note.

Boundaries.

The circle is situated in the valley of the Nam Ha river and is bounded on the north by Möng Kat and Tang Yan, and on the south by Möng Heng, and on the east and west by Tang Yan and Hai Hpu respectively.

The old circle.

The old circle of Möng Ha has been broken up into three circles, Na Wa Ha Kang, and Hai Pu. The former *htamōng* was a leading spirit in the rebellion of 1888 against the South Hsen Wi *Sawbaw*, and the strength of his circle was so considerable that it was thought well to sub-divide it. Of the three new divisions Na Wa is the most prosperous. It lies immediately south of Möng Yai. The circle is excellently adapted for paddy cultivation, and its ultimate recovery of population is only a matter of time.

Ha Kang, the middle section, had in 1892 only seventeen villages with no more than eight hundred and seventy-nine inhabitants, and only one village with over twenty houses. It has now, however, quieted down and will probably receive back many villagers, who migrated to Mang Lön during the troubles. Besides rice, sugar and tobacco are grown in some quantities.

The southern *htamōng*ship, Hai Pu, was at first altogether insignificant. There were only nine villages altogether, the largest of which had no more than thirteen houses and the total population numbered only 304 persons, but it seems to have been prosperous in the past, for there are the ruins of several very fine monasteries. Cotton was always probably the chief crop. The circle has since 1892 grown considerably. *See* under Hai Pu.

MÖNG HĀ.—The main village of Ha Kang, or Central Möng Ha, circle of the Northern Shan State of South Hsen Wi.

The village was formerly of much greater size, but was utterly destroyed in the disturbances of 1888-89, and as a result the old circle was broken up into three (*v. supra*). It has not yet recovered from its misfortunes and in March 1892 contained only twenty-two houses, with a population of ninety-eight persons.

The inhabitants are all engaged in lowland rice-cultivation. There is a *pôngyi kyaung* in the village, and every five days a bazaar is held, at which the only collections are made in kind, for the support of the *htamōng* and his household.

MÖNG HĀ.—Two villages (Man Lōng and Man Kyaung) in the Northern Shan State of South Hsen Wi, with a population in 1897 of sixty men, eighty-three women, forty-six boys, and thirty-six girls. It is the headquarters of the *Htamōng* of the Möng Ha circle. Man Lōng is the headman's village, and Man Kyaung the monastery village; the latter covers an area of about ten acres, possesses a brick *wat*, and has good gardens. The two villages own one hundred buffaloes and fifty-four cows, and work one hundred acres of lowlying paddy-land.

MÖNG HAI.—A district of the Southern Shan State of Kēngtūng. It lies in the upper valley of the Nam Hôk (Mè Huok), south by east of Kēngtūng town. The main trade route to Siam runs through the district, and the villages of Möng Hai (North) and Möng Hai (South) are stages on the road. They are six miles apart and are distant fifty-four and sixty miles respectively from Kēngtūng town.

The Möng Hai valley is fairly extensive, but the population is scanty.

Industries.

There is plenty of good rice-land irrigated from the Nam Pong Pa, the Nam Moi, and other tributaries of the Nam Hôk. Little is grown except rice (the glutinous variety) and a few vegetables. Cattle are bred and, as a rule, are sold to traders from elsewhere. Not much trade is done by the people themselves.

The northern

In the northern part of the district there are four Shan villages: Wān Kāt, twenty-two houses; Wān Pa Pōng, sixteen houses and a monastery; Tōng Lōng, twenty-five houses and a monastery; and Ho Kāng, twenty-five houses and a monastery. Two Kaw villages in the hills are under the headman of this part of Möng Hai.

and southern circles.

In the southern circle are Wan Nam Moi, twelve houses; Wan Lōng (Hai Taü), seventeen houses and a small monastery; Hwe No; Pāng Sai Lōng, Möng Noi, and Möng Tawn (north and south) are villages some distance east of the Nam Hôk. The people are mostly Western Shans.

The hills surrounding the valley are covered with heavy timber, and the valley itself is much overgrown with jungle. For many years the village of Möng Hai (South) was the frontier post of Kēngtūng in this direction. The country southwards to the Nam Kôk (Mè Khôk) was debateable land between Kēngtūng and Siam, inhabited only by hill tribes, and visited by parties of hunters and collectors of forest produce from both sides.

MÖNG HAN.—A circle in the Northern Shan State of North Hsen Wi; in 1898 it contained twenty Palaung and two Kachin villages, with a population of about eight hundred persons; it is situated some ten miles from the Nam Mao river (Shweli) on a range of hills running parallel with it and about twelve miles south of Mu Si.

It consists of rugged mountainous country with little or no paddy plain. The headman's village contains fifteen Palaung houses and has a population of about one hundred persons. It is situated on a high ridge overlooking a wide plain which stretches north towards the Shweli.

Boundaries

MÖNG HANG.—A trans-Salween district of the Southern Shan State of Möng Pan, important from its position on the Siamese frontier. North it is bounded by the district of Möng Tôn; east by the Möng Fang district of Chieng Mai; south by the Möng Ngai subdivision of Chieng Mai; west by Möng Kyawt. The boundary on all except the Möng Tôn side is the watershed of the Mè Hang, the river which drains the valley. The northern boundary would seem to be the southern watershed of the Mè Hsai; thence a line running to Ta Sēng Wôk, a deserted village on the right bank of the Mè Hang, just above its junction with the Mè Tôn; thence south-west along a spur to the Loi Hki Lek.

and area.

The area thus comprised is about twenty-four miles by fifteen, from three hundred and fifty to four hundred square miles.

Teak forest.

In the south and east there is a considerable amount of very fine teak, which was farmed in 1889 for Rs. 10,000 a year by a White Karen contractor, named Pá Saw.

Population.

The district is mostly jungle, but contained in 1890 fifteen villages, the principal one being Möng Hang. These fifteen villages are estimated to contain two hundred and fifty houses

with an approximate population of 1,200 persons. The chief villages, beside Möng Hang, were Na Lui, where the foresters mostly dwell, Nga Kōng Mu, and Pang Hpa Hkem. Möng Hang itself is surrounded by a moat and tumble-down stockade, and was probably once a fair-sized village, but the anarchy at the time of the Annexation reduced its population greatly. It had in 1890 only forty houses within the *enceinte*, and perhaps twenty more round about. It is one thousand seven hundred feet above sea level.

Hills: Loi Hki Lek.

The most striking natural feature in the district is the Loi Hki Lek, a mountain six thousand six hundred feet high, due west of Möng Hang. On the east the watershed is marked by the Loi Un and Loi Mahang Kang, while in the south-east corner rises the Loi Toi.

Communications.

The communications are the main road from Möng Nai to Chieng Mai which traverses the valley from north to south and bifurcates near the frontier, one route running through Möng Ngai. This route is the one by which one of Alaung-paya's invasions of Siam was made. From Möng Hang there are routes running to Möng Fang and Möng Kyawt.

The general elevation of the valley is two thousand feet, while the hills surrounding it vary from four thousand to six thousand feet. The climate is fairly good from December to March.

MÖNG HAW.—A sub-circle of Tang Yaw, in South Hsen Wi Northern Shan State.

It included in 1897 three villages with a total of twenty-five houses, paying Rs. 50 a year revenue, and had a population of thirty-three males, thirty-one females, twenty boys, and nineteen girls. The villagers owned seventy-six buffaloes, twenty-nine cows, and two bullocks, and worked eighteen acres of lowlying paddy-land, besides a little tobacco.

Möng Haw village contains a monastery forty years old and a *wat* with some large figures of Gaudama. The people are cultivators. The villages are situated on the Pang river.

MÖNG HAWM.—One of the old nine *kang* of the Ko Kang district of North Hsen Wi, Northern Shan States, lying west of the Salween.

Among its fourteen villages there were, in 1892, only two of Chinese with one hundred inhabitants between them, and over one-third of the population are Kachins of the Maru sept.

Natural features and cultivation.

Ko Kang consists almost entirely of hills, all of them inhabited, and there is a large preponderance of hills in Möng Hawm, but they are thinly inhabited and but little cultivated. There are numerous flat-bottomed valleys, industriously cropped with paddy, and it is near these that the bulk of the population lives. The formation of the country is curious, consisting of a large number of isolated peaks, with cups or hollows of various sizes between them.

The Shan and Kachin element.

Of the fourteen villages of Möng Hawm only two are Shan, and the inhabitants of these are almost entirely middlemen or brokers for the Kachins of the hills. They keep shops in the bazaar or trade to Mandalay with bullocks, and barter the European or native goods they bring up with the Kachins and

Palaungs for food stuffs and cotton, of which a good deal is grown in the township. The Kachins live high up in the hills and come down a good many miles and several thousand feet to cultivate the irrigated lands. The Shans exist merely on sufferance, and, if the Kachins were traders, or could exist without salt and clothing, the three hundred remaining Shans would soon be expelled.

Cotton is the most valuable product of Möng Hawm, and most of this appears to go to China. There is abundance of room both for more population and for more cultivation in the township. The population in 1892 numbered roughly 2,000 persons.

MÖNG HAWM.—The most north-easterly circle in the Northern Shan State of South Hsen Wi. It is under the administration of a Kachin *Myoza*. The inhabitants are for the most part Kachins, but there are two Chinese and a few Shan, Palaung, and La villages. The country is hilly throughout, and the circle adjoins Loi Maw on the north-east.

Revenue and cultivation.

The revenue is assessed at Rs. 840. Möng Hawm contained in 1897 forty-two villages with five hundred and forty-two houses and a population of seven hundred and twelve men, eight hundred and thirty-eight women, three hundred and seventy boys, and four hundred and sixty-nine girls.

They cultivate a little opium and tobacco, besides hill paddy, of which nine hundred and twenty-six acres are worked. There are also one hundred and thirty-two acres of wet cultivation. The number of cattle in 1897 was three hundred and fifty-seven buffaloes, three hundred cows, thirty-nine bullocks, and thirty-five ponies.

Population: Kachins.

The Kachins are chiefly Lanas, with a few Lashis and Sagas. They were divided by intestine feuds up to 1890, but since these have been arranged they have been much more peaceful than those of North Hsen Wi. Kachins are found only in this district of South Hsen Wi.

Boundaries.

The North Hsen Wi State bounds Möng Hawm on the north and north-east, Möng Ma on the south, and Loi Maw on the east.

The area of Möng Hawm is estimated at about one hundred and fifty square miles, and it has an average altitude of between four and five thousand feet. It is very well watered by a number of small streams, which unite to the eastward to form the Nam Ma.

MÖNG HAWM.—A Shan village in North Hsen Wi, Northern Shan States, in the circle of the same name, overhanging the Salween; it contained thirty-five houses in 1894, with a population of one hundred and fifty persons.

The people were paddy cultivators and owned forty bullocks, thirty-five buffaloes, and twenty ponies. The price of paddy was eight annas the basket. The revenue paid was one rupee per household.

MÖNG HÈ.—A district and village of the Southern Shan State of Kēngtūng. Möng Hè was one of the *cis*-Mèkhong districts of Kēng Chēng, and was annexed to Kēngtūng in May 1896. On the north it adjoins the Möng Lōng Panna of Kēng Hung.

The district includes the upper valley of the Nam Hè stream, a tributary of the Nam Lwe. There is a considerable area of irrigable and very fertile rice-land, most of which is under cultivation.

Natural features, and population.

The main village (Wan Kāng) is built on the Nam Hè stream, and has twenty-nine houses and a brick monastery. The other Shan villages are Möng Hsaw (two villages), seventy houses and a monastery, and Nāng Lün eighteen houses.

The people are mostly Lü, but many refugees from the Western Shan States settled in the district, and a certain number of these still remain. The hills are inhabited by Kaw (ten villages).

Cultivation.

It seems probable that the hill population is decreasing, as the hill-slopes to the west of the valley are to a great extent worked out. The Shan villages cultivate irrigated rice-fields. Cotton is the chief product of the hills.

The settlement of Möng Taw, two hamlets together containing nine houses, six miles south of Möng Hè, is now included in that district. In former years the Möng Hè *Hpaya* had also under his jurisdiction the small townships of Möng Ngam, Möng Un, and Möng Htān to the north, but these are now independent charges.

Communications.

Möng Hè main village is one hundred and thirty-nine miles east by north from Kēngtūng town, the main road running *viá* Möng Kai, Möng Yawng, and Möng Lwe. It is also connected by a good road with the town of Möng Lōng in the Hsip Hsawng Panna.

The district yields abundance of rice, and the people are comfortable and well-off. It is under a *Hpaya*.

MÖNG HENG.—A circle in the Northern Shan State of South Hsen Wi; it contained in 1897 thirty-seven villages, under a *htamöng* who lived at Möng Heng village.

Revenue details.

Its area is one hundred and fifty square miles, and it had then a population, of adults, five hundred and forty-six males and six hundred and fifty-seven females; and of children, three hundred and ninety-four boys and five hundred and thirty-four girls. The revenue assessment was one thousand and fifty rupees a year. The number of cattle owned was six hundred and seventy-four buffaloes, seven hundred and eighty-three cows, three hundred and three bullocks, and sixty-three ponies. The area under cultivation was lowlying paddy-fields two hundred and seventy acres, hill paddy land one hundred and eighty-seven acres, and fifty-four acres of garden land.

Chief villages.

The village of Möng Heng contains a monastery and a bazaar held every five days. There are no manufactures of note.

The village of Nam Hu Kaw La close to the *htamöng's* village is noted for a group of ancient pagodas built upon and at the foot of some abrupt limestone rocks, and there is also a large monastery. The spot is much revered by the Shans, who hold a festival here annually in the month of March.

Möng Heng is the most south-easterly portion of the South Hsen Wi State, and, like Möng Ha, was deeply implicated in the 1888 rising and has not yet recovered from its troubles. The greater portion of it lies in the fertile valley of the Nam Ha, extending south from the bold peak of Loi Sang.

The circle was at one time very wealthy, and there are signs of former prosperity in the picturesque group of pagodas on the summit and slopes of the sharp rocky peak of Loi Hseng at Nam Hu Kaw La. The number of villages doubled between 1892 and 1897. Sugar and tobacco are grown in some quantity, and rice used to be very plentiful.

The bulk of the population is Shan, but there are four Yang Lam villages with one hundred and three inhabitants.

There are not a few bullock traders in the circle, taking into consideration its present size. Most of them live at the village of Kôn Ti.

MÖNG HENG.—A circle in North Hsen Wi, Northern Shan States, with ten Kachin (Maru) and two Shan villages in 1898, and a population of about five hundred persons. It is situated on a range of mountains running nearly east and west, some twenty-five miles south-east of Hsen Wi, and consists of well-wooded hill slopes and a fine area of paddy plain.

Möng Heng village contains eleven Kachin houses, with a population of about fifty-five persons, and is situated on a stony ridge some four thousand feet above sea level.

MÖNG HENG.—The chief village of the circle of the same name in the Northern Shan State of South Hsen Wi.

History.

The village was very prosperous until 1888, when the *htamōng* took part in the rebellion raised by the Möng Yai *Pa ôk-chôk,* and a considerable portion of the people fled, on the restoration of order, to Mang Lön. The *htamōng* subsequently appointed was not successful, and it was not until the latter part of 1891 that a satisfactory state of things was established.

In April 1892 there were sixty-four houses with a population of three hundred and twenty-nine persons, but in 1897 there were only forty-six houses.

Natural features and cultivation.

The village is picturesquely situated at the foot of Loi Sang, a peak terminating one of the spurs of Loi Ling and towering over four-thousand feet above the village, which itself stands at a height of three thousand feet above sea-level. The villagers cultivate a quantity of irrigated paddy-land on the banks of the Nam Ha, which flows under the foot of the mountain. A good deal of sugar-cane is also grown.

There is a *pôngyi kyaung* on the outskirts of the village, with eighteen robed inmates. Möng Hēng itself is divided into three parts, at no great distance from one another, containing respectively thirty-two, twenty-one, and eleven houses; the bazaar is about half a mile away, near the village and pagoda crowned hill of Loi Hsēng. There were in 1892 several bullock traders in the village, with fifty pack animals. Between 1892 and 1897 there grew up a sub-circle of Möng Heng in which there were eighty houses, with a population of four hundred and five persons, paying Rs. 300 revenue.

MÖNG HET.—A *möng* in the Northern Shan State of North Hsen Wi; it included in 1898 twenty-two Shan villages, with a population of about 1,700 persons. It is situated about twenty miles south-east of Hsen Wi in hilly country, south of the Nam Yao valley. It is well wooded and has a fine extent of paddy plain.

The *htamöng's* village contains twenty houses and a population of about one hundred and twenty persons, and lies at the foot of a small range of hills on the fringe of a fertile paddy plain. It has a good bazaar and a fair-sized *pôngyi kyaung*, and there is a small cluster of pagodas. The greater part of the circle lies on the range which form the boundary between the States of North and South Hsen Wi.

MÖNG HKA.—A large district of the Southern Shan State of Kēngtūng It lies in the west of the State, abutting on the Nam Hkā river, a tributary of the Salween, and here the boundary between Kēngtūng and Mang Lön territory. The district is of considerable extent, but consists mainly of mountainous country inhabited by hill tribes. In the river valleys the Shan villages are found. For 1897 the revenue assessment was Rs. 400.

MÖNG HKA (sometimes called Möng Hkan or Möng Hkang).—A La'hu (Mu-hsö) settlement towards the eastern border of the Wa country, in the Northern Shan States.

The Loi Möng Hka and the Nawng Hkeo lake.

It is situated in latitude 22° 41′ north and longitude 99° 30′ east, and stands at an altitude of close on seven thousand feet on a huge mountain mass, at the northern end of which is Nawng Hkeo, the mountain lake which exercised such an extraordinary influence over Burmese and Shan minds and concerning which they have invented such a mass of fable. The hill is called Loi Möng Hka by the Shans and Hsi Mīng Shan by the Chinese. Excepting the northern end, round the Hkeo lake, the whole summit of the ridge is occupied by the La'hu. The slopes and spurs, east and west, are in the hands of the Wa, mostly of the so-called Wa Pwi sept. The ridge falls away, to the east and west, to the Nam Hka Lam and the Nam Hsè, clear five thousand feet.

Möng Hka village

The main village consists of clusters of houses scattered about here and there under the shelter of the ridge, and there are two small settlements of Chinese in the immediate neighbourhood. The La'hu Chief is called *Ta Fu Yè* (or Great Buddha) by the La'hu and *Hpa Lōng* by the Wa. In 1893 there were roughly a hundred houses in the main village, and perhaps four hundred more in the twenty other villages on the hill. The La'hu seem to have come south from Nan Cha during the last fifty years, and the original settlment is said to have numbered over a thousand houses.

Subordinate to Sūng Ramang.

The *Ta Fu Yè* is nominally a tributary of Sūng Ramang, the powerful Wa Chief who lives to the west on the other side of the Nam Hsè. Probably the subordination is as much exaggerated by the Wa as it is depreciated by the La'hu. The fact, however, remains that the *Ta Fu Yè* sends either annually, or on the occasion of great feasts to the spirits, offerings of bullocks, pigs, opium, and liquor, which the Wa regard as tribute and the Lu'hu affect to consider friendly gifts.

Water springs from the top of the hill, which is marshy in places, and the supply is abundant. Nearly on the crest is a stone building called the *Fu-fang*, or joss-house, and there are numerous pagoda-like erections of dry stone masonry built in steps, on which offerings are placed on festival days. The houses are solidly-built wooden erections, roofed with thatch, and the people seem to be in comfortable circumstances. They grow quantities of opium, and Indian-corn, maize, and millets for food. They have no rice.

Roads.

The chief roads lead southwards through Möng Hsaw to Möng Lem and northwards to the Shan-Chinese State, but paths go in all directions.

MÖNG HKAN.—A district and village of the Southern Shan State of Kēngtūng.

The district.

The district is situated on the Nam Hkan stream, which flows into the Mèkhong some fifteen miles above the mouth of the Nam Lwe. It was settled many years ago by emigrants from the Hsip Hsawng Panna, and is a district of the *cis*-Mèkhong portion of Kēng Cheng State, which was annexed to Kēngtūng in May 1896. There is a certain amount of irrigable land, mostly under cultivation, in the narrow valleys of the Nam Hkan. The Lü villages (of which there are six) are situated in these valleys. They have plantations of cocoanut and areca palms, and export betelnuts to Möng Hpōng (XII Panna) and Möng Hsing.

The village.

The main village has twenty-six houses and a monastery, and the remaining five Lü villages number fifty-seven houses between them. In the hills there are several villages of Kaw, and one of 'tame' Wa. The present (1897) *Hpaya* of Möng Hkan is a man of over eighty, and has great influence in *cis*-Mèkhong Kēng Cheng.

MÖNG HKAWN.—A village of the Southern Shan State of Kēngtūng. It lies in the upper valley of the Nam Hkön stream, about ten miles south of the capital town. The village itself has some thirty houses and is the main village of the district, under an official styled the *Ho Hoi* of Möng Hkawn. According to the State records there are in all two hundred and twelve houses in the district.

MÖNG HKO.—A township of the Southern Shan State of Kēngtūng, in the south of the State, north-east of Hawng Lük and between that district and Möng Lin (eight miles from Hawng Lük and eighteen miles from Möng Lin). The main road between these places passes through the circle. There is also a road to Möng Pōng and thence to Chieng Sen.

Industries.

Möng Hkö consists for the most part of level plain land or low undulating hills. Rice cultivation is the only industry of importance, but a little sugarcane and some vegetables for home use are grown in most of the villages. A few teak trees are found in the forests.

Villages and population.

There are now (1897) eight villages. Of these Wān Sili Naw has twenty houses and a monastery; Wān Sili Ngawk twenty houses; Hsān Hsai twelve houses; Pāng Pāk Hāt fifteen houses and a monastery; Lān Sāng six houses and a monastery; Me Lek three houses. Lawn Mun, where the *Hpaya* lives, and Wān Maü are the other Shan villages. The population is mixed, but Western Shans

from Möng Pu and other Salween districts form the majority. A few Kaw villages in the hills are under the Möng Hko headman.

For 1897 the revenue assessment was Rs. 181.

MÖNG HKÖ.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision; it included fifty-seven villages in 1898, and had a population of 2,284 persons, in charge of a *nè-baing*.

Boundaries.

It is bounded on the north by Hsawng Hkè; on the north-east by Hsawng Kiaw; on the east by Ho Un; on the south by Ho Hko; on the south-east by Möng Tung sub-State; and on the west by Nam Lan.

Revenue details.

In the same year it paid Rs. 4,754-8-0 net revenue and supplied two thousand seven hundred and fourteen baskets of paddy. It had also 3,352 revenue-paying *thanatpet* trees, for which Rs. 378 were rendered, and also paid Rs. 30 a month for selling beef under a license, and Rs. 810 for selling betelnut in the bazaars of this and neighbouring circles.

Industries.

The population is chiefly engaged in lowland paddy cultivation; upland paddy is also cultivated, but to a small extent only. Cotton and sessamum are produced. There is a fair-sized bazaar, and a good deal of Shan paper is turned out in the circle.

MÖNG HKWAN.—A district of the Southern Shan State of Kĕngtūng.

It lies in the south of the State on the Nam Hsai (Mè Sai), below Möng Tūm. On the south it adjoins the Siam frontier, and on the east the district of Hawng Lük.

The district consists of two townships, Möng Hkwān Lōng and Möng Hkwān Noi. Of these Captain H. B. Walker wrote in 1894: "They contain fourteen villages, making this portion of the Mè Sai valley fairly populous.

"The principal village of the township has * * * a fine *pôngyi kyaung*, situated to the right between it and the Mè Sai, on a knoll crowned with fine large trees. The whole of this portion of the valley down to the Mè Sai consists of undulations densely jungle grown, and the paddy-fields are small. After crossing the Mè Sai into Hkwān Noi, there are considerable paddy plains where the best camp accommodation is to be found."

Supplies are good, and large quantities of paddy, grass, and bamboo leaves are obtainable.

Water is brought from the Mè Sai. The village stands at an elevation of 1,800 feet. Roads lead to—

	Miles.
Mōng Hsāt	36
Hawng Lük	36

In the State records Möng Hkwān Lōng is returned as numbering sixty households, paying a revenue of Rs. 112. Hkwān Noi is credited with eighty-eight households, yielding Rs. 160 revenue. The population is Western Shan.

MÖNG HPAN [Möng Fan].—A village and small circle of the Southern Shan State of Kēngtūng, about a mile from the Mèkhong, on a stream called the Nam Hpan, twelve miles above Kēng Hkūm and eight miles below Lawn Hsai. A road, for most of the way in the bed of the Mè Khong, joins it with both these villages.

Möng Hpan is a picturesque Lü village, skirting the Nam Hpan. Betel palms surround the houses and there are some tiny vegetable gardens. A plain of perhaps one hundred acres is all under paddy cultivation, and the people also work hill fields.

There are twenty houses and a small monastery. Three villages of Kaw in the hills are attached to Möng Hpan.

MÖNG HPAYAK.—An important district of the Southern Shan State of Kēngtūng.

The district is situated on the upper waters of the Nam Lin river, forty-eight miles south by east from Kēngtūng town. It comprises an extensive area of open plain land, much of which is under rice cultivation, and is well watered by several streams which flow into the Nam Lin.

Population.

The population is mixed, comprising Hkon and Lü, with a few Lem and Western Shans; Kaw, Mu-hsö, and Pyen ('tame' Wa) inhabit the hills. In all, there are some forty villages, but many of these are mere hamlets of hill people. The Shan villages of the valley are very prosperous and some of them are of fair size.

The outturn of rice is considerable, but there is no export of surplus stock. The hill tribes cultivate cotton and maize in addition to rice.

A small bazaar is held in the main village. Here, as in many of the other villages, is a good monastery.

In the State records Möng Hpayak is returned as containing nine hundred households, paying a revenue of Rs. 1,286.

MÖNG HPEN.—A district and village of the Southern Shan State of Kēngtūng, in the north of the State on the Möng Lem border, twelve miles north-west of Möng Yāng. Up to the year 1893 it was a sub-circle of the latter district, but was then, with the adjoining circle of Möng Twe, detached from Möng Yāng and created an independent charge.

Möng Hpen lies "in considerable paddy-fields drained by the unimportant "streams of the Nam Hpen and the Pāng Hkūm, which flow into the Nam "Lwè, only one mile distant westward. The valley of the Nam Lwè is cut "off from the Möng Hpen paddy-land by low rocky ridges, just admitting the "Pāng Hkūm between them. Looking up the valley of the Nam Hpen the "boundary hill Māk Hin Taw Hpa, a level-crested, not very high hill, is "visible about five or six miles off.

"There are nine villages in the circle:—

	Houses.	
"Hsün Hpayat	6	(Lem).
"Yang Hkun	18	(Hkōn and Lü).
"Mān Wa	32	(Wa, tame).
"Nang Lom	6	(Lü).
"Ho Tao	12	(Wa, Western Shan and Lü).
"Nawng Kaw	5	(Wa and Lem).
"Nam Lun	3	(Wa).
"Mōng Hpen	17	(Hkōn),
(Residence of Hpaya Pōng Mai	?	(frontier village).

"As will be seen from the above table the inhabitants are very mixed. The "Western Shans, who are found in small numbers, are refugees from Monè, "&c.

"Möng Hpen is situated on and practically commands the main northern "route to Möng Lem. * * * There is ample accom-"modation for three thousand men, and fair supplies. Elevation three "thousand and fifty feet."—*Captain H. B. Walker, D.C.L.I., Intelligence "Branch, 1894.*

For 1897 the district was assessed to Rs. 395 revenue.

MÖNG HSĀT.—A large district and village of the Southern Shan State of Kēngtūng.

Situation and boundaries.

The district or sub-State of Möng Hsāt is situated in the south-west of Kēngtūng State, the main village being sixty-two miles distant from the capital town. On the north it is separated by hill ranges from the township of Möng Kôk and the mountainous district lying to the south of the middle course of the Nam Hsim. The boundary here is roughly a hill range running from Loi Sāng (north of the Nam Kôk) to near Ta Pè on the Nam Hsim. On the west the Nam Hsim divides it from Möng Pu, and a high range, marking the western watershed of the Nam Kôk, from Möng Tūng and Möng Hāng. On the south and south-east it extends to the Siam frontier—here a range of hills terminating in the Loi Tūm hill. Thence the waterparting of the Nam Hôk and Nam Hsai (Mè Huok, Mè Sai) rivers to Loi Pa Hkam. Then, roughly, a north and south line, crossing the Nam Kôk and running to the Loi Sāng peak, a point on the northern boundary.

It will be seen that the area of Möng Hsāt is very considerable. Much of it is mountainous and comparatively worthless country, but there is a large extent of fertile land in the centre of the district, watered by the Nam Hôk (Mè Huok) and its tributary streams.

The town and central plain.

The town lies somewhat to the east of the centre of a large plain with gentle undulations. The plain is well watered by the Mè Nga Hkam, the Mè Môk, and the Mè Hkak, tributaries of the Mè Kôk, which itself irrigates the eastern half of the plain.

The old wall.

The town is surrounded by a mound which is so jungle-grown and covered with grass that it is impossible to say whether it was a brick wall or a simple earthern rampart. These walls are six hundred and fifty paces from north to south, and eight hundred from east to west, and are intersected by the Mè Hkôn, which is spanned by a none too stable bamboo bridge. The inhabitants think these walls were built in the time of Nawra-hta, the Pagān King, but with the usual exasperating indifference or complaisance of the Shan are prepared to add or subtract a hundred years or so to please the enquirer. They are also blandly convinced that the town was destroyed at some vague subsequent time by some one who came from an unascertained point of the compass. Whoever ravaged the place did his work very completely, or the piety of the former inhabitants must have been inconspicuous, for there are but few remains of the pagodas or shrines that usually mark these ancient Indo-Chinese cities.

Like Möng Pu, to which it has been on more than one occasion attached, Möng Hsāt has from time to time passed to various administrators and been subordinated to various States.

History.

Previous to its destruction by the Siamese in 1849 or 1850, the ownership is claimed by Kēngtūng. Little is, however, known of the district at this period.

After the Siamese invasion it appears to have relapsed into jungle and to have remained practically uninhabited till about 1868.

It was then re-colonized by one Hsuriya, by order of the Burmese King, the settlers being Western Shans. After three years Hsuriya was expelled by the people.

He was succeeded by officials appointed by the Möng Nai Chief.

Next came a Burmese Myôok, who maintained himself for about four years and was then in his turn driven out by the people.

The King of Burma now granted Möng Hsāt with Möng Pu to Hkun Lōng of Mawk Mai, who received the title of *Sawbwa*. Hkun Lōng lived for some time at Möng Pu, but he appointed a subordinate official to administer Möng Hsāt, and did not himself go to the district.

The Siamese claim to Möng Hsat put forward in 1886.

Shortly afterwards the district was assigned to Möng Pan, and the Chief of that State sent a substitute to look after it. It was nominally under Möng Pan when the British Government took over the Shan States in 1887, but had virtually been independent for some years previous to that date. In 1886 came the encroachments of the Siamese on the Trans-Salween territory of the Southern Shan States, and a claim was made to Möng Hsāt. This was put forward officially by representatives of the Siamese Government in 1888, but after due consideration the claim was held to be untenable. The district was then declared to be British territory, though the question as to which State it would be assigned to was not immediately decided. Meanwhile the Governor of the Siamese border district of Muang Fang had sent messengers to Möng Hsāt ordering the people to send representatives to that place, there to take the oath of allegiance to Siam. As has been noted Möng Hsāt was at that time virtually independent. The adjoining districts of Möng Tôn, Möng Hāng, Möng Kyawt, and Möng Ta, which belonged to Möng Pan, had already been occupied by Siamese levies. The headman and elders recognized that they could not stand alone, and, having declined to obey the order to submit to Siam, they despatched a deputation to claim the protection of Kēngtūng. This was at once accorded. The headman was given a title and confirmed in his office, and some time later a small force of Kēngtūng men was sent to the district. From this time on there was no further trouble with Siam, and in 1893 the boundary between the possessions of the two countries was demarcated.

Mōng Hsat is attached to Kēngtūng in 1891.

On the assumption of British authority over Kēngtūng the claim of that State to Möng Hsāt was considered. As in the case of Möng Pu the previous history of the district showed that it had never been for any length of time in the possession of any one family or State. Since its restoration in 1868 it had been assigned at various times to various administrators by

the Burmese Government. It was now (1891) definitely attached to Kēngtūng, and has since been administered as a district of that State.

Tribute.

For 1891 and 1892 a tribute of Rs. 1,000 a year was demanded. It was, however, represented by Kēngtūng that the Chief had as yet received only some Rs. 150 from the district, and further that the Burmese Government had never exacted a money tribute. It was clear that the population of Möng Hsāt could not for many years pay a revenue proportionate to the tribute fixed. Under the circumstances the Government of India were pleased to grant a total exemption of tribute from 1891 to 1897 (inclusive). Möng Hsāt is now regarded as an integral part of Kēngtūng State, and consequently shares in the special exemption from a money tribute which has been granted for the five years ending 1902.

Population and industries.

The population is still miserably scanty. In the town there are now (1898) forty-six houses and a monastery, and a pagoda has been erected near the *Hpaya's* residence. Several small hamlets close to the town are reckoned as part of it, and together contain forty houses. There are thirty other Shan villages, most of which are in the central plain, though some are in narrow river valleys in the mountainous part of the district. According to the enumeration made by the State officials these have in all two hundred and seven houses. The hill population consists chiefly of Mu-hsö. There are seven "hills" or headmen's charges, of this tribe, returned at a total of eighty families. Some ten families of Kaw and fifteen of Li-hsaw make up the hill population. The staple product of Möng Hsat is rice, of which a considerable quantity is raised in the central plain. There is no market for the surplus, however, and hence but little money comes to the district.

Some opium is raised by the Mu-hsö and Li-hsaw tribes.

Teak is found in parts, but is worked for export only on the Mè Püng and Mè Müng streams, tributaries of the Nam Hsim.

Situation and boundaries.

MÖNG HSAW.—A large Lao-Shan village and district in the trans-Salween portion of the Northern Shan States, situated in approximately longitude east 99° 39′ 1″, latitude north 22° 39′ 28″. It lies beyond the Wa Pēt Ken, and is bounded by that tract on the west, by Möng Hka and various Wa communities to the north, nominally all subordinate to Sūng Ramang, and by the Möng Lem State of the Chên Pien prefecture on the east and south.

The main village Man Taü.

The main village had in 1897 eighty-six houses, and is the residence of the *Hpaya* or district chief official. This is called Man Taü or Man Lōng and is situated on the Nam Hsaw, at the junction of three fairly-wide paddy valleys. The village is surrounded by an old and very rotten stockade of small timber with an ordinary split-bamboo fence outside, eked out by live bamboos. It is dominated on all sides by the hills which shut in the valley, and is quite incapable of defence. In the village itself there is a *pōngyi kyaung* or *wat*, and a pagoda, round which there is camping accommodation. Outside there is abundance of room in the paddy-fields, but a considerable portion of the plain, and apparently some streets in the village, are under water in the rains. Water is plentiful from the Nam Hsaw, but the people

say it is unhealthy, and draw their drinking-water from wells, which are very numerous. Supplies of paddy, rice, cattle, pigs, fowls, and ducks are to be had in fair quantity, and Indian-corn, sugar-cane, pumpkins, pine-apples, mangoes, plantains, and green vegetables according to their seasons.

Other villages.

There are several other villages in the circle, but only two of importance. These are Man Nö, the north village, about half a mile away, with about fifty houses, and Man Li Hkan, with about eighty houses. To the west are some lakes, or rather *jhils* or grass-grown swamps, which are useful for irrigation purposes.

Roads.

Good and well-used roads lead north to Möng Hka and to Nan Cha (or Ho Sak); to Chên Pien and Ssu-Mao, through Ta Ya Keo, on the east; and to Möng Lem on the south. Möng Hsaw is approximately one hundred and eighty miles from Lashio by way of Man Hpang, Na Fan, and Möng Hka; and one hundred and eighty-four by way of Man Hpang, Na Fan, and Loi Lön.

The original settlers were Yōn or Lao Shans, who came from the south of Kēngtūng State at some uncertain date, but apparently over a century and a half ago. The houses have the high-pitched roofs characteristic of trans-Salween Shan dwellings.

MÖNG HSAW.—Two villages of the Southern Shan State of Kēngtūng.

The villages together number seventy houses and a monastery. They are one hundred and thirty-six miles east by north from Kēngtūng town, and in the district of Möng He (*q.v.*)

MÖNG HSEM (or MÖNG CHEM).—A village of the Southern Shan State of Kēngtūng.

It lies on the Nam Lāp stream, seven miles south of Kēngtūng town, on the main route to Hawng Lük and Möng Lin. The village is built on the low hills rising from the Nam Lāp, and has sixty-three houses and a brick monastery. The houses are for the most part comfortably built, and many have small vegetable gardens. The people work irrigated rice-fields in the valley. The headman of Möng Hsem has charge of five other villages, but all are included in the jurisdiction of the *Ho Hoi* of Möng Lāp.

MÖNG HSEN.—A *möng*, or district, of the Southern Shan State of Kēngtūng, thirty-five miles south-west of Kēngtūng town, and five miles due west of the Nam Hsim. It is a stage on the southern or Möng Pu Awn route between Kēngtūng and Tā Kaw, and is thirty-five miles from the former and about sixty-five miles from the latter place.

The district is situated in a narrow valley, all under rice cultivation. There are five Shan (Hkön) villages, of which Wān Yāng (fourteen houses and a monastery) and Wān Kōng (seventeen houses) are near the high road. Mu-hsös inhabit the hills. For 1897 the district was assessed at Rs. 346 revenue.

MÖNG HSIM.—A district of the Southern Shan State of Kēngtūng. It lies towards the west of the State in the upper valley of the Nam Hsim. Two of its villages, Tōng Ta and Nawng Keo, are stages on the main-road from Kēngtūng to Tā Kaw, and are fifty-two and sixty miles respectively

distant from Kēngtūng town. At Tōng Ta the Nam Hsim is crossed. The river is fordable during the dry weather, but the crossing must be made in boats after heavy rains.

The main village (Wan Pyit) has thirty-three houses and a good monastery.

Other villages are—

	Houses.
Wān Hkam Lau	15 and a monastery.
Nawng Keo (two hamlets)	19
Wān La	7
Tong Wān	17
Wān Kyawng	8
Wēn Kyè	13
Wān Kyet	3
Yāng Lōng	20
Tōng Ta	11
Mōng Hka	29 and a monastrey.

There is a fair stretch of irrigable land along the Nam Hsim and in the valleys of some of its tributary streams, much of which is under cultivation, but as a rule the villages are small and scattered. Some Kaw and Mu-hsö occupy the hills. The district produces little except rice. It is under a *Hpaya.* For 1897 the district was assessed at Rs. 488 revenue.

MÖNG HSU and MÖNG SANG.—Two small States in the Eastern division of the Southern Shan States, which have always been closely associated. They lie approximately between 21° 30′ and 22° 10′ north latitude and 98° 10′ and 98° 30′ east longitude, and have an area, Möng Hsu of about three hundred and fifty square miles, and Möng Sang of about eighty.

Situation

Möng Hsu is bounded on the north by South Hsen Wi and West Mang Lön; on the east by Mang Lön and its sub-State Maw Hpa; on the south by Möng Sang; and on the west by Kehsi Mansam and Möng Nawng.

and boundaries.

Möng Sang is bounded on the north by Möng Hsu; on the east by Maw Hpa and Möng Nawng; on the south by Möng Nawng; and west by Möng Nawng and Möng Hsu.

Möng Hsu and Möng Sang were formerly districts of the *Taunglet* or South Riding of Hsen Wi and, on its partition in 1857, were created a separate charge by an *ameindaw* of King Mindôn. They were placed under the jurisdiction of the Burmese *Myoôk* of Kehsi Mansam. Like the other States into which this South Riding of Hsen Wi was divided, Möng Hsu and Möng Sang sent their tribute to the *Myoôk* at Kehsi Mansam. When he had declared the amount correct the officials in charge of it went on to Mandalay in company with a guard furnished by the Kehsi Mansam official.

Administration in Burmese times.

The present Chiefs represent themselves as the descendants of a long line of Myozas, who administered the districts under the Hsen Wi *Sawbwa.* They have a pedigree which shows their ancestors as rulers of Möng Hsu and Möng Sang for nearly two hundred years. Among these were two women, who adminis-

Traditional history.

tered the States for six years. The younger brother of the then Hsen Wi *Sawbwa* married one of these ladies, and the present Myozas therefore claim kinship with the old ruling house of Hsen Wi, the most powerful of all the Shan States.

Mutual relations of the two States in Burmese times and now.

From the date of the partition of Hsen Wi till the year 1874 the little State of Möng Sang was only recognized as a circle of Möng Hsu. In this year, however, Hkun Sau, the present Myoza, was appointed to the charge of Möng Sang by his father, Hkun Môn, and when the latter died in 1241 B.E. (1879) he was confirmed in independent charge by his brother Hkun Mahā, who then became Chief of Möng Hsu. Both were confirmed in their appointments by the Chief Commissioner in 1888. The States, however, remain practically one, and the smaller has always followed the fortunes of, and, in everything but name, been governed by its larger neighbour.

In Hkun Môn's time there was for a short time a petty border warfare with West Mang Lön, but it was little more than a series of dacoities and did not last long. After this and until 1882 the States were free from all disturbances or attacks by their neighbours and appear to have been very fairly prosperous.

Their devastation from Burma in 1882

In 1882 and the following year, however, the Burmese troops entered the States from Möng Nawng, with the avowed intention of proceeding to Kēngtūng to attack the Chiefs of Möng Nai and Möng Nawng. It is improbable that the leaders ever contemplated such an expedition, and the real object was most probably to obtain plunder and to display Burmese authority. This was the view at any rate of the people of Möng Hsu and Möng Sang, and as the several Burmese *tats* entered the States under the Pagan *Wun* and other leaders the people fled before them. Some hid in the hills; others took refuge in Maw Hpa, Kēngtūng, and West Mang Lön. The Burmese levies soon marched back to Möng Nai again, but when the refugees returned they found that the soldiery had burnt and destroyed everything that they could not carry off. The Wan Kyè circle of Möng Hsu and the district round the capital were absolutely laid waste, as was a great part of Möng Sang. The scarcity that ensued and the fact of a Burmese garrison remaining so close to them as Möng Nawng, induced large numbers of people to emigrate, and the population of Möng Hsu was at the time of the British Occupation not more than from one half to two-thirds of what it used to be.

and later history.

The Chiefs of Möng Hsu and Möng Sang were members of the Limbin Confederation, but took no active part in it and indeed confined their attention exclusively to the management of their own States.

These have enjoyed peace since the Burmese invasion, and since the British occupation have increased considerably in population and prosperity.

Hkun Mahā, the Myoza of Möng Hsu, died in 1893, and was succeeded by his eldest son, the present Chief, who is also named Hkun Mahā, in 1893.

Population in 1891.

In March 1891 the population of Möng Hsu was estimated at—

		Adults.	Children.
Shan	Males	1,308	1,041
	Females	1,451	837
	Total ...	4,637	
Yangham	Males	353	260
	Females	349	174
	Total ...	1,136	

making a grand total for the State of Rs. 5,773.

That of Möng Sang was—

	Adults.	Children.
Males	484	189
Females	546	184
Total ...	1,403	

The population of Möng Sang is entirely Shan.

These figures give a population of 16·50 to the square mile in Möng Hsu and 17·52 in Möng Sang.

and now.

At present (1897) the State of Möng Hsu contains two thousand six hundred and ninety-three houses, with an estimated population of 10,640 persons; Möng Sang contains four hundred and forty-six houses, with an estimated population of 1,463.

Considering the area of arable land, Möng Sang is fairly well peopled.

There are Yôn, or Siamese-Shan works in some of the *kyaungs* of the State, and the people follow the calendar of the trans-Salween Shan States, which is one day behind that of the Western Shans.

Natural features of Möng Hsu

A large part of Möng Hsu consists of rugged and barren hills, covered with dense scrub jungle. It has, however, broad river valleys, and it is here that most of the villages have been built and the land brought under cultivation. The Nam Pang, which is joined near the capital of Möng Hsu by the Nam Nga, and the Nam Awt are the principal rivers.

The Loi Sōng Tao, in the extreme south-east of the State, is the highest hill.

The greater portion of the inhabited part of Möng Sang is a flat plain shut in on all sides by hill ranges.

and of Möng Sang.

The Nam Sang, from which the State takes its name, flows through the plain from east to west, and near the *wying* is joined by the Nam Aw, which waters the northern part of the State. The Nam Sang is a tributary of the Nam Pang, which separates Möng Sang on the west from Möng Hsu.

On the northern boundary are the Loi Kaw and the Loi Kè; on the east, adjoining the Hôk Lap district of Maw Hpa, the Loi Mung Möng range; and on the south-west the Loi Nim. None of these hills are of any considerable height, and they do not rise to more than perhaps one thousand feet above the plateau.

Villages.

The *wying* of Möng Hsu numbered thirty-nine houses in 1891, and there are several good-sized villages. In this part of the country, however, in many cases two or three hamlets are reckoned as one village, where in other States they would be counted as separate.

The capital of Möng Sang has thirty-six houses, and there are also some fair-sized villages in this State.

Products and industries.

Both States are almost exclusively rice-producing. A little cotton is grown, but not enough for the wants of the people, and much is brought every year from Hôk Lap and from the main State of Maw Hpa beyond the Salween. Tobacco and sessamum are also raised in small quantities, but there is none of either for sale.

Cattle are bred for sale in Möng Hsu, but in Möng Sang there is no grazing-ground for them. Most of the pack-bullocks in the former State are employed in the *lapet* trade with Tawng Peng; Möng Sang, although ti has not itself any bullock traders, is also interested in the traffic, as caravans for Tawng Peng Loi Lōng come here in good years to load their beasts with rice. The States are, however, really agricultural and not trading, and both have suffered severely from the cattle plague and the bad harvest of 1890.

Tribute.

For the year 1888 Möng Hsu paid Rs. 1,550 and for the two following years Rs. 2,000. Möng Sang paid Rs. 300 a year during the same period.

The following table shows the tribute paid by both States since then :—

	Mōng Hsu.	Mōng Sang.
	Rs.	Rs.
1889	2,000	300
1890	2,000	300
1891	2,500	300
1892	2,500	300
1893—97	2,500	400

The tribute payable by Möng Hsu has been fixed at Rs. 3,500 for the period 1898—1902, and for Möng Sang at Rs. 400.

Bazaars.

Bazaars in the State of Möng Hsu are held at—

Wying Hkao.
Möng Awt.
Nam Kat.
Hai Hpa.
Ho Ta Kawng Mū.
Wan Hsaw.

Revenue divisions in the State of Möng Hsū.

Serial No.	Name of *Htamōng* ships.	Number of villages.	Number of houses.	Revenue collection (1897).
1	Capital : *Wying* Maü	6	108	105
2	Nam Ket	5	88	150
3	Loi Hkam	5	93	150
4	Kōng Kaw	6	78	105
5	Nā Lōng	4	109	225
6	Wan Htām	4	58	135
7	Hsai Lēng	3	57	120
8	Wēng Kau	8	201	354
9	Hō Hsū	9	150	300
10	Hō Hseng	6	101	81
11	Nā Kaw	4	59	120
12	Pang Nāng	4	55	75
13	Pang Ngā	5	59	120
14	Wan Kē	12	208	384
15	Wan Wēng	15	225	375
16	Mōng Awt	10	123	240
17	Wan Kōk	5	104	204
18	Wan Nā	6	97	135
19	Wan Hsau	4	81	120
20	Mōng Ak	6	126	213
21	Mōng Hkang	17	169	255
22	Nā Pē	8	68	105
23	Wan Sip	7	70	90
24	Hai Pā	5	105	165
25	Hpak Ki	5	101	174
	Total ...	169	2,693	4,500

Revenue divisions in the State of Möng Sang.

Serial No.	Name of *Htamōng* ships.	Number of villages.	Number of houses.	Revenue collection (1897).
1	Wan Pyēn	4	39	150
2	Pā Kaw	3	54	225
3	Hō Nā	4	53	225
4	Nā San	1	19	150
5	Nawng Hai	3	22	150
6	Kōng Kaw	2	14	75
7	Hsai Lyeng	2	30	150
8	Wan Lī	5	48	150
9	Wan Mōng	3	30	150
10	*Myōdwin Sin-gye-bōn*	12	137	...
	Total ...	39	446	5,421

Circles and villages in the State of Möng Hsū.

Name of circle or village.	Number of villages in the circle.	Number of houses in the village.	Remarks.
Myoma circle	6	...	
Wying Mau	...	50	Shan village.
Nā Sam	...	35	do.
Nam Kat circle	5	...	
Nam Kat	...	26	Shan-Yanglam village.
Hpā Ya	...	30	Yanglam village.
Loi Hkam circle	5	...	
Loi Tang	...	30	Shan village.
Wan Pè	...	28	Yanglam village.
Nā Lōng circle...	4	...	
Nā Hsang	...	65	Shan-Yanglam village.
Hsai Leng circle	3	...	
Nam Paw	...	30	Shan-Yanglam village.
Wēng Kan circle	8	...	
Wēng Kan	...	35	Shan village.
Pang Loi	...	50	do.
Kong Kat	...	33	do.
Ho Hseng circle	6	...	Adjoining the territory of Mang Lōn.
Ho Hseng *Ywā-ma*	...	28	Shan village.
Na Kaw circle	4	...	Adjoining the territories of Möng Sang and Mang Lōn.
Na Kaw *Ywā-ma*	...	30	Shan village.
Wan Kè circle...	12	...	Adjoining the territory of Mang Lōn.
Nā Aaw	...	26	Shan village.
Nam Nat	...	26	do.
Pang Sēng	...	30	do.
Wan Weng circle	13	...	Adjoining the territory of Mang Lōn.
Wan Hē *Ywā-ma*	...	26	Yanglam village.
Wan Hsaw circle	4	...	Adjoining the territories of Kehsī Mansam and Mōng Hawng.
Wan Hsaw *Ywā-ma*	..	36	Shan village.
Mōng Ak circle	6	...	Adjoining the territories of Kehsī Mansam and Mōng Hawng.
Wan Kyawng *Ywā-ma*	...	41	Shan village.
Nā Pang	...	29	do.
Hai Pā circle	5	...	
Wan Kang	...	38	Shan village.
Hpa Kha	...	40	do.
Hpak Kyī circle	5	...	
Wan Kyawng *Ywā-ma*... ...	...	31	Yanglam village.
Hai Hawm	...	36	Shan-Yanglam village.

MÖNG HTA.—A trans-Salween district of the Southern Shan State of Möng Pan, consisting of the basin of the Mè Hta to its junction with the Mè Kyawt, and the left bank of the Mè Kyawt from that point onwards.

Boundaries.

It is bounded on the north and east by the Salween and the Möng Kyawt district; on the south by Chieng Mai; and on the west by Mè Hsa Kun.

The whole is a mass of low jungle-covered hills.

The village of Möng Hta contained about twenty houses in 1890, but it might become a much larger place, as there is plenty of cultivable ground. It stands about one thousand three hundred feet above the sea. There are two other small hamlets.

Villages.

From Möng Hta there are two roads to Möng Kyawt, besides roads to Mè Hsa Kun and Möng Pan *viâ* Ta Hpa Leng on the Salween.

The people are Shans from the cis-Salween States. The normal population is estimated at one hundred and fifty persons.

MÖNG HTAM.—A circle in the Northern Shan State of North Hsen Wi; it contained in 1898 three Lana Kachin, nine Shan, ten Palaung, and four Chinese villages, with a population of about 2,500 persons. It is situated about thirty-five miles north-east of Hsen Wi town between the circles of Möng Si and Kang Möng, and consists of wooded hilly country with here and there small patches of paddy plain.

The circle: population.

Möng Htam village contains one hundred Shan houses and a population of about six hundred persons. It is situated on a slight rising ground, over-looking a small paddy plain. It has a large *pôngyi kyaung*, a number of pagodas, and a very fair bazaar.

The village.

The Myoza, though Kachin by birth, has embraced Buddhism and lives with the Shans. He has always kept his Kachin subjects in good order. The Shan villages are mostly in high-lying valleys, many of which are rich in irrigated fields. A good deal of trade is carried on in the *Möng*.

MÖNG HTAM.—A Kachin (Lana) and Shan village, in North Hsen Wi Northern Shan State, in Möng Htam district; it contained eighty houses in 1894, with a population of thirty-five persons. The revenue paid was one rupee per household, and the people were paddy, opium, and maize cultivators and traders by occupation, and owned fifty bullocks, eighty buffaloes, fifteen ponies and mules, and three hundred pigs. The price of paddy was eight annas the basket. Möng Htam is the headquarters of the circle of the same name.

MÖNG HTĀN.—A township in the extreme north-east of the Southern Shan State of Kēngtūng.

The village is built on the left bank of the Nam Nga, about four miles from the junction of that river with the Mèkhong. It is therefore, according to the locally recognized boundary, strictly speaking in the XII Panna (Chinese) territory. The bulk of the level ground, however, is south of the river. It is all carefully laid out in rice-fields.

Möng Htān village has twenty houses and a small monastery. The people are Lu. There are several Kaw villages subordinate to the Möng Htān *Hpaya*.

Roads.

Möng Htān is connected by roads with Kēng Ha, continuing thence to Kēng Hung, in the Hsip Sawng Panna; with Mong Hé; and, by hilly and little-used routes, with Wān Lek and with Ho Twi, on the Mèkhong.

History.

The township passed to Kēngtūng in May 1896 on the annexation of the cis-Mèkhong territory of Kēng Cheng. It was at one time subordinate to Möng Hè, but for several years past has been an independent charge.

MÖNG ING.—A township of the Southern Shan State of Kēngtūng on the Nam Hsim river, thirty-five miles south-west of Kēngtūng town.

The northern part of the circle is traversed by the southern, or Möng Pu Awn, route from the Salween to Kēngtūng, on which the village of Hsop Mut, twenty-seven miles from Kēngtūng, seventy-three miles from Tā Kaw, is a stage.

Tōng Tè is another village. The Möng Ing-Tōng Tè circle is shown in the State records as containing one hundred and thirty-four houses, paying Rs. 268 revenue. This includes Mu-hsö and Kaw villages in the hills.

MÖNG KAI.—A district and village of the Southern Shan State of Kēngtūng. The district lies east of Kēngtūng town and south of the Nam Lwe.

Villages.

The main village is a stage on the Kēngtūng-Möng Yawng road, and is fifty-five miles from the former and thirty-five from the latter place. It has fifty-two houses and a good brick monastery. Two smaller villages, of eleven and eighteen houses respectively, adjoin the main village. These together support a respectable monastery. There are three other Shan (Lü) villages in the district.

A considerable area of land is under wet cultivation, and the working of these fields is the chief industry. The district is under a *Hpaya*, who lives at the main village. It is somewhat isolated by high ranges, and the roads which lead to it are of the worst. The people, however, have abundance of food, and are very comfortably off.

The hill population comprises Tai Loi, eleven villages; Kaw, seven villages; and Akö, two villages. A good deal of cotton is raised by these people.

For 1897 the village was assessed at Rs. 400 revenue.

MÖNG KANG.—A village of forty-one houses, in the Northern Shan State of South Hsen Wi, in Möng Pat township, divided into two groups of houses. In 1897 the population numbered one hundred and forty-one adults and fifty-two children. The people are Shans, and owned seventy-one buffaloes, with which they cultivated lowlying paddy-fields.

MÖNG KAO.—A township in the *Kawn Kang* or Central Riding, of Mang Lön West, Northern Shan States.

It stretches along the eastern bank of the Nam Pang, from the foot of Loi Sè to the point where the Nam Pang makes its bend to the west, and the greater part of the township consists of a terrace about a mile wide. There is a very fair proportion of irrigated land, and the soil here is more fertile than in any other part of Mang Lön.

The twelve villages in Möng Kao contained one hundred and sixty-four houses in 1892, and there were eleven resident traders, while the bazaar is fairly well attended.

Since Mang Lön West has been directly administered by Tön Hsang, Möng Kao has been made the headquarters of the *Pa-chôk*, the East Mang Lön official in charge of the Western State, and the size of the village has considerably increased. Exact figures are, however, wanting.

The slaughter village of Pang Hsi.

A feature of Möng Kao is the village of Pang Hsi, about a mile and a half from the bazaar, all the inhabitants of which are butchers. They are Yang Lam. A similar butchers' village is found in Tōn Hōng, where, however, there are only five houses, and there is another small slaughter village in Tang Yan. The butchers seem to be all Yang Lam and kill a considerable number of pigs, as well as cattle.

The hereditary *Htamōng* of Möng Kao followed Sao Mahā into exile in 1892 and for a couple of years greatly disturbed the township, which, however, has latterly remained quiet and seems likely to become, next to Tōn Hōng and Nawng Hkam, the most prosperous portion of West Mang Lōn.

There is a fine group of pagodas at the main village, which have been recently repaired. The monastery attached, however, still remains in a very dilapidated state.

MÖNG KAO.—A village in the *Kawn Kang*, or Central Riding, of the Northern Shan State of Mang Lön West. It is the residence of the *Htamōng* of the circle of the same name, who has practical charge of the whole of the *Kawn Kang*, except Man Peng, and through whom all the other circle officials pay their tribute.

Situation and natural features.

The village is situated at a height of three thousand and six hundred feet, on the ridge immediately overhanging the Nam Pang on the east. The river runs at a distance of a mile and a half, six hundred feet below, and to the west of it are the twin peaks of Loi Tawng and Loi Kawng. North and south of the village there is a fairly broad tableland or ledge, terminated on the east by Loi Sè and the spurs running southwards from it. Numerous streams irrigate stretches of paddy-land along this ledge for a distance of twelve miles or more, and the whole circle is prosperous and attractive.

In April 1892 there were fifty-three houses in the village, with two hundred and thirty-six inhabitants, all of whom were Shans. They cultivated both dry and wet rice-crops and some quantity of sugarcane. In a hollow below the village a five-day bazaar is held and is largely attended. There is also a monastery, which had then thirty robed inmates, and adjoining it was an ancient pagoda, with a print of the Buddha's foot and a number of subsidiary buildings.

Möng Kao is on the main route from the Northern trans-Salween States to Burma through Möng Heng.

Since West Mang Lön has been re-united with the main State Möng Kao has become the headquarters of the *Pa-chôk* in charge of the *cis*-Salween territory, and has greatly increased in size, but exact figures are wanting.

MÖNG KAT or MAING-KAT.—A village in the Humai circle of the Kodaung township of Ruby Mines district. It is situated near the Shweli river, about thirty-five miles below Nam Hkam.

It is a considerable trading centre, the bazaar being frequented by Kachins and Palaungs from the surrounding country, Shans, Chinamen, and Maingthas from Nam Hkam, and enterprising traders from Mo-meik and Bhamo.

MÖNG KAWNG.—The Shan and Chinese name of Mogaung (*q. v.*).

MÖNG KENG.—A village in the Man Pen circle of the Northern Shan State of South Hsen Wi. The village is the largest in the circle, and is growing fast. There were thirty houses in March 1892, with one hundred and fifty-three inhabitants. A large area of irrigated land was cultivated with rice, and sugarcane was also grown in some quantity.

MÖNG KO.—A *möng* in the Northern Shan State of North Hsen Wi, bounded on the north by the Chinese Shan State of Chê-fang (Sè Hpan); on the east by the *möng* of Mang Ka; on the south by Möng Ya and Möng Paw; and on the West by Möng Paw and Kap Na.

Boundaries.

Inclusion in British territory by the Burma-China Boundary Commission of 1899.

This tract was not definitely taken into the Shan States until February 1899, when the Burma-China Boundary Commission, rectifying a mistaken description in the Agreement of 1897, finally declared it to be British territory.

Natural features.

The greater part of Möng Ko lies along a spur running down from the Irrawaddy-Salween watershed range to the south-east, but there is a fair extent of plain land on the north along the banks of the Nam Ku, which forms the boundary line.

Population.

Here there are three Shan villages with a considerable stretch of paddy cultivation, but the bulk of the inhabitants are Kachin and the *möng* is in charge of a *duwa* of the Lahtawng clan, who lives at Man Kang.

Möng Ko village.

A certain amount of sugarcane is produced, and the chief Shan village, Pang Lōng, usually called Möng Ko, carries on a little trade. During the unsettled years between 1891 and 1899, however, it was destroyed three times by raiding parties from Chinese territory and much population was lost, while a great deal of the wet cultivation has passed into the hands of the Kachins. The Kachin *duwa* has been consistently anxious to come under British authority, and it is only the long delay in determining the frontier line which has prevented the *möng* from being directly administered by the Assistant Political Officer at Kut Kai.

Population: races.

In 1899 there were said to be twenty-nine villages in Möng Ko, three of which were Shan and one Chinese. The Kachins are chiefly of the Lahtawng and Maru clans, but there were some 'Nhkums, Asis, and Lepais, and one village each of Lahsis and Kaoris. Many of the villages are of considerable size, notably Loi Sung, Man Kang, Man Sak, Hpao Sung, and Kyawng Lōng. The total number of revenue-paying houses was said to be 372.

MÖNG KÔK.—A small district of the Southern Shan State of Kēngtūng. It lies on the upper waters of the Nam Kôk river, which has here a certain extent of level land on each bank, forming a valley shut in on all sides by hills.

Chief villages.

There are six Shan villages: Wan Kat, thirty houses and a small monastery; Wan Pōng, fourteen houses; Wan Nawng Pōng, twenty-one houses and a monastery; Wan Nang, twelve houses; Wan Kōk Kāng, twenty houses; Wān Kôk Tai, fourteen houses. All are close together.

Population: races.

The population comprises Western Shan and Hkön, but the former predominate. In the hills there are three settlements of Kaw, numbering in all some forty households.

The district produces little except rice.

It is traversed by the main road from Kēngtūng to Möng Hsat, and is distant fifty-eight miles from the former and twenty-eight miles from the latter place.

MÖNG KÜNG (Burmese, Maing-kaing).—A State in the Eastern division of the Southern Shan States, lying approximately between 21°15′ and 22° north latitude and 97°15′ and 97°50′ east longitude, with an area of 1,642·75 square miles.

Position and area.

Boundaries.

It is bounded on the north by Hsi Paw; on the east by Möng Tung, Kehsi Mansam, and Möng Nawng; on the south by Lai Hka; and on the west by Lawk Sawk.

History since 1854. Amalgamation with Lai Hka.

In 1216 B.E. (1854) Möng Küng was assigned by King Mindôn to the *Sawbwa* of Lai Hka, and Hkun Cha, who had been Myoza for over twenty years, resigned himself to this fate, common enough under Burmese authority, and fled to Hsi Paw. Hkun Lōng, brother of the Lai Hka *Sawbwa*, took his place and title.

On the death of *Kyem-möng* A, Hkun Lōng succeeded to the *Sawbwa*ship of Lai Hka, in 1863, and *Hēng* Gu Na became Myoza. Three years later, on representation to the Court at Mandalay, he was relieved of subordination to Lai Hka.

He died in 1873 and was succeeded by his son Hkun San Kwan, who assumed the title of *Sawbwa*, but apparently without authority from Mandalay.

He died in 1879, and his son, Hkun Mōng, the present Chief, then a child of six or eight years of age, became nominal Myoza. The State was administered by Hkun San, the *Hēng* of Tōng Lan, who was styled Möng Küng *Hēng*, or *Yinkwinpaik*. Meantime Hkun Mōng lived in Mandalay.

Devastation by the Limbin confederacy, 1886.

The Limbin Confederacy in 1886, after ravaging Lai Hka, burnt and pillaged most of the south of Möng Küng State, and Hkun San disappeared from the State and afterwards became a sergeant in the Civil Police force at Taunggyi.

On the British Occupation Hkun Mōng came up from Mandalay, and has since, with the assistance of his *amats*, administered the State as Myoza. The State of Möng Küng contains five thousand seven hundred and sixteen houses, with an estimated population of 20,406 persons. Since 1891 the households have increased 82·73 per cent., and the State is on a fair way towards recovering from the effects of the ravages of the Limbin Confederacy.

and History since the British Occupation.

Population: races.

The bulk of the inhabitants are Shans, but the Taungthu, Yanglam, and Palaung races are also represented. As in most northern States in the Eastern subdivision of the Southern Shan States the Taungthu women have discarded the Taungthu dress, and are difficult to recognise from their Shan sisters. The most thickly populated circles are Möng Lang in the south-west of the State and Tōng Law in the north.

Natural aspect, and cultivation.

Möng Küng, except in the vicinity of the capital town and in the drainage of the Nam Lang, in the west of the State, is mostly covered with low oak-and pine-clad hills. The large plain in the centre of which the town of Möng Küng stands, and through which the headwaters of the Nam Tēng flow, is thickly studded with villages, and the whole plain, with the exception of its southern fringe, is under cultivation. The land here is productive, yielding some thirty-two baskets of paddy for every basket of seed grain. In the valleys, wherever a stream is available, irrigated fields are worked—in fact *hai* cultivation is but little practised in the State. On the hills towards the Lai Hka border, and on the Loi Sang range west of the capital town, the poppy is grown, mostly by Palaungs.

Industries.

Export of paddy is the principal trade of Möng Küng. Pottery of a fine quality is largely made in the circle of Hō Nā, a few miles north of the capital town.

Dhas are manufactured in the circle of Ham Ngai.

Tribute.

The following table shows the tribute paid by Möng Küng since 1888:—

	Rs.
1888	8,000
1889	10,000
1890	10,000
1891	10,000
1892	10,000
1893—97	10,000

The annual tribute to be paid by Möng Küng for the period 1898—1902 has been fixed at Rs. 12,000.

Bazaars in the State of Möng Küng are held at—

Möng Küng Town.	Möng Tīm.
Tōng Law.	Nawng Hpayīn.
Möng Yūm.	Ham Ngai.
Hsang Ha.	Nawng Lyaw.
Wan Poi.	Nā Hwe.
Nawng Yang.	Hō Nā.

Nā Ti.

Revenue divisions in the State of Möng Küng.

Serial No.	Name of *hēng* and *htamōng*ships.	Number of villages.	Number of houses.	Revenue collections (1897). Rs. A. P.
1	Mōng Lang	62	840	3,534 13 0
2	Hpā Hke	12	150	428 11 6
3	Hsang Ha	13	94	349 8 6
4	Hpak Kum	22	123	520 14 6
5	Mōng Yawn	25	217	824 3 6
6	Pang Paw	4	15	65 15 0
7	Nā Hoi	15	122	474 11 6
8	Tōng Law	48	581	2,169 4 6
9	Hō Hkai	11	107	402 3 6
10	Nawng Lyaw Awn	4	47	184 10 0
11	Nawng Hsaw	4	57	184 10 0
12	Pyang Hsā	4	53	184 10 0
13	Hām Ngai	25	248	1,072 12 6
14	Wan Mōng	14	137	553 14 0
15	Pang Niu	5	55	178 0 6
16	Wan Keng	7	41	145 1 0
17	Wan Sam Nā Pōng	6	31	131 14 0
18	Mōng Hkun	17	105	461 8 0
19	Wan Leng	8	57	197 13 0
20	Wan Hwe Lōng	8	62	237 6 0
21	Nawng Lyaw Lōng	19	146	639 9 6
22	Loi Hang	8	52	164 13 6
23	Pang Pyek	5	26	105 8 0
24	Wan Lōng	9	78	290 2 0
25	Nam Nep	5	37	112 1 6
26	Mak Lang	5	20	52 12 0
27	Nam Hū	6	36	118 11 0
28	Wan Tī	2	22	65 15 0
29	Wan Yat-Wan Mōng	9	81	237 6 0
30	Wan Kwe	8	68	250 9 0
31	Wan Kap	18	113	474 12 0
32	Wan Hwe Awn	17	177	725 5 0
33	Wan Pōng	9	106	448 6 0
34	Wan Nā	5	36	145 1 0
35	Wan Hpwī	9	82	375 13 6
36	Wan Pang-Wang Him	12	97	389 4 6
37	Hwe Noi	4	59	204 6 0
38	Hō Nā-Wan Lawk	10	85	290 2 0
39	Nam Kōm	10	95	309 13 6
40	Nam Hu-Hsī Hseng	6	58	243 15 0
41	Pā Pan	6	33	112 1 6
42	Nā Tī	10	93	375 13 6
43	Pang Sak	25	163	534 1 6
44	Wan Lwe	4	44	138 7 6
45	Loi Ngōn	2	12	......
46	Suburbs	22	468	......
47	Capital	12	287	......
	Total ...	571	5,716	19,107 6 6

Large villages and circles in the State of Möng Küng.

Name of circle or village.		Number of villages in the circle.	Number of houses in the village.	Remarks.
Möng Lang circle ...	...	62	...	Adjoining the territory of Lawk Sawk.
Möng Lang *ywāma*	...	...	111	Shan village.
Mak Ka	...	...	34	ditto.
Hong Law ...	...	...	28	ditto.
Hko Pak ...	...	...	29	ditto.
Nawng Hsam ...	...	...	26	ditto.
Hpa Hkö circle ...	...	12	...	......
Tun Kam *ywāma*	...	...	60	Shan village.
Hsang Ha circle ...	...	13	...	Adjoining the territory of Lawk Sawk.
Hsang Ha *ywāma*	...	...	27	Shan village.
Möng Yun circle ...	...	25	...	Adjoining the territory of Lawk Sawk.
Möng Yun *ywāma*	...	...	44	Shan village.
Tōng Lan circle ...	...	48	...	Adjoining the territory of Hsi Paw (Northern Shan States).
Tōng Lan *ywāma*	...	...	92	Shan village.
Pang Nu (N.) ...	...	...	29	ditto.
Ham Ngai circle ...	...	25	...	Adjoining the territory of Kehsī Mansam.
Ham Ngai ...	...	...	28	Shan village.
Hai Ngōn *ywāma*	...	...	35	ditto.
San Pawng ...	...	...	28	ditto.
Wan Lōng circle ...	...	9	...	......
Wa Nat *ywāma*...	...	...	28	Shan village.
Wan Pōng circle ...	...	9	...	......
Hsun Mun *ywāma*	...	...	28	Shan village.
Hwe Noi circle ...	...	4	...	......
Nam Hi ...	...	...	40	Shan village.
Ho Na circle ...	...	10	...	......
Sang Wan ...	...	...	30	Shan village.

MÖNG KYAWT (called Möng Chuat by the Siamese).—A trans-Salween district of the Southern Shan State of Möng Pan, bounded on the north by the Salween; on the east by Möng Tôn and Möng Hang; and on the south and west by Möng Hta, the Mè Kyawt itself forming the boundary below its junction with the Mè Hta.

Boundaries.

The total area of the district is about four hundred square miles, but the greater portion of this is hill country, incapable of profitable development, as there would seem to be but little valuable timber. The district is divided diagonally from north-east to south-west by the Loi Ning, the northern watershed of the Mè Kyawt. North of this range and between it and the Salween there would appear to be nothing but sterile *eng* (*in*)-covered hills and deep narrow ravines, but south of it in the Mè Kyawt basin there is a considerable amount of ground capable of cultivation, especially round about Möng Kyawt village, where a large area has been cleared for paddy.

Area and natural features.

Villages: Möng Kyawt.

The village of Möng Kyawt in 1890 consisted of only three or four houses, the place having been raided and burnt by a party of Möng Kyawt Shans who had gone over to Siam a few years before. Before this the village was fairly prosperous, and there were at least thirty houses.

Besides Möng Kyawt there were nine small villages, and the normal population, as ascertained in 1890, was about six hundred persons.

Roads.

There are two roads from Möng Kyawt to Möng Hta, the larger one by the river being the better. To Möng Hang there is a fairly easy road.

The village of Möng Kyawt stands at about two thousand two hundred feet above sea level.

MÖNG KYEM.—A village of the Southern Shan State of Kēngtūng. It lies in the plain seven miles south of the capital town, on the edge of a narrow valley which forms an arm of the main valley. There is a good monastery, and several comfortably-built houses.

The village is one of a group of twenty-four, under an official known as the *Ho Hoi* of Möng Lāp.

MÖNG KYENG.—A circle in the Northern Shan State of South Hsen Wi, lying to the north of Tang Yan, and presenting the same aspect of a generally undulating and open down country.

The circle is in charge of the son of the Tang Yan Myoza, and the two practically form one district. The son also has the title of Myoza ; he lives for the greater part of the year at Tang Yan instead of in his own charge.

Population and races.

There were forty-four villages in Möng Kyeng in 1892, and these in 1897 had increased to seventy-one, with a total of eight hundred and six houses and a population of 4,268 persons. There were five "La" villages, three of Yanglam, and one of Chinese. There are, however, not a few La, Yanglam, and Chinese settled in the Shan villages.

The Chinese village of Hsōn Kwi grows nothing but opium, and the amount produced seems to be very large, for the current price in the Tang Yan bazaar was Rs. 12 the viss. This, however, was probably in some degree due to importation from the Wa States beyond the Salween.

Area; cultivation.

The area of Möng Kyeng is about one hundred and twenty square miles. As in Tang Yan, most of the cultivation is dry, the proportion being one thousand and twenty-four acres of *hai* to four hundred and ninety acres of wet cultivation and thirty-four acres of garden land.

Census of stock.

There were over two thousand horned cattle in the district in 1897, but cattle disease had caused great ravages. There were also one hundred and thirty-three ponies, and Möng Kyeng, like Tang Yan, should prove a good breeding country.

Industries.

At Hka Tawng village ploughshares and other agricultural implements are made, but otherwise there are no special industries. There are about a score of resident caravan traders and their trade, like that of Tang Yan, lies rather eastward to the Wa country than westward to Tawng Peng and Mandalay.

The district suffered much in the Hsen Wi civil wars and has the credit of turning out very good fighting men. Many of the followers of Hkun Hsang of Tōn Hōng came from Möng Kyeng and the chief fighting leader of *Twet* Nga Lu, the Möng Nai pretender, came from the same place.

History.

MÖNG KYET.—A circle in the Northern Shan State of North Hsen Wi in charge of a *htamōng*; it contained in 1898 twelve Shan and three Palaung villages, with a population of about seven hundred persons. It is situated east of Möng Yaw, which circle it adjoins, and consists of a small range of hills with a paddy-plain at the foot of them.

Möng Kyet village contains thirty Shan houses and a population of one hundred and fifty persons, and is situated half-way up a hill slope overlooking a fertile valley.

Desertion of Möng Kyet after the Kachin rebellion of 1893

The circle used to have treble or quadruple its present population, but a number of the inhabitants fled during the Kachin rebellion of 1893 and have not since returned to their homes, and much fertile land is now lying fallow in consequence. It was at one time one of the most productive in the northern portion of Hsen Wi, but it has steadily declined since the civil wars began, about the middle of the century.

Formerly, Möng Kyet included the Kachins of Pang Kap Na and other now separate *möngs*, as well as many Wa and Chinese villages. These latter, however, were driven away by the civil wars.

Möng Kyet is drained by the Nam Kyet, down the valley of which stream the Mandalay-Kunlōng railway will be constructed. It cannot therefore be long before population and prosperity will return.

The valley is narrow, with strips of irrigable land surrounded by dense jungle, which latterly has been increasing in area. Rice is now the only cultivation, and the trade formerly carried on has not yet been resuscitated.

MÖNG KYET.—The headquarters of the *Htamōng* of the circle of the same name in the Northern Shan State of North Hsen Wi. The population is entirely Shan. There is a small market, and a bamboo and thatch monastery. The village was once very much larger than it is now, as is attested by the number of fruit trees and the ruined pagodas in the neighbourhood.

Möng Kyet in the Kachin rising of 1892.

On the influx of Kachins to the heights overlooking the valley, the place gradually declined in importance; finally, in 1892, the Kachin *Duwa* of Pang Kap Na attacked and burnt the village and killed the son of the *htamōng*, and since that time the village has been a mere remnant of what it once was, most of the fields round it remaining uncultivated. It was held by the Kachins for some time in 1892, but they were eventually driven out by Lieutenant Gabbett, Upper Burma Volunteer Rifles, with a party of Police.

MÖNG LA.—A township of the Southern Shan State of Kēngtūng. It is situated in the lower valley of the Nam Ma stream, and adjoins the Hsip Sawng Panna frontier district of Kēng Law (or Ta Law) on the Nam Lam.

The main road from Kēngtūng to Kēng Hung passes through Möng La, and a halt can be made at the main village before entering Hsip Sawng Panna territory.

Möng La is fifty miles north-east of Kēngtūng town.

For 1897 the town was assessed at Rs. 110 revenue

MÖNG LA.—A circle in Möng Tūng sub-State of Hsi Paw, Northern Shan States, in charge of a *nè-baing*. It has an area of about six square miles, and in 1898 the population numbered two hundred and seventy persons in fifty-nine houses and eight villages.

The circle is bounded on the north by the Man Maw circle of Kehsi Mansam; on the east by the Nam Un and Mān Wap circles of Kehsi Mansan; on the south by Man Kang; and on the west by Pung Lawng.

The revenue paid was Rs. 467, with one hundred and ninety-four baskets of paddy. The people work wet paddy.

MÖNG LAI.—A small township of the Southern Shan State of Kēngtūng. It lies on the Nam Lwe, on the main road between Kēngtūng town and Möng Kai, forty miles from the former and eighteen miles from the latter place.

It includes two small villages, Möng Lai (Lōng) and Möng Lai (Kāng), three miles apart. They have eleven and seven houses respectively. In the former there is a small monastery. The people work rice fields, terraced on the slopes along the Nam Lwe.

A hamlet of Akö in the hills is attached to Möng Lai.

MÖNG LANG.—A district of the Southern Shan State of Kēngtūng. It lies in the central valley south-east of the capital town, and is under one of the *Ho Hoi* of Kēngtūng. The main village is called Wān Lu. Altogether it has some thirty villages which (according to the State records) together number three hundred and forty-nine houses. Some are of fair size, but many are mere hamlets.

MÖNG LANG.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision; it included ten villages in 1898, and had a population of four hundred and thirty-nine persons.

It is in charge of a *nè-baing* and is bounded on the north by Tā Palai; on the north-east by Tā Ti; on the east by Hsawng Kè; on the south by Na Mōn; on the south-west by Nā Mak Pa; and on the west by Kung Hsa.

In the same year it paid Rs. 958-8-0 net revenue, and supplied about two thousand four hundred baskets of paddy. It had no revenue-paying *thanatpet* trees.

The population is engaged in paddy cultivation, both lowland and upland.

MÖNG LĀP.—A district of the Southern Shan State of Kēngtūng. It lies in the central plain, a little east of the capital. According to the State records it includes twenty-three villages, with a total of five hundred and fifty-eight houses. The chief village is Wān Tōng, and is the residence of the head of the district, who is one of the *Ho Hoi* of Kēngtūng.

MÖNG LENG.—A circle of the Möng Pu district of the Southern Shan State of Kēngtūng.

It lies on the Nam Leng stream, where the valley widens, and a certain area of level ground has been brought under wet cultivation.

Villages.

The main village is built along the northern edge of the valley. It is known as Wān Kāt, and has thirty-two houses and a monastery. The other villages are Nā Mawn, fifteen

houses, Wān Tān, nine houses, aud Nā Wo, eighteen houses and a monastery. A new settlement known as Nā Kat was founded in 1897, but it is a mere hamlet.

Industries.

Besides rice, the circle produces enough cotton for the requirements of the people, and cattle are bred in small numbers.

The people are Western Shan.

Möng Pu is distant twenty-two miles, and Möng Pu Awn twenty miles from Möng Leng main village, which is a stage on the route.

MŎNG LI.—A very small *möng* or township on the road between Lashio and the capital of North Hsen Wi, Northern Shan State, ruled by a Shan *htamöng*. The population is Shan, and there are a few Palaungs. The township, though small, is rich in fertile irrigated land. In former days Möng Li had the duty of feeding and tending the *Sawbwa's* elephants and was exempted from tribute.

MÖNG LI.—The head village of the *htamōng*ship of that name, in the Northern Shan State of North Hsen Wi. It lies in deep jungle, about half-way between Lashio and the *myoma*. It has a small bazaar and a monastery, but is otherwise unimportant.

MÖNG LI.—A Kachin (Lahtawng) village in North Hsen Wi Northern Shan State, in Möng Li circle; it contained forty houses in 1894, with a population of one hundred and thirty-eight persons.

The revenue paid was one rupee per household, and the people were paddy, maize, opium, and cotton traders by occupation, and owned thirty-five bullocks, twenty-five buffaloes, and ten ponies.

MÖNG LIN.—An important district and town of the Southern Shan State of Kēngtūng.

Boundaries and natural aspect.

The district lies in the south of the State, and adjoins the Mèkhong. On the north it is bounded by Möng Hpayak, on the west by Möng Hko, and on the east by Mawn Saling (Nam Hköm). Its central and valuable part is the plain of the Nam Līn. A range of hills, through which the Nam Līn flows to reach the Mēkhong, cuts off the Mong Līn plain from that river.

Mōng Lin town

The chief town of the district is a straggling place, built on the edge of the open plain. The various quarters or "villages" of which it is composed are known locally by different names, but the houses are practically continuous and the lines of divisions only small streams which furnish the water-supply. Going from the east westwards the quarters succeed each other in the following order:—

and its quarters.

Wān Hkè.—Eighteen houses and a monastery;

Wān Lōng.—Locally recognized as the main village. Thirty-four houses;

Se Tān.—The bazaar quarter. Eighteen houses and a monastery;

Hpa Leng.—Forty-nine houses and a monastery;

Māk Hkö.—Thirty-five houses and a monastery;

Sao Pāk.—Five houses (butchers' village);

Māk Āng Kāng—Sixty-three houses and a monastery;

Ho Na.—Twenty-four houses;

Wān Hpai.—Twenty-one houses and a monastery;

French authorities, but no garrison has yet been maintained there. A road from Möng Līn runs across the hills to Tāng Aw. It is, however, a wretched track, and must be greatly improved if trade sets in this direction.

MÖNG LŌNG.—A sub-State of the State of Hsi Paw, Northern Shan States, in charge of a Myoza, who is at present Sao Hkè, the eldest son of the Hsi Paw *Sawbwa*.

Area and population.

It has an area of about one thousand and fifty-two square miles, and had in 1897 a population of 8,811 persons, living in three thousand two hundred and one households and one hundred and ninety-five villages.

Boundaries.

It is bounded on the north by Ruby Mines district and by Möng Mīt, temporarily administered as a subdivision of that district. On the north-east Möng Lōng just touches the Tawng Peng State, near Möng Ngaw. The boundary on the east and south-east is the Hsi Paw main State; on the south lies Hsum Hsai sub-State; on the south-west the Maymyo and Madaya subdivisions of Mandalay district; and on the west the Singu subdivision of the same district. The State lies approximately between 96° 16′ and 97° 1′ east longitude and between 22° 57′ and 22° 19′ north latitude. The Nam Pai forms the actual physical boundary on the west and along a great part of the north. On the east and south there are no well-defined physical boundaries, and these are determined by arbitrarily fixed points and lines drawn between them.

Natural features: mountains.

The greater part of the State is a tangle of mountains, and there is a very small proportion of level ground, chiefly in the shape of a plateau in the south of the State. The best defined ridge is the Loi Mènam, four thousand eight hundred and fifty feet in height, running from Man Kang to the Chaungzôn gorge and continued beyond in the Loi Mawk Nga Sang. The highest peak on the eastern border is the Loi Pang Sam, just east of Hu Kawt, which is five thousand five hundred and forty-five feet, and is covered with pine forest on its eastern side. West of Hu Kawt is the Loi Pang Hpat, which rises to five thousand two hundred and seventy-seven feet, on the borders of Möng Mīt State. The Loi Hpa Hkam reaches to very nearly six thousand feet. A characteristic of the hills is the frequent out-crop of quartz.

The *Taung-let* plateau.

The three main features of the State are the Palaung hills; the Möng Lōng or Nam Pai valley; and the flat up-land, which usually goes by its Burmese name of the *taunglet*, the southern ward. This plateau lies between Kala Kwai and Hsum Hsai. The eastern portion is very flat indeed and is practically quite cleared of jungle. The remainder is rather undulating and southwards from Kala Kwai, east of Tawng Tek village and west from Hsi Hku, as far as the old capital of Hsum Hsai, is covered either with secondary jungle or scrub and long grass. It has an average height of three thousand feet above sea level.

The Nam Pai valley.

The Nam Pai or Möng Lōng valley has an altitude of about two thousand seven hundred feet near Möng Lōng town, and spreads out in the shape of low hills or rolling downs, almost bare of trees and covered only with scanty grass. The actual valley is about two miles wide near *Wying* Möng Lōng.

The chief and only considerable stream in Möng Lōng is the Nam Pai. It is formed by the junction of the Man Tawng stream, which rises above Man Kung, with the Nam Pai, the main stream, which rises in Möng Mīt. The Nam Pai runs a little south of west beyond Möng Lōng valley, and forms the boundary with Ruby Mines district. It then runs south and is known as the Madaya stream, under which name it forms the boundary between Ruby Mines district and the Singu subdivision of Mandalay. Farther on still it takes the name of the Shweta *chaung*, in Mandalay town. Two miles out of *Wying* Möng Lōng, on the Mogôk road, the Nam Pai is about fifty yards broad and two and half feet deep in the cold weather. Lower down it is regularly used for floating out teak logs, and from Kainggyi down it is navigable for country boats for a great part of the year.

Rivers: the Nam Pai.

The Nam Yawn, which rises under Loi Mè Nam, runs north for some distance and then north-east, and then, turning east, is known as the Nam Hsim, under which name it enters the Nam Tu (Myit-ngè), eight miles below Hsi Paw town. Here it is only just fordable at intervals during the rains, and is bridged by the Government cart-road. At Man Kang, on the road from Hsi Paw to Möng Lōng, it is about twelve yards broad and one foot deep in the cold weather. It flows here in a narrow valley about two thousand feet below the general level of the country. A certain amount of teak is still floated out by it.

The Nam Yawn.

The Nam Kaw also rises under Loi Mè Nam, on its western face, and runs northwards until it flows into the Nam Pai. It is crossed on the road from Hsi Paw to Möng Lōng town at Kang Kang, and is there about twelve yards broad and one foot deep in the dry season. Like the Nam Yawn or Nam Hsīm it flows in a chasm, about one thousand five hundred feet deep.

The Nam Kaw.

Palaungs slightly exceed the Shans in the State in numbers, and there are eight villages of Kachins in the circles of Na Law and Mang Kung. The Palaungs are said to have a dialect slightly differing from that spoken in Tawng Peng. They live on the highest points and cultivate little besides tea.

Population: races.

Möng Lōng is divided into the *Wying* or town, and the *Hsang Hkè Hpōng* or Home circle, and there are sixteen other circles besides:—

Administrative circles.

Wying Hkao,	Hu Sun,
Man Hpai,	Mang Kung,
Taw Hsang,	Hsa Pawng,
Ta Muk Hso,	Sang Hön,
Man Sam,	Hu Kawt,
Tawng Let,	Tawng Ni,
Kwan Mawk,	Möng Pai,
Man Kang,	Na Lao,

details concerning which will be found under their own headings.

Very little is known of the ancient history of Möng Lōng. It no doubt formed a province of the old great State of Hsen Wi and of the older Shan kingdom formed when Kublai Khan took Tali-fu.

Early history.

Later it certainly seems to have formed a part of Möng Mīt, of which Hsi Paw itself was a dependency, and later still it became a separate State, but apparently for no long time.

Recent history.

As far as local tradition goes, the last separate Chief was Hkun Nyun, who reigned until 1228 or 1229 B.E. (1866-67), when he was made tributary to Hsi Paw, as a reward to the *Sawbwa* of the latter State for services to King Mindôn in the Myingôn and Padein Princes' rebellions.

The following is a translation of what professes to be the *State Chronicle* :—

The State Chronicle.

When Hso Han Hpa was Myoza of Môngng Lōng, his younger brother Hkun Hsa quarrelled with him and went off with all his followers to stay in Kengtūng beyond the Salween. There he married a Kēngtūng lady and had three children, Nang Hkam U the eldest, a daughter, Hkun Kawn Chawng, a son, and Nang Sam Hkam, the youngest, another daughter. The time of his leaving Möng Lōng town was the eighth waxing of *Kasôn* 1175 B. E. (about the middle of April 1813).

Hso Han Hpa died in the month of *Tasaungmôn* 1204 B.E. (November 1842). The officials of the State then determined to offer the succession to Hkun Hsa, who was still living in Kēngtūng. Therefore the *Amat* Hsen U Möng with fifty men was despatched to summon him. Hkun Hsa accepted the offer, and succeeded with the title of Hso San Hpa. He married his eldest daughter Nang Hkam U to Hkun Kyeng, the eldest son of his deceased brother.

Two years later, in 1206 B.E. (1844 A.D.), the *Shwe-dha-bo* of Letkaunggyi came to demarcate the boundary line at Kaing-gyi Bandi Kyawk Mö, and assigned the villages to the Tamôkso circle and put a *ywa-ók* in charge of them. Upon this Hsö San Hpa collected a body of men and attacked the *Shwe-dha-bo*, but was defeated and driven back. A few years later he died (1847) and was succeeded by his son Hkun Kawn Kyawng.

In the year 1214 (1852) Nang Hkam U's husband, Hkun Kyeng, collected a body of Shans and rendered valuable service to King Mindôn in the rebellion, and as a reward received the title of Myoôk of Möng Lōng. This was in the month of *Pyatho* 1215 B.E. (January 1854). He came up with a force of 200 men and retained charge for eighteen months, but he was extremely unpopular on account of his disregard of all Shan customary law, and was expelled by the *pawmöngs*, *hēngs* and *htamōngs*.

He was succeeded by Hkun Hsa's son, Hkun Kawn Kyawng, who up to this time had been living in Hsi Paw town and had married a daughter of Hkun Aw, the Hsi Paw *Sawbwa*. By her he had a son.

Hkun Hsa [Hkwe Kawn Kyawng (?)] died in 1228 B.E. (1866), and was succeeded by Hkun Nyôn, another son of his [Hkun Hsa's (?)] by a Möng Lōng lady, with the title of Myoôk of Möng Lōng.

The local chronicle here stops abruptly with a list of the circles of Möng Lōng, and the intimation that a Hsi Paw *Amat*, named U Te Nawng, was associated with Hkun Nyôn in charge of the State. This was no doubt on the assignation of the State to the Hsi Paw *Sawbwa* by King Mindôn.

Hkun Nyôn, whose Shan name seems to have been Hkun Yawt, retained joint charge of the State until 1242 B.E. (1880), when during his absence, on a visit to Mandalay, his place was usurped by *Hēng* Nga Maung, a man with great authority in the *Taung-let*. It was about this period that the Hsi Paw *Sawbwa* fled from his State before the exactions of King Thibaw and had various experiences in Lower Burma and Karen-ni.

Hēng Nga Maung's usurpation.

Hēng Nga Maung, through the influence of the Taingda Mingyi, was recognized in Mandalay and received an *ameindaw*, appointing him to the charge of Möng Lōng. Hkun Yawt died in Mandalay in 1883. Later Hkun Saing or Hsawng, the son of Hkun Kawn Kyawng, assumed the title of Myoza and maintained himself in the north of the State, but at the time of the Annexation Hēng Nga Maung was supreme in the *taung-let*.

Disorders after the Annexation.

The Hsi Paw *Sawbwa* at first named Hkun Saing as Myoza of Möng Lōng, and the nomination was accepted by the British Government, but Hkun Saing refused to come to Hsi Paw and wished to communicate direct with the British Government. Neither he nor the Hsi Paw *Sawbwa* had any control whatever over *Hēng* Nga Maung, who moreover declined to enter into relations with the British Government. Möng Lōng fell into a very disorderly state, and the Hsi Paw *Sawbwa* ascribed this to Hkun Saing's incapacity and nominated Hkun Hsa, a half brother of Hkun Nyôn, to be Myoza in his place, and sent him with five hundred men to Möng Lōng. Hkun Saing refused to retire or to recognize Hkun Hsa, and the two parties remained facing each other from opposite sides of the town for nearly three weeks. Hkun Hsa was positively forbidden to take the offensive and Hkun Saing, though he constantly threatened to attack, did not actually do so. In the end Hkun Saing yielded to repeated orders and went in to Mogôk, whence he was sent down to Mandalay early in 1888 and died in July of the same year.

Hkun Hsa's Myozaship.

Hkun Hsa was thus left in possession, but he was a person equally feeble in mind, body, and influence, and so far from being able to restore order seemed to inspire disturbances from his own conspicuous futility. The State in any case was one which it was very difficult to control, for its proximity to the plains made it an obvious refuge for baffled dacoits and a convenient point from which to plan new raids. The incapacity of Hkun Hsa to control his own neighbourhood, and the contempt with which *Hēng* Nga Maung regarded his overtures made matters still more easy for dacoits, and for several years Möng Lōng continued to be a standing menace both to Mandalay and Ruby Mines districts. Several expeditions marched through the State, but its hilly character made decisive results practically impossible and it was not until *Hēng* Nga Maung died of dropsy in 1892 that there was any very great improvement.

Death of *Hēng* Nga Maung of dropsy.

Eventually Hkun Hsa was replaced in 1894 by Sao Hkè, the eldest son of the Hsi Paw *Sawbwa*, and since then lawlessness has been put an end to, and the State is beginning to regain a little of its old prosperity.

Sao Hkè Myoza.

Revenue. In 1898 the net revenue was given as follows:—

		Rs.	A.	P.
Thathameda and *Kadaw* money	...	25,000	8	0
Tea	...	5,600	0	0
Thanatpet, 1,471 trees at two annas	...	183	14	0
Opium and liquor licenses... ...	...	3,120	0	0
Beef licenses	...	1,560	0	0
Bazaar dues	...	1,600	0	0
Betel	...	480	0	0
Ferry dues	...	200	0	0,

besides a tribute in kind of some seven thousand five hundred baskets of paddy.

Minerals: tourmaline.

There are tourmaline mines along the Nam Pai, north of Möng Lōng town, details concerning which will be found in Chapter XII of the Introductory portion of the Gazetteer. There are remains of old mines at Maw Lu, which were formerly worked with some vigour by Chinamen, but regular digging has not been carried on for nearly a generation. The tourmaline area extends over a tract of about five miles long, and the chief pits are at Nyawng Tawk and at Nawng Hawng, with a few smaller workings at Ywa-thit, north of Nawng Lōng village, but all of them are only worked in a fitful and petty way. The miners receive two rupees a month for their labour from the Myoza, who pays the Hsi Paw *Sawbwa* Rs. 100 a month for the Government licenses. The stones had formerly a considerable value in China, but the fashion seems to have died away, or the market to be gone, for the Myoza's speculations have hitherto resulted in disastrous loss.

There is a good deal of mica in the tourmaline area.

Rubies.

Formerly ruby mines were also worked (*see* Chapter XII), but they too are now abandoned. They are situated about fifteen miles south-west of Möng Lōng at Nam Sehka in the valley of the Nam Pai, there very narrow. Apparently they were mere pocket deposits and have been quite exhausted.

Forests.

Formerly there was a considerable amount of teak in the sub-State, but most of it has been extracted. The teak-bearing belt was nowhere more than eight miles wide. All that is now left is along the Nam Pai, from the point where it turns southwards to its exit from the State in the Tamôk-hso circle.

Much *thitsi* and a good deal of cutch is still extracted, chiefly in the *Taunglet*.

In the hills east of Hu Kawt there are extensive pine forests, but they are not found elsewhere in Möng Lōng.

Oak and chestnut trees are abundant, as they are throughout the Shan States generally.

Agriculture: tea.

Tea is the most important produce of the Möng Lōng hills, though the Palaungs also grow a good deal of hill paddy. The price varies a good deal, but seems to range from Rs. 15 to Rs. 20 the hundred viss for wet tea. Good dry *Shwe Pi* tea in the hills sells for about Rs. 70 the hundred viss. *Yawng-tan*, or tailings, fetches Rs. 30 or Rs. 40. The mode of cultivation does not differ from that practised in Tawng Peng.

Tea is assessed at Rs. 11 for each *ye-we*. A *ye-we* is about five hundred feet square, and is estimated to yield one hundred and seventy viss of wet tea. The great bulk goes down to Mandalay usually in the form of wet or salad tea.

Paddy.

The Shans, as elsewhere, grow lowland paddy along the Nam Pai wherever there is irrigable land, chiefly about Möng Lōng, Mang Kung, and Na Lao. The price of paddy after the harvest is generally one rupee a basket, but it frequently rises to Rs. 1-8-0. Near Möng Lōng the return is eighty, at Mang Kung only fifty-fold.

A small quantity of cotton and sessamum is also grown, but only for local use. The ploughing, as elsewhere in the Shan States, is done with buffaloes, and usually with only one buffalo to the plough.

A few oranges are grown in Na Lao, and they are being introduced elsewhere by Sao Hkè and seem likely to thrive.

Industries.

Möng Lōng has no trades or manufactures of any importance. A few bamboo spathe hats are made at Mang Kung and Na Lao, and other Shan villages, and are sold for Rs. 1-6-0 each, and the ordinary hill baskets are made in a few places. There is practically no weaving now carried on, and clothes are now all imported.

Archæology.

On Hpaya-ni hill to the west of Hsa-peto village are the remains of what local tradition asserts to be an old Chinese camp. There are traces of three circular camps, with ditches round each of them—one near the base, one half way up, and one near the summit. On the top of the hill is a small ruined pagoda. The view from here over the plains about Sagabin and Madaya and of the Irrawaddy valley generally is very fine.

The Mang Kung pagoda festival.

The only noteworthy festival is that in the Mang Kung circle in the month of *Tabaung* (March). This attracts people not only from all Möng Lōng but also from many of the neighbouring States. There are three pagodas, the chief of which is in the middle of the paddy-fields. This unusual site is said to have been chosen because the buffoloes used to *shihko* at this place. It is called the Kang Tang pagoda. The other two pagodas, the Hsu Tawng and the Taw Hsap, stand on hills or ridges beyond.

Communications.

There is a bullock-track through Kyawk Mè and Hu Kawt, which meets a bullock-track from Pyawng Kawng on the Government cart-road and runs on to Möng Lōng. The track from Möng Lōng to Pyawng Kawng is being made into a cart-road and some four or five miles out of Möng Lōng had been completed in 1898.

The Nam Pai stream is also to be bridged (at present it is crossed by a ferry during four months in the year), and a cart-road will be opened out to Mogôk.

Another mule-track runs from Möng Lōng to Mang Kung and on to Kyawk Mè by way of Hu Sun, and to Hsum Hsai through Taw Hsang and Hsi Hku.

A great deal of huckster traffic follows a path through Kala Kwai and Kaing-gyi.

Möng Lōng is a State which formerly was very wealthy and should before long regain much of its prosperity.

MÖNG LŌNG.—The chief town and capital of the sub-State of the same name in the State of Hsi Paw, Northern Shan States. It was in Burmese times the residence of the Myozas of Möng Lōng and is administered by a *Myolet-kaing*. In 1898 there were two hundred and eleven houses, with a population of four hundred and eighteen persons, and it paid a net revenue of Rs. 1,535, besides a considerable amount of paddy.

Mōng Lōng town: situation.

The town is situated at an elevation of about two thousand seven hundred feet, on the rolling and almost bare downs which lie between the Möng Lōng-Palaung hills and the hills around Mogôk. It is about two miles south of the Nam Pai. About one hundred feet below a steep bank on the south side of it is the Nam Kaw, which runs west and joins the Nam Pai. There is a good deal of fertile paddy-land about the Nam Kaw.

Entering from the east into Möng Lōng a conspicuous group of white pagodas is first approached, then a little further west the houses of some of the officials, and then the Myoza's *haw* a rambling dilapidated bamboo building with a low bank and ditch round it. Below this are the bazaar and village.

Archæology.

Where the *haw* now is was once the site of an old Chinese fort. There are also traces of an old fortified position, nearly three miles in perimeter, not far from the present site, about half way between Möng Lōng and Nawng Hawng. This is the ancient capital of the independent State of Möng Lōng, but its history has not been preserved.

History.

The present town dates only from 1889, the former capital having been utterly destroyed in the disturbances preceding the Annexation. It has grown rapidly, from a score or more houses, to its present size. The bazaar is well attended, and there are a certain number of Chinese or Hui Hui (Panthay) traders settled in the place.

Coal is reported to occur in the neighbourhood, but it has not yet been examined.

The *Hsang Hkè Hpōng* circle.

The *Hsang Hkè Hpōng*, or suburban, circle is in charge of a *nè-baing* and has an area of about twenty-five square miles. In 1898 the population numbered two hundred and sixteen persons, in one hundred and three households and seven villages: all are Shans.

The circle is bounded on the north by Ruby Mines district and the Möng Pai circle; on the east by Mang-kung and Nam Hpaw; on the south-east by Sang Hün; on the south by Hsa Paung and Kwan Mawk; and on the west by Myo-haung.

In 1898 the net revenue amounted to Rs. 802-8-0, besides Rs. 180 for tea, and certain payments in paddy.

The population is mostly engaged in lowland paddy cultivation and bazaar-selling.

The Wying Hkao circle.

The old city of Möng Lōng, the Wying Hkao circle or Myo-haung, is also in charge of a *nè-baing*. It has an area of about fifteen square miles, and in 1898 the population numbered three hundred and eighty-six, in one hundred and ninety-four households and eleven villages.

The Wying Hkao circle is bounded on the north by Ruby Mines district; on the east by Möng Lōng town suburbs; on the south by Hsa Pawng and Man Tsawm; and on the west by Tawng Ni. The net revenue paid was Rs. 1,612, along with about one thousand nine hundred and sixty-five baskets of paddy. The population, which is entirely Shan, is mostly engaged in paddy cultivation.

MÖNG LWE.—A town and district of the Southern Shan State of Kēngtūng.

Möng Lwe is one of the chief *möng*, or districts, of *cis*-Mèkhong Keng Cheng which passed to Kēngtūng in May 1896.

Situation.

It lies on both sides of the Nam Lwe, and consists of a valley surrounded by high hills, except towards the south-west, where it marches with Möng Yu. The town is distant from the capital one hundred and twelve miles by the route *viá* Möng Kai and Möng Yawng, and is about eight miles in an air line from the Mèkhong. Practically the whole of the valley is on the east, or right, bank of the Nam Lwe. For many years past, however, the river has been cutting into this bank, and a considerable island has formed opposite the town. This is occasionally submerged, but is all under cultivation, mostly with garden crops. Excellent yields of tobacco are got from it, and much of the leaf is exported to Möng Hsing and the Hsip Sawng Panna. Rice, sown broadcast, and vegetables are also raised.

The Nam Lwe.

Though the encroachments of the river on the right bank date from many years ago, there is evidence which points to its having once flowed still further east. If this be so, its course has changed from close under the eastern hills to close under the western, and it is now gradually reverting to the former position.

Möng Lwe town.

Möng Lwe town is very prettily situated on the right bank. As is general along the lower Nam Lwe, the soil is peculiarly favourable to the growth of the betel palm, and a great number of these trees are found in the gardens around the houses. The nuts are exported to Kēngtūng, the Hsip Sawng Panna, and Möng Hsing. The flat ground of the valley is practically all under rice cultivation. In the town there are seventy-six houses and a good monastery, and there are seven other Shan villages in the district. Of these Wān Tāng Tè and Wān Yāng Hkam, which adjoin each other, are the largest.

Other villages.

Population: plain and hill.

The Shan (Lü) population of the district is estimated at from 1,200 to 1,500 persons. Their villages, with one exception, lie along the Nam Lwe, and each has its garden of betel palms. The hill population consists of Tai Loi—people of Wa, or perhaps Hka Muk origin, who have adopted Buddhism—and Kaw. Taken together the hill villages have a population about equal to that of the Lü.

Möng Lwe district is under a *Hpaya*.

Communications.

At Möng Lwe town the road from Möng Yawng crosses from the right to the left bank of the Nam Lwe, whence it goes north to Möng Lōng (XII Panna) and north-east to Möng Hè and the villages beyond. The crossing is easy, and a few boats and rafts are maintained for the ferry service.

Boats also ascend the river as far as Hsop Lam-Hsop Lwe, and descend to Hsop Nam.

A track leads from Möng Lwe to Hsop Lwe on the Mèkhong, whence Möng Hsing is reached in three stages, but it is now little used.

MÖNG LWE (or MÖNG LWE-MÖNG KOI).—A village and district of the Southern Shan State of Kēngtūng. The district is situated in the north of the State, and lies south of Möng Yang in the valley of the Nam Lwe Sai, a tributary of the great Nam Lwe. The village is six miles from Möng Yāng, sixteen miles east of Möng Hkāk, and thirty miles north-west of Möng Ma. Good roads join it with all these towns.

The village.

The town or village of Möng Lwe is built in two parts on rising ground separated by a narrow paddy plain. It is prettily situated and there are fine bamboo groves round the houses. Of these there are altogether sixty-eight—forty-six in the Southern and twenty-two in the Northern or Kawk Nawn. Each part of the village has its own monastery, exceedingly well built and proportionately cared for. A good bazaar is held here every fifth day. There is a considerable extent of land under wet cultivation, and the production of rice must be large.

Population: the circle.

Altogether there are about a dozen Shan villages in the district. Of these Lawng Sān has twenty-five houses and a monastery: Wān Ya Lawng twelve, Wān Tom thirty-six, and Wān Kawng twenty-five houses and a monastery.

There are a few villages of Kaw in the hills.

The district is under a *Hpaya*. It is sometimes known as Möng Lwe-Möng Koi to distinguish it from the Möng Lwe on the great Nam Lwe near the Mèkhong.

In 1897 the district was assessed at Rs. 1,090.

MÖNG MA.—A district of the Southern Shan State of Kēngtūng.

The district is situated on the Nam Ma stream, a southern tributary of the Nam Lam, which it joins at Keng Law, a frontier circle of the Hsip Sawng Panna.

Its valuable portion is the narrow flat-bottomed valley of the Nam Ma, all of which is under careful rice cultivation. The main village Wān Hkāt is forty miles north-east of Kēngtūng town, and is a stage on the road to Kēng Hūng. On the north Möng Ma is separated from Hsip Sawng Panna territory by the small circle of Möng La, on the lower course of the Nam Ma stream.

Cultivation.

The rice-fields of the district are very fertile and yield a particularly good quality of grain. Little else is cultivated as a field crop. The hills bounding the valley are covered with forest, and clearings for hill crops are few. In the gardens round the villages tobacco and vegetables are plentifully grown.

Villages.

Wān Hkāt, the main village, has thirty-seven houses and a good monastery. The usual five-day bazaar of the district is held here. Other villages are Wān Nam, twenty houses and a monastery; Wān Hseo, sixty houses and a monastery; Wān Lem, forty-two houses and a monastery. There are perhaps a dozen more Shan villages in the valley, some of which are of fair size, but the majority are believed to be small.

The district is under a *Hpaya*, who lives at Wān Hkāt. For 1897 it was assessed at Rs. 280 revenue.

MÖNG MA.—Frequently also called Hsen Lem, a circle in the Northern Shan State of South Hsen Wi. It is administered by a hereditary Myoza (in 1897 a boy of fourteen years of age, assisted by an elder of the village of Möng Mā).

Natural features.

The circle for a short time included Loi Maw circle, but the two have now been again separated. It consists of rolling downs covered with coarse grass, and is situated in the valley of the Nam Sā and Nam Hai, tributaries of the Nam Pang. These two streams, in fact, constitute the sources of the Nam Pang.

Revenue.

Möng Ma is assessed at Rs. 420 a year. The assessment is made by the headman at Rs. 12 for every four baskets of paddy sown and, on non-cultivators, at Rs. 2 to Rs. 3 per house.

It contained twenty-one villages in 1897, with three hundred and fifty-two houses and a population of four hundred and ninety-seven men, six hundred and nineteen women, three hundred and fifteen boys, and three hundred and twenty-three girls. The inhabitants are mostly Shans, but there are a few Yang Lam. In 1897 there were five hundred and forty-eight buffaloes, four hundred and twelve cows, one hundred and fifty-five bullocks, and ten ponies in the circle. The people are all cultivators and work two hundred and eighty-one acres of lowlying fields and two hundred and sixteen acres of hill paddy.

MÖNG MANG.—A village and small district in the west of the Southern Shan State of Kēngtūng.

It lies in a narrow valley nine miles south of Möng Pu Awn, and is a stage on one of the roads from that place to Möng Pu (Lōng). The village has twenty-four houses and a good monastery; altogether there are six Shan villages in the district.

Rice and a little sugarcane are the chief products.

MÖNG MAÜ.—A Trans-Salween district belonging to Mawk Mai, of the Southern Shan States.

Boundaries and area.

Möng Maü is a triangular tract bounded on the north and west by the Salween, on the south by Karen-ni and Mè Hawng Hsawn, and on the east by Mè Hsa Kun and the Möng Pai district of Mè Hawng Hsawn. It borders the Salween for about thirty-five miles of its course, and its total area cannot be less than two hundred and fifty square miles. The whole of this area is a confused mass of forest-clad mountains, generally speaking from three thousand to five thousand feet in elevation. It may be said to comprise the whole of the Mè Hsè drainage, as well as that of a few small streams draining direct to the Salween.

Natural features.

On the Karen-ni side it is bounded by the Hwe Lang stream and the Loi Lan mountain. From here right up the Salween the country is absolutely uninhabited. The hills are so rocky and bare that cultivation is impossible, and little grows except bamboo and the drought-loving *in-gyin*, but in the valleys there is a considerable quantity of teak.

Population.

There are no villages in this part of the country. Such villages as there are, in fact, in the whole district are crowded into the south-eastern corner, where there are about twenty hamlets. Of these very few are permanent as, except at Möng Maü itself, Kawng Lōng, and one or two other places situated in arable valleys, the cultivation is entirely *taungya* and the villages change their sites every few years. The number of houses is said to be two hundred and fifty-five, which would give a population of 1,300 persons, but in the list from which these figures are taken are included a few places, such as Mè Yin, Hwe Paw, and Lōng Papai, which should more properly be included in Mè Hsa Kun. Deducting these, the number of houses amount to two hundred and twenty, which would give a normal population of about 1,100 persons. This estimate was made in 1890. No details since then are available, but it is believed that the population has very considerably increased.

The people are all Shans or Taungthus, and are mostly emigrants from Mawk Mai or refugees from other States.

Industries.

The cultivation is chiefly confined to rice, and practically no other supplies are procurable. There seem to be a good many bullocks in the country, probably because a trade route runs through it.

Communications.

Two roads lead to Möng Maü from the Salween, the one from Tā Ōng Mu *viâ* Hwe Lōng Wai and Kàwng Lōng, the other from Tā Hwe Pōng *viâ* Kawng Lōng, a much easier road and that always used by Mawk Mai traders. From Möng Maü there are two roads into Siamese territory—that to Mè Hawng Hsawn, and that *viâ* Hwe Kahan to Möng Pai. The Ta Hwe Pōng road is by far the better.

History: the founding in 1853.

The name Möng Maü means "new State" or "new district," and the history of its colonization explains the name. It is as follows :—In 1853 Nai Noi, the Kolan *Sawbwa* of Mawk Mai, was arrested by the Burmese. He escaped, but being unable to remain in Mawk Mai he crossed the Salween and colonized the two districts Mè Hsa Kun and Möng Maü, which had previously been quite unhabited, or with only a few insignificant settlements previously sent by himself. Here he lived for twenty years, when he made peace with the Burmese Government and was permitted to return to Mawk Mai. During his exile Nai Noi became a political power in these Trans-Salween wilds, and it was he who established Nang Mya (his niece) in Mè Hawng Hsawn.

Möng Maü and Chieng Mai.

The settlement of Möng Maü and Mè Hsa Kun was regarded as permanent and was tacitly acknowledged by Chieng Mai from 1886. At no time did Siam exercise any authority or collect any revenue in Mè Hsa Kun and Möng Maü. From their first growth they were regarded as Mawk Mai possessions, and as such paid revenue regularly.

Nai Noi on his departure appointed his nephew Hkun Noi Kyu to be Myoôk of Mè Hsa Kun, and a trader named Tan Kè Hein to Möng Maü. No trouble of any sort arose till 1888, when both these worthies threw in their lot with Sawlapaw. On the overthrow of the latter Tan Kè Hein entered into an intrigue with Nang Mya of Mè Hawng Hsawn and subsequently with the Siamese authorities at Chieng Mai, to whom he gave allegiance. In March 1889 a small Siamese force was sent to establish

posts at Tā Hwe Pōng and Ta Hsai Ngè. In February 1890 the districts were visited by the Anglo-Siamese Commission, under whose wing the Mawk Mai *Sawbwa* was able to re-assert his authority, and the Siamese withdrew their posts. Both tracts have since remained peacefully in Mawk Mai hands.

The Anglo-Siamese Commission.

The following further details of the natural features of the district are from the report of Mr. H. N. Thompson, Deputy Conservator of Forests, in 1897.

Hill systems

The mountains of both Mè Hsa Kun and Möng Maü go down at very steep angles to the beds of the streams, which are in many cases completely shut in by them and are for the greater portion of the day sheltered from the direct rays of the sun. The system culminates in a high range running in a more or less north-easterly direction. This ridge forms the boundary between Mawk Mai and Siam. It rises in many places to seven thousand feet, but the general altitude may be said to be six thousand feet.

and watersheds.

From various points in this range high spurs, four thousand to five thousand feet in height, run down to the banks of the Salween, and from the watersheds of the different streams flowing into that river. These spurs are so steep that it is extremely difficult to pass from one valley into another by crossing the intervening watersheds, and it is necessary in the majority of cases to follow the streams down to their mouths in the Salween and then to follow the latter till the different stream-mouths are reached, and so to go up each one in turn.

Geology.

The rock formation of the hills consists mainly of sandstone and shales, with here and there a few out-crops of limestone and quartz. The banks of several of the streams show the beds of shale to be very much bent and contorted. In several places they lie at right-angles to their original plane of deposition, and are also much fractured and jointed.

On the hills skirting the immediate banks of the Salween the slopes are deeply covered with disintegrated fragments of sandstones and shales that are much impregnated with an oxide of iron.

Hot springs.

In connection with the geological features of the country may be mentioned the presence of numerous very hot sulphur springs in this area. The largest of these occurs in the Hwe Pōng, a stream that falls into the Salween on its west bank close to the Hwe Pōng ferry. The peculiarity of this stream is that its flow is perennial and cold to within two hundred yards of its mouth, when it disappears underground and spouts out again on the immediate bank of the Salween as a very hot sulphur spring, with a mean temperature of 180° Fahrenheit. Numerous other smaller hot springs occur on the banks of the Mè Hsè and Mè Hsa Kun. All these streams deposit free sulphur at their exits.

Rivers: in Mè Hsa Kun.

The more important streams draining the Trans-Salween sub-States of Möng Maü and Mè Hsa Kun are—

In Mè Hsa Kun sub-State—

(1) Mè Hsa Kun.
(2) Nam Kyawk Loi.
(3) Hwe Mi.
(4) Kaw Wo.
(5) Ôm Pan.

Of these the Mè Hsa Kun is by far the largest. It has a good deep current and drains an area of several square miles. Its sources lie in the high frontier range of mountains. The valley has a general east and west course. A great portion of the drainage area of the Mè Hsa Kun lies above an altitude of two thousand five hundred feet, and is hence unsuitable for the growth of teak.

The Mè Hsa Kun.

The other streams are much smaller, and have their sources in Loi Kēng Sin, rising to six thousand eight hundred feet and quite close to the east bank of the Salween. Their beds and banks are extremely rocky and almost inaccessible to elephants. The last three are mere mountain torrents. Teak is found growing near them in small quantities.

In Mōng Maü: the Mè Hsè.

In Mōng Maü sub-State—

(1) Mè Hsè.	(3) Mè Nyin Sang.
(2) Hwe Pōng.	(4) Hwe Lan.

All of these rise on the Loi Lan peak (seven thousand one hundred and nine feet) and flow in a more or less westerly direction to the Salween, with the exception of the Mè Hsè, the largest, which enters after a northwesterly course. This stream drains a large area and is only second in this respect to the Mè Hsa Kun. It has some good teak forest, growing in the lower portion of its valley. Two-thirds of the drainage area is above three thousand feet and is hence devoid of teak, but it is very rich in both specimens of the Burmese pines *Pinus Khasya* and *Pinus Merkusii.*

The Hwe Pōng and Mè Nyin Sang are smaller streams, and are confined to extremely narrow valleys separated by high and inaccessible ridges. They run almost due east and west and contain a little teak at their mouths.

As far as it is possible to judge from the appearance of the vegetation and the character of the fauna, Mr. Thompson concluded that the climate of these Trans-Salween sub-States is much wetter than that of the *cis*-Salween portions. Among the plants many species of *Ardisias, Laurinæ, Caryota urens,* several kinds of canes (*Calamus*), and wood-oils point to this conclusion, which is supported by the general occurrence of land-leaches, the great development of insect life, and the almost universal appearance of the gibbon (*Hylobates lar*).

Climate and temperature.

The temperature of the portions lying between two thousand five hundred feet and three thousand five hundred feet is subject to great extremes, the day being very hot and the nights cold. In the lowlying valleys the thermometer frequently rises to 112° and 114° Fahrenheit at midday, and in the areas drained by the hot springs the heat was excessive.

Forest belts.

The distribution of types of forest is as follows :—

(*a*) The lowlying evergreen forest, which is confined to the immediate vicinity of the streams and is rarely found more than one hundred feet above the high water level. The most characteristic tree of this forest type is the horse-chestnut of Assam (*Æsculus Assamica*), a very showy tree when in flower.

(*b*) Evergreen hill forests. This sub-type is confined to the crests and higher ridges above an altitude of four thousand feet, and

its presence is determined by the large amount of moisture and rainfall that is precipitated at these high altitudes. Above seven thousand feet the forests are wholly evergreen and occur in dense masses, giving the hills a characteristic dark appearance. The bulk of the vegetation consists of various species of oaks and chestnuts, pines, rhododendra, and *vaccinia* (above six thousand feet). At six thousand feet and over a small species of spiny bamboo occurs, while the more open parts are covered with bracken and many species of *rubus*.

(*c*) Between these two lies the deciduous zone containing teak. It begins at the upper limit of the lowlying evergreen forests and covers the hillsides up to an altitude of about two thousand five hundred feet, when it gives way to what may be called—

(*d*) The dry evergreen hill forest which consists chiefly of *Pinus Merkusii* and a few species of stunted evergreen oaks.

All the teak forests of the two sub-States have been over-exploited, though not so seriously as those of other Shan States.

MÖNG MAÜ.—Latitude 19° 45′, longitude 97° 48′, altitude 2,800. The capital of the Möng Maü sub-State of Mawk Mai, a prosperous Shan village of about sixty or seventy houses on the left bank of the Mè Lè.

Cultivation.

There is a considerable extent of paddy-land near it and, if the ground belonging to the outlying hamlets of Ho Möng, Kan Möng, and Han Möng be included, the belt of cultivation may be said to extend for nearly three miles. It is, however, nowhere more than a few hundred yards wide.

Including the abovenamed hamlets the population must number at least five hundred persons. On the opposite side of the valley to the village and about two hundred feet above it, on a spur, a new pagoda is being erected. This and the extent of cultivation are sure signs of the prosperity of the place.

The gardens of Möng Maü are irrigated by a brook which comes from the hills behind.

North-west of the village there is excellent camping-ground.

The position of Möng Maü is important, as here meet roads from Mawk Mai, Mè Hsa Kun, Mè Hawng Hsawn, and Möng Pai.

MÖNG MAÜ.—A settlement of Shan-Chinese, on the eastern slope of Lọi Mu, a conspicuous peak of over eight thousand feet in the Wa country east of the Salween.

The village stands at a height of four thousand nine hundred feet, and had in 1893 about sixty houses. There are one or two other Shan-Chinese villages in the neighbourhood, but otherwise the population is Wa, of the intermediate stage between the "wild" and those converted to Buddhism.

The people of Möng Maü, however, are quite independent of them. Their strongest neighbour is to the south in the shape of Hpang Hso, the chief State of the Ngek Lek confederacy. To the east, west, and north are miscellaneous Wa Chiefs, nominally independent or in limited groups.

Cultivation.

The Möng Maü people have a considerable area under wet paddy terraced out in a shallow valley and on the gentle slopes above it.

Buildings.

The houses are all built of stone. The stables and byres are equally substantial and the whole village is seamed with loose stone walls about three feet high, marking off the paths, separating the grounds of each individual house, and surrounding the entire settlement. The roadways are all paved with stone, and altogether the place is as hard and bleak as the Granite City itself.

Trade.

The Möng Maü people do a good deal of trade with pack-cattle, both mules and bullocks. The greater volume of it seems to be with Mêng Tūng, a small Shan State within the Chinese border, and also with Mêng Ting, but caravans seem to go fairly regularly to Tang Yan in South Hsen Wi, whither they take opium, iron vessels from China, and walnuts, which are brought into Mēng Ting from Mêng Hôm and Mêng Teng. From Tang Yan they bring back rice and salt and occasionally piece-goods.

At the back of Möng Maü is a ravine stretching up the side of Loi Mu. In the jaws of this and practically touching Möng Maü is a Wa village fenced with bamboos.

History: the founding.

There is a stone monastery or *wat*, walled all round, in Möng Maü, and the people are Buddhists. They belong to Mêng Tūng and are often called Tai Tūm (*i.e.*, Shans of Mêng Tūng). Apparently they migrated about the time of the suppression of the Hue Tzu rebellion in Yünnan, whose effects were no doubt felt all round the province. At this time Mêng Tūng was part of the larger State of Kêng Ma. It rebelled. Chinese troops came, but were overpowered and massacred, and then the bulk of the Mêng Tūng people fled before the avenging Chinese force.

The Yawng Hök Shans.

Scattered parties of them appear to be in different portions of the Wa country, wherever land can be irrigated for rice cultivation. Such is no doubt the settlement of "Yawng Hôk Shans" represented as being in the Wild Wa country.

Yawng Hôk appears to have a Wa Chief, but its position and strength are not known.

MÖNG MAW.—A circle in the Northern Shan State of North Hsen Wi.

In 1898 it had two Shan, one Palaung, and two Kachin villages, with eighty houses and a population of about three hundred and fifty persons. It is situated on the western border of North Hsen Wi State, adjoining Möng Mīt State, and consists of wooded slopes descending to a fair-sized paddy plain.

There are several old worked-out silver mines in the vicinity and also some lead mines, which are worked on a small scale by the neighbouring Kachins.

In former times there was a very large Shan population, but they have all been driven away by the Kachins, many of them from Möng Mīt.

The village.

The headman's village had thirty houses and a population of about one hundred and fifty persons, and is situated at the foot of the hills forming the range which makes the western boundary of North Hsen Wi. It has a fair-sized bazaar, a *pôngyi kyaung*, and a group of pagodas.

MÖNG MĪT.—Called by the Burmese Mo-meit, a Shan State, bounded on the north by Bhamo district; on the east by North Hsen Wi (Thein-ni) and Tawng Peng (Taungbaing); on the south by the Mogôk township of Ruby Mines district; and on the west by the Tagaung subdivision of the same district.

Boundaries and administration.

The State is at present administered as a subdivision of Ruby Mines district. It consists of three townships—Mo-meit, Mo-hlaing, and the Ko-daung (*q.v.*).

Physical features.

The approximate area of the Möng Mit State is three thousand five hundred and sixty square miles, about three-quarters of which are hilly country, the remaining quarter being fairly level. The country between the capital and the Irrawaddy is on the whole flat, and a good cart-track traverses it. That part of the State that borders on Ruby Mines district is hilly, as also is the portion which is watered by the Shweli river and its tributaries the Nam Et and Nam Hkam. This reaches almost up to the Shwegu township of Bhamo district. The Shweli is the principal river of the State, the whole breadth of which it traverses. On first passing the boundaries of Möng Mīt it flows in a south-westerly direction till it reaches the village of Myitsôn, after which it takes a turn to the north-west and flows into the Irrawaddy some distance above Myadaung. Besides the Twin-ngè road, mentioned above, there are mule tracks to the Chinese frontier, to Hsen Wi, Tawng Peng, and Hsi Paw.

Geology.

Rubies, spinels, garnets, sapphires, and inferior precious stones are found in small quantities near Saga-daung, at the foot of the Bernard*myo* range of hills.

Tourmaline is found at Maingnin in considerable quantities and on the Mo-byè *chaung* between Möng Mīt and Möng Lōng States.

Coal of inferior quality occurs in Kunsaram in the Saga-daung circle.

Iron is found in inconsiderable quantities near Hla-wa, and gold is obtained in surface washings near Myitsôn on the Shweli.

Population.

The population of Möng Mīt was estimated roughly at 30,000 persons in April 1889. Of this number fifty *per cent.* were Kachins, 40 *per cent.* Palaungs and Shans, and ten *per cent.* Burmans. The numbers of Palaungs and Shans were about equal. The Kachins and Palaungs inhabit the hilly tracts, the Shans and Burmese the plains and valleys.

The population has since greatly increased, but no figures are given.

Natural product and trade.

Möng Mīt grows sufficient rice not only for local consumption but also for export to Mogôk and Tawng Peng. A small quantity of tea is grown, and timber is plentiful in parts of the State. Imported goods come chiefly along the Twin-ngè trade route, but caravans arrive occasionally with merchandize from Yünnan.

Administration in Burmese times

The administrative system of the State in Burmese times consisted of a *Sawbwa* at the head of affairs, with four *Amat-gyis*, four *Amat-dauks*, two *Thandawsins*, and four Writers of the Court. Besides this, there was a headman appointed in each village to collect revenue and to prevent violent crime. No trained soldiers or police were kept, but in time of necessity every headman was ordered to come in with a certain number of men according to the size of his village.

The *thathameda* revenue was first assessed at the rate of Rs. 5 per year on every family in the reign of King Mindôn, but after two or three years the rate was increased to Rs. 10, the assessment of other parts of Upper Burma. The total revenue collected in Mindôn's reign was about Rs. 25,000 a year, made up from the following sources :—

and revenue.

	Rs.
Thathameda	15,000
Land revenue	5,000
Fisheries	3,000
Duty on raw tea	2,000
Total ...	25,000

Of this amount sixty viss of silver, equivalent to Rs. 7,800, was sent down to the King as an annual tribute during the month of *Thadin-gyut* (October). The land revenue was assessed at the rate of one and a half baskets on every hundred baskets of paddy.

Thathameda and land revenue were collected by the *thugyis.*

Officers serving under the *Sawbwa* received their pay partly in money, partly in kind, but no regular system of monthly salaries was in vogue.

Revenue after the Annexation.

In April 1890, a year after his appointment as Regent, Saw Maung presented the following estimate of receipts and expenditure in the State :—

Receipts.	Rs.
Thathameda	19,000
Kachin tribute	2,000
Land revenue	5,000
Tolls on trade	15,000
Tolls on boats and timber	3,000
Tolls on carts	3,000
Bazaar-tax	1,200
Excise	1,640
Gambling-tax	15,000
Total ...	64,840

The estimated expenditure was Rs. 76,144 :—

	Rs.
Tribute to Government	13,000
Commission for tax-collectors	1,900
Pay of State officials	18,000
Pay of police	36,000
Allowance to family of late *Sawbwa*	2,244
Presents to *hèngs, htamōngs,* and Kachin Chiefs ...	5,000
Total ...	76,144

This left a balance deficit of Rs. 11,304, and made no provision for public works, or for the *Sawbwa's* personal expenditure. The latter, he thought, to suitably recompense his services, should be fixed at Rs. 3,000 a month. The *Sawbwa* was directed to follow the advice of the Assistant Commissioner, who was instructed to enquire into the resources of the State and

make arrangements for placing its finances on a more satisfactory basis. When Saw Maung made over charge of the State there was no balance in the treasury and no revenue due. Since that time the finances of the State have been carefully nursed, with the following results :—

—	1895-96.	1896-97.	1897-98.
	Rs.	Rs.	Rs.
Receipts	1,00,458	1,04,131	1,14,996
Expenditure	1,08,333	94,883	86,397

The balance to the credit of the State Fund on the 31st March 1898 was Rs. 67,179. All tolls and gambling taxes have been abolished, and the State has paid up its tribute in full, a fair share of the expenditure on Military Police (14 *per cent.*), the whole cost of Administration and Civil Police, and a contribution for the pensions of all officers employed in the State.

The following shows the revenue collected under each head during 1897-98:—

	Rs.
Thathameda	47,348
Land revenue	31,113
Taungya-tax	3,140
Tribute	18,784
Excise	1,430
Opium license	1,150
Opium duty	89
Opium confiscations	977
Bazaar fees	862
Slaughter fees	895
Ferries	311
Total ...	1,06,099

The main items of expenditure for the same year were—

	Rs.
Civil establishment	13,880
Civil police	20,104
Military police contribution	4,258
Contributions for officers lent	3,457
Public works	10,507
Commission to *Thugyis*	8,159
Tribute to Government	13,000
Total ...	73,365

The following account of the Mo-meik State is gathered from the local chronicles.

History: the founding in 1238 A.D.

The State was founded in the year 600 B.E., corresponding with 1238 A.D., by Shwe-nanshin, *Sawbwa* of Kēngtūng. This *Sawbwa* is credited with a wide realm, his eldest son Tho-baing (Hsö Peng) being *Sawbwa* of Mogaung; his second son, Tho-kyin (Hsö Kēng), *Sawbwa* of Mo-wun;

his third son, Thoban (Hsö Pan), *Sawbwa* of Mo-hnyin; and his fifth son, Tho-hankah (Hsö Han Kak), *Sawbwa* of Mo-hlaing.

Tho-han-bwa, first *Sawbwa*.

His fourth son Tho-hanbwa (Hsö Han Hpa) was the first *Sawbwa* of Möng Mīt (Momeit), and was assisted after his installation by his father's presence and advice. Shwe-nanshin died in 638B.E. (1276 A.D.) at the age of one hundred and twenty six and his fourth son Tho-han-bwa made over Möng Mīt to Sawkèbwa and succeeded his father at Kēngtūng.

1279 Sawkebwa builds Möng Mīt town.

To Sawkèbwa is given the credit of founding Möng Mīt town. With the assistance of 100,000 workmen he built the outer and inner walls. The four outer walls were five hundred *tas* (5,250 feet) from north to south and east to west, eighteen cubits in height, and seven cubits thick. Ten large gates, with fifteen *pyā-os* and fifteen *tazaungs*, formed the entrances through the outer walls on to a moat twenty cubits broad and thirty cubits deep. Three bridges across the moat led to the three gates in the inner walls, which were ten cubits high and seven cubits thick and had four *pyā os* and four *tazaungs*. In the exact centre of the town were placed three foundation posts five feet ten inches in length and one foot in circumference; one was of gold, one of silver, and one of iron. The number of houses in the city was 5,000 and in the suburbs 156,445.

No stirring events occurred, or at any rate are recorded as occurring, during the reign of Sawkèbwa. His only claim to distinction was the foundation of Möng Mīt town.

1837: Maung È Pu, *Sawbwa*,

Beyond recording that there were two hundred and eighty-nine rulers between Sawkèbwa and Maung È Pu (a grandson of *Sawbwa* Maung Nyûn, from whom the present *Sawbwa* Maung Kun Maung is directly descended), history silently passes over a period of five hundred and sixty-one years.

Is driven out and Möng Mit town burnt.

In the year 1199 B.E. (1837) Maung È Pu was appointed *Sawbwa* of Möng Mīt by Shwe-bo *Min*. Maung È Pu was the grandson of one Maung Nyûn. So far his antecedents are known and no further. He appears later on in history as the *Hēng* of Môpon-gyi, a large circle a few miles east of Möng Mīt town. His first attempt at ruling was very short. Almost immediately on assuming the reins of Government he was attacked and driven out by one of his own generals, the Mingala *Bo*, and the town of Möng Mīt was burnt to the ground in the attack.

1837—1840: Administration by *wuns*.

Wun Maung In was then sent up by the King and succeeded in driving out the Mingala *Bo* and taking over charge. Möng Mīt does not appear to have been a sinecure at this time, for no less than nine *wuns* were sent up from Mandalay by the King between the years 1199 and 1202 B.E. (1837—1840), one after the other being either driven out or killed by usurpers.

1840-1850.

In 1202 B.E. a descendant of the Kēngtūng *Sawbwa* (Shwe-nanshin) who founded Möng Mīt was appointed by the King to the charge of the State and ruled in comparative peace till 1207 B.E. (1843). He was then, unfortunately for Möng Mīt, recalled to Kēngtūng, and left the administration of Möng Mīt in the hands of four *amat-gyis*.

Maung È Pu had spent the seven or eight years since his expulsion in making friends with the Kachins in the Kodaung and the Shans of North Hsen Wi. In 1212 B.E. (1850) he collected a force of Kachins and Shans, attacked Möng Mīt, and drove out the four *amat-gyis*. In 1213 B.E. he was recognized as *wun* by the King. This is the first mention of the Kachins in the Möng Mīt annals. In order to make his seat on the throne as firm as possible, and following Burmese custom, he found and killed the only representative of the hereditary family he could lay hands on, Kûn Pu, brother of Maung E, a former hereditary *Sawbwa*.

1850: Maung È Pu returns and expels the Council of Four.

Retribution soon followed the act. In spite of the fact of his having been made a *wun* by the King, Kûn Tè, the elder son of the murdered Kûn Pu, received an order from the King authorizing him to depose È Pu and assume charge himself. As direct representative of the royal house of Möng Mīt, Kûn Tè was able to call to his aid all the Kachins and Palaungs of the state and for nine months he beseiged È Pu in the *Myoga-le*, or inner walls of the city. È Pu was well armed and made a stout resistance and might eventually have succeeded in repulsing Kûn Tè's attack, had not providence, in the shape of a terrific tornado, come to the aid of the latter and by laying everything except the walls flat made evacuation imperative. He retreated without loss. The Kachins destroyed what providence spared. They broke up the pagodas in search of treasure, looted the treasure chambers, and committed horrible atrocities on the women and children. Mōng Mīt town for the second time in a very few years was utterly destroyed. Kûn Te held sway until 1220 B.E. (1858). He was then recalled to Mandalay by the King, and his younger brother, Haw Kyin, was appointed in his place.

Kun Tè, destroys the town.

Haw Kyin was not popular. Within a year of his assumption the *hēngs* of the surrounding circles, tired of his exactions and greed, rose in rebellion and, with the aid of the Kachins, drove him out. Again Möng Mīt town was destroyed and this time more completely than before. The Kachins seized the opportunity of there being no recognized ruler to occupy the town itself and held it for some time. Haw Kyin fled and, finding his way to Mandalay, broke the news to the King of his defeat and of the occupation of Möng Mīt by Kachins.

1858: Haw Kyin. The Kachins destroy the town.

The King immediately ordered him and Kûn Te and two *wuns*, the *windaw-hmu* and *Bo* Hlaing, with a force of men, to return to Möng Mīt and recover possession of the city. Guile succeeded where force of arms would probably have failed. By false promises the Kachins were induced to lay down their arms and make no resistance. To *Bo* Hlaing is given the credit of the success of the deception; he at once fell on the unarmed Kachins, captured a large number, and hanged forty-six of them on the trees that formed an avenue to the principal entrance of the city. This was the origin of the great debt of the forty-six Kachins, repayment of which they extorted up to the time of British intervention in Upper Burma.

1861: The debt of the forty-six Kachins.

Kûn Tè, being now some what in the way of the schemes and aspirations of *Bo* Hlaing and Haw Kyin, was quietly murdered by them before they returned to Mandalay in 1223 B.E. (1861) to receive the rewards of this success from the King.

Murder of Kûn Tè.

The murder of Kûn Tè does not appear to have led to the advancement of either *Bo* Hlaing or Haw Kyin, for from the time of their arrival in Mandalay they disappear from Möng Mīt history (but *v. infra* Mo-hlaing).

1862: Fourth destruction.

About a year after the re-taking of Möng Mīt from the Kachins (1224 B.E—1862) one Maung Yo was made *Wun* and sent up to Möng Mit from Mandalay.

Kyaw San, *Sawbwa* of Möng Lōng, establishes himself.

Not being in the direct line of descendants, he was not allowed much peace. Maung Shwe Aung, who had married a sister of Kûn Tè's, with the assistance again of the Kachins, and not forgetting the time-honoured custom of destroying the town, soon drove him out, but was in turn driven out by Kyaw San, the *Sawbwa* of Möng Lōng, who had married one Ma Nu, a daughter of Maung E's and widow of the murdered Kûn Tè.

Kyaw San, to improve and strengthen his position in asserting his rights to the regency of Möng Mīt, brought with him Maung Kan Ho, Kûn Tè's son, at that time a boy, and direct heir to the *Sawbwa*ship. A few peaceful years followed.

1867—1883: Various rulers.

Then, in 1229 B.E, the Myadaung *Wun*, coveting the rich lands and big revenues of Möng Mīt town, with a large army frightened Kyaw San into flight and seized the reins of Government. The Palaung *Kin* of Humai in the Kodaung gave protection for a number of years to Kan Ho; Kyaw San fled elsewhere and was ultimately killed by Kan Mo, a Mandalay *Wun* sent up later to assume charge of Möng Mīt.

After a very brief period the *hēngs* again rose and, killing the Myadaung *Wun*, drove out his government. They would have nothing to say to any one not of the direct line of *Sawbwas*.

Kyaw San not seizing this opportunity of re-appearing, Maung O, the *Setkya Kyaung Bo*, was sent up from Mandalay, only to be driven out by the *hēngs*. He returned, however, with a force and, not appreciating the situation himself, installed Maung Kan Mo, a Mandalay *Wun*, on the throne and departed.

Maung Kan Mo, to make matters simple for himself, murdered Kyaw San. Then *wun* succeeded *wun* and internal strife and discord continued unchecked, till at last the *hēngs* petitioned the King to have their own *Sawbwa* back again.

In *Tagu* 1236 B.E. (April 1874) Kan Ho emerged from his retirement in Hūmai, and ruled the State till he died in 1245 B.E. (1883 A.D.), leaving an infant son, the present *Sawbwa* Kun Maung.

Kan O's Regency: The Annexation.

Kan O, a son of Ma Nu and Kyaw San, married the widow of Kan Ho and became regent. He failed to preserve order, and after the Annexation there was a recurrence of disturbances.

1889: Saw Maung Regent: Kan Hlaing's rebellion.

In April 1889 Saw Maung, who had been turned out of the *Sawbaw*ship of Yawng Hwe by his brother, was appointed Regent of Möng Mit for five years as an experiment. He was placed under the supervision of the Deputy Commissioner, Ruby Mines district, and an Assistant Commissioner was posted to Möng Mīt to give him advice.

Before this Kan Hlaing, who laid claim to an area north-west of Möng Mīt under the name of the Mo-hlaing State, had broken out in rebellion. The so-called Mo-hlaing State had not, for many years at any rate, been an administrative entity, and the area claimed by Kan Hlaing was divided between the adjoining territories—the Sinkan valley going to Bhamo, some villages at the mouth of the Shweli to Katha, and the remainder to Möng Mīt.

At the close of 1888-89, when Saw Maung was appointed Regent, the state of affairs was thus described :—' The Kachins and Palaungs owned 'obedience to no central authority. Two rebels of importance, Saw Yan 'Baing, a son of the Metkaya Prince, and Kan Hlaing, had for some time 'past been established in the hills, the former at or near Manpun in the 'Kodaung, the latter among the Nwèsaing-Tônhôn Kachins. Saw Yan 'Baing was a constant source of trouble in Möng Mīt, and Kan Hlaing kept 'the southern part of the Bhamo district in a state of ferment. In 1888-89 'Kan Hlaing raised an abortive rebellion in the Upper Sinkan township. 'This was promptly put down, but owing to the lateness of the season Kan

1888-89: operations against Kan Hlaing and Saw Yan Baing.

'Hlaing could not be pursued. For some time he con- 'tinued to harass the Upper Sinkan township. Saw Yan 'Baing was driven from Manpun in April 1889, but estab- 'lished himself at Mantôn and remained there during the 'remainder of the year. In September 1889 the riverain portion of the Möng 'Mīt State, including Twin-ngè and the five villages of the Daungbôn circle, 'were included in the Ruby Mines district. In December 1889 a strong 'column of troops and Military Police from Bhamo started from Si-u and oc- 'cupied Lwèsaing-Tônhôn with a loss of one Native Officer and one Gurkha 'killed and ten men wounded. The villages were burnt. The column then 'crossed the Shweli river, with the loss of another Native Officer killed, and 'marched to Mantôn. Shortly after their arrival a column from Möng Mīt ar-

1890.

'rived and, mistaking them for the enemy, fired some 'volleys into them, wounding two men. Saw Yan Baing 'had left before the columns arrived. His principal adherent in these parts 'was Waranaw, *Duwa* of Manpat, a brother of Matin-hla, *Duwa* of Tônhôn. 'The troops worked in the tract till the end of April and were then 'withdrawn."

1890: Disturbances in the Kodaung.

An *Amat* of the Möng Mīt *Sawbwa* was left in charge of the Kodaung with one hundred men of the *Sawbwa's* militia, and fixed his headquarters at Yabôn. Outposts garrisoned by Shan militia were established at Mantôn and Manpun. It was hoped that the *Sawbwa* Saw Maung would be able to maintain his authority after the severe lesson administered by the troops. Things remained quiet up till the end of October 1890, when the village of Yabôn was attacked by a combined gang of Kachins and Palaungs; the *amat* and his men made a feeble resistance and soon abandoned their post and fled, giving up their arms to the people of Manpun on their way. The leader of the attack was the Lakum *Duwa* of Yabôn.

Punitive measures.

On the 9th December 1890 the Lakum *Duwa* of Katkôn, a village in the Manmauk circle, attacked the Mo-hlaing Myoôk at Et-gyi on the Shweli, killing and wounding several of his men and carrying off property. The Assistant Commissioner from Möng Mīt, with eighty Military Police of the Ruby Mines

Battalion, was sent up to restore order, and reinforcements of one-hundred and twenty men of the 2nd Devonshire Regiment, one hundred men of the Mandalay Military Police Battalion and forty of the 2nd Battalion, 4th Gurkhas, were hurried up from Bernard*myo*, Shwebo, and Mandalay. The Yabôn affair was settled without difficulty, but in the attack on Katkôn a private of the Devonshire Regiment was killed and a Military Police sepoy severely wounded. The Kat-kôn *Duwa* was wounded and his brother and five of his men killed. Seven villages subject to Katkôn were destroyed and the tribe severely harried. The Assistant Commissioner visited all the circles of the Kodaung and received the submission of the headmen.

February 1892: Möng Mīt becomes a subdivision.

By this time it became clear that Saw Maung was unable to manage the State, and Government decided to take over the direct management. On the 2nd February 1892, Saw Maung made over charge of the State to the Assistant Commissioner, and since that date it has been administered as a subdivision of Ruby Mines district.

During 1891-1892 the boundary between the State and Bhamo district was laid down, and the villages in the Kodaung were visited and brought under control.

Early in 1893 disturbances in North Hsen Wi caused some anxiety, and Saw Yan Baing and Kan Hlaing continue to be refugees and outlaws over the Chinese border. Since the direct administration of the State was taken over, however, there has been no internal disturbance.

The following account of Möng Mīt is translated from Chinese annals by Mr. E. H. Parker, formerly of the Chinese Consular Service :—

History from Chinese Annals: the *Süan-fu-sz* of Mêng Mih (Möng Mit).

"Of the *Sawbwa*ships inaugurated by the Ming dynasty, the *süan-fu-sz* of Mêng Mih was the most recent in date. It was originally a part of Muh Pang (Hsen Wi). It has a brick wall, but no elevated guard-houses. The land produces flowers, fruits, cucurbitaceous plants, and vegetables just as in China. The Nan Ya mountains stand boldly out to its north, round which encircle the two rivers Mo Lêh and Kinsha (the Kinsha is the Upper Irrawaddy, but the Mo Lêh can hardly be the Molè.) The mountains being lofty, wet paddy-fields are few; cereals and rice therefore are correspondingly dear, and there are numerous land-sheep-devils (supposed by the Chinese writer to be the *saung-ma* of Burma) which exercise a bewitching effect upon the people. To the north lies the *chou* (Momien) a thousand *li* (three hundred and thirty-three miles) away. There are several roads to it—one by Muh Pang and Sih Po (Thein-ni and Thibaw), one by Mêng Mao past Mêng Kwang (perhaps Mêng Hkawn or Mang Shih), one by Pan Kang (perhaps Pônkan west of Möng Mīt town) and Lu Tsu over the Moh Leh (written differently from the Mo Leh above stated, but still possibly the Molè) river and Nan Ya hills, and one by Man Moh (Old Bhamo).

1413: Muh Pang (Thein-ni) administers Mêng Mih.

"During the Ming reign of Yung-loh (1413—1425) Han Pin-fah, the *Süan-wei-sz* of Muh Pang, was given thirteen places in Mêng Mih in reward for his services against Eight Hundred (the Eight-hundred-wife State; either Möng Nawng in Kēngtūng or Chieng Sen the greater, or Pa-peh-

ta-tien) and Burma; but of all the places under his government the most valuable was Pao-tsing ("Precious wells," the Ruby Mines) under the administration of the *T'ao-mêng Sz-wai*. The word *t'ao-mêng* (Shan *hta-mōng*) is like the Chinese word "headman."

"Han Yeh-fah of Muh Pang gave his daughter Nang-han-lung in marriage to *Sz-wai-fah*, which the Ming History writes *wai-fah* (that is, a different toned character sounding *wai*).

1450: Nang-han-lung's aggressions from Mêng Mih.

"When Yeh-fah died, his son K'ung-fah (or as the Ming History has it, Loh-fah) succeeded. He was of a drunken and murderous disposition. Nang-han-lung conceived lofty ideas of her position and was not at all amenable. Accordingly, between 1450 and 1457 Mêng Mih broke out in revolt. In the year 1458, in alliance with Sz-k'eng, she attacked Loh-fah and drove out the *Süan-wei* and seized his public residence, murdering and plundering in all directions around her frontier: her military power grew more formidable day by day, and she took the style of Celestial Lady, while her son Sz-ping dubbed himself *Süan-wei*. Loh-fah memorialized the Emperor, who sent some one to compose the business. But Nang-han-lung was most overweening and intractable and was even on the point of concluding an alliance with Kiao-chi (Annam) to put pressure upon Muh-pang.

1465: Mêng Mih repudiates Theinni's suzerainty.

"In the year 1465, when Mao-sheng was in charge of Yünnan, Mêng Mih promised to send tribute of rubies independently of Muh Pang. The eunuch Ts'ien Neng, in charge of the frontier, was even more covetous of these bribes of jewels; Nang-han-lung was correspondingly confident and self-assertive, and filched a good deal of territory for her own aggrandisement. In 1474 she assailed Lung Ch'wan, which was reported to the Emperor by Muh Tsung (one of the Muh family descended from the first Ming Emperor).

1480—1484: and is formally recognized as independent.

"In 1480 the eunuch Wang Ku, disappointed of some rubies which he tried to extort, accused Mêng Mih before the Emperor of revolting against Muh Pang, and suggested an expedition. Nang-han-lung was in a terrible fright, but a Kiang Si man named Chou Hing-wu put her up to a plan, and sent a messenger with bribes of gold and rubies to the Government (that is, Peking), with a prayer that her offence might be condoned, and asking moreover for Chinese rank. Wan An, the Chinese Premier, promised this. In 1482 the requisite hint was given to the Assistant Censor Ch'en Tsung and the Usher of Ceremonies, Su Ts'üan, who proceeded to the spot. When they reached Mêng Mih, Nan-han-lung, relying upon the forces she had at her back, showed great haughtiness and would not come out, but insisted on Ch'en Tsung's crossing the Nan Ya mountains to see her in her own place. She then said: 'Our Meng Mih is to Muh Pang as a 'great elephant is to the small elephant it brings forth, which grows up to 'double the size of its mother, and of course can never be got into its 'mother's belly again.' Ch'en Tsung was unable to bring her to reason, and Su Ts'üan secretly accepted her bribes and cajoled Ch'en Tsung into sending a false report. In the year 1484 the land which she had taken from Muh Pang was given to her, and Sz-ping was made *anfuh-sz-shi*, with hereditary transmission.

"The Muh Pang people went to contest the justice of this action with Ch'en Tsung, who closed their mouths with the knout. When this reached the ears of the Government, they were delighted, and appointed Ch'en Tsung to keep Yünnan quiet. Nan-han-lung being thus on her throne, she took the whole of the Muh Pang territory. Han K'ung-fah fled to Mêng Cheng, and repeatedly complained to the Emperor, but could not get justice.

Mêng Mih takes over Muh Pang (Thein-ni), in spite of Mêng Yang's (Mo-hnyin) intervention.

"The Mêng Yang chieftains felt aggrieved at this, and sent a senior *t'ao-mêng* named Lun Soh to afford armed escort to K'ung-fah, giving out that they were going to annihilate Mêng Mih.

"A new Chinese reign began in 1488, and the Assistant Commissary Lin Tsün took a small slice of Mêng Mih territory and gave it back to Muh Pang. Nang-han-lung was afraid and did not venture to disobey his commands. In the year 1490, Han K'ung-fah disclosed the fact that Ch'en Tsung and his colleague had taken bribes, but no enquiry was held.

1488: decline of Mêng Mih.

"In 1493 the High Officer in charge reported to the Emperor that Mêng Mih had annexed Muh Pang territory, increased its army, and been brewing trouble for the last forty years or more, revolting as often as reduced to submission. It was now so formidable that he counselled a punitive expedition, which never went.

"In the year 1496 K'ung-fah and Sz-yeh each sent an envoy with tribute. From the date when Sz-ping received the *an-fuh*-ship and onwards there were Sz-yeh and Sz-chen, the latter of whom lived to be one hundred and ten years of age; after that Sz-pen and Sz-hun contested for mastery, and the Burmese killed Pen and set up Hun.

Rulers of Mêng Mih from 1484 to 1588.

"During the reign of Wan-lih (1573—1629) Sz-hun changed his name to Sz-chung and with Sz-fuh and Sz-hwa (of Man Moh) in his train came over to China, on which he was promoted to be *süan-fu*. After that Sz-chung once more went over to Burma, and the Emperor made his mother Han-hung act as his *süan-fu*.

"In the year 1588 the Burmese attacked Mêng Mih. Han-hung was unable to withstand them and fled to Mêng Kwang with her son Sz-li and her nephew Sz-jên. Mêng Mih was thus lost.

1588: the Burmese take Mêng Mih

"In 1590 Burma went on to attack Mêng Kwang, so Han-hung and Sz-li fled to Lung Ch'wan. Sz-jên fled to Kung Hwei; and thus Mêng Kwang was lost too.

and Mêng Kwang.

"Sz-jên having been too intimate with Sz-chung's wife, Kan-tsein, it was desired to make him marry her, but Han-hung would not allow this, so he also went over to Burma, and the Burmese gave him Mêng Mih, which accordingly was lost to us."

Ney Elias, without giving specific authority, says that the first *Sawbwa* of the "Mao Line" in Möng Mīt was called Fu Sang Kang, the younger brother of the Mao King, Pam Yao Pung. His reign is believed to have commenced at about the same time as that of his brother (565B. E. = 1203 A.D.), but there was probably, anterior to this, a line of native Chiefs, of whom neither the Mao history nor the Zabu Ôk-saung give any account.

Ney Elias's account: 1203. Fu Seng Kang's dynasty.

Fu Sang Kang had three sons, the elder named Sao Kang Hpa, the second Sao Sawt Hpa, and the third Sao Ka Hpa. The second of these was created by his father, during his lifetime, *Sawbwa* of Hsi Paw, and the first *Sawbwa* of "Tai Pong, the southern *möng* or district of Hsen Wi." The youngest, Sao Ka Hpa, succeeded his father at MöngMīt in 571 B.E. or 1209 A.D. He reigned for eighteen years and then, after a quarrel with his elder brother, Sao Kang Hpa of Tai Pōng, abdicated and retired to Mogaung, where he spent, according to these dates, three years in exile, though it is sometimes spoken of as five years. In any case he appears to have been in exile in Mogaung at the time of Sam Lōng Hpa's conquest of Assam, and in 1229 A.D. he proceeded to the newly conquered country, and became its first *Sawbwa*, establishing his capital at Hologurri.

1239: Sao Ka Hpa, second *Sawbwa*, becomes first *Sawbwa* of Assam.

Möng Mīt town built.

The city of Möng Mit was probably built by Fu Sang Kang, but a wall is recorded to have been constructed round it by a subsequent *Sawbwa*, called Sao Kai Hpa, in 638 B.E. or 1276 A.D.

1556: Möng Mit feudatory to Burma.

About 1556, in the course of the Pegu King's conquests of the Shan States, Möng Mīt became feudatory to Burma and, as in the case of the other States, Buddhism began to spread among the inhabitants.

Möng Mit influence.

During the period of its independence of all external rule, except that of the dominant Shan State, whether Sè Lạn or Hsen Wig Möng Mīt is said to have had authority over the following eight minor *Sawbwa*ships: (1) Bhamo; (2) Molai, probably the Moh Leh of Mr. Parker's Chinese Chronicle, but not readily to be identified; (3) Ōng Pawng, *i.e.*, Hsi Paw; (4) Möng Lōng; (5) Hsum Hsai; (6) Hsi Paw; (7) Tagaung; (8) Singu.

The latter two formed part of the later separate State of Möng Leng (or Mo-hlaing).

The Shan *Sawbaws* of Assam.

Ney Elias gives a table of the Assam branch of Shan *Sawbwas* sprung from Möng Mit, from the time of Sao Ka Hpa down to Jugeswar Sing, who was dethroned by the East India Company in 1825, just before the first war with Burma, of which Jugeswar Sing was a vassal. He was the thirty-ninth of the line. [The Sao Kai Hpa of Ney Elias is doubtless the Saw Kèbwa of the local chronicles, the builder of Möng Mīt town. The blank in the local chronicles is filled up by the more or less unreliable Chinese accounts, and this corroborates to a certain extent the date of the final assertion of Burmese mastery over Möng Mīt as given in Ney Elias's version.]

Mohlaing and Möng Mit.

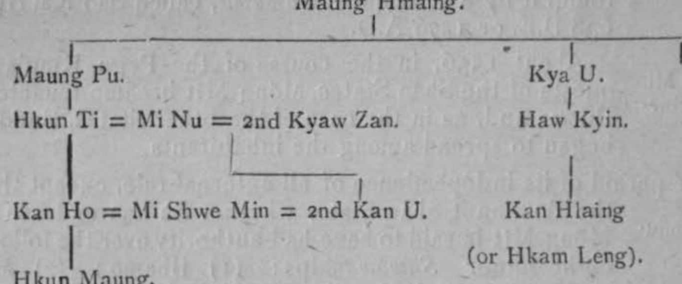
Möng Mīt and Mo-hlaing (Möng Leng) were formerly united and were administered by one Chief. About 1840 the united *Sawbwa*-ship was held by one Maung Hmaing, on whose death the territory was divided between his sons Maung Pu (or Maung Nyun—possibly the Maung È Pu, son of Maung Nyun mentioned above) and Kya U, the former taking Möng Mīt and the latter Mo-hlaing. For some years after this both States appear to have been much disturbed, and their history is somewbat confused, as will be gathered from the details given above.

Maung Pu (this would seem to be another Maung Pu, the Kûn Pu of the local chronicles) was murdered by one of his (È Pu's) officials, but on the latter's death, Maung Pu's son, Hkun Ti (Kun Tè) succeeded to the Chiefship of Möng Mīt, only, however, to be ousted by Haw Kyin, son of Kya U. The local chronicles explain the relationship differently (*v. supra*).

Some years later Haw Kyin was in his turn expelled by Hkun Ti's son Kan Ho, who ruled over both States until his death.

Complications after Kan Ho's death.

Haw Kyin died about the same period, and both he and Hkun Ti having left only infant children, the administration appears to have virtually passed into the hands of Burmese officials as detailed above. The position was complicated by the re-marriages of the widows of Hkun Ti and Kan Ho whose second husbands both acted for some time as Regents. The subjoined table shows the line of Chiefs in Möng Mīt and Mo-hlaing, and explains the other marriages referred to.



Kan Hlaing's claims to Möng Mīt and Mo-hlaing

Kan Hlaing had preferred his claims to the Chiefship of Mo-hlaing before the Annexation, and appears to have received a measure of recognition from the Burmese Court. He does not, however, seem to have actually exercised power and at the time of the Annexation Möng Mit was being administered by three Burmese officials on behalf of Hkun Maung, while in Mo-hlaing there was apparently no recognized Government. Very shortly after the arrival of the first British Expedition at Bhamo Kan Hlaing presented himself before the Civil Officer and laid claim to both Möng Mīt and Mo-hlaing. A provisional order of appointment was granted to him, but his attempt to assume authority was unsuccessful. On further enquiry his title was shown to be a doubtful one and he was ordered to desist from attempts to establish himself by force.

Kan Hlaing then remained for some time at Mya-daung under the surveillance of the Deputy Commissioner, but eventually absconded and made his way to Mo-hlaing, constantly professing, however, that his only wish was to serve the British Government.

Kan U is appointed regent of Möng Mīt.

Meanwhile the administration of Möng Mīt was carried on by the Burmese officials until the Chief Commissioner visited Mogôk in April 1887, when Kan U was appointed Regent of Möng Mīt during the minority of Kun Maung. Möng Mīt and Mo-hlaing were at the same time declared to be separate States, while the boundaries of both States and of the adjoining British districts were re-arranged and determined.

It was in contemplation at this time to recognize Kan Hlaing as Chief of Mo-hlaing, but he persistently declined to obey orders, and made repeated raids on Möng Mīt territory. At the close of 1887 it was found necessary to drive him from Mo-hlaing by an expeditionary force, and that State was then finally dismembered, the northern portion being attached to Bhamo district, while the remainder was added to Möng Mīt.

1887: operations against Kan Hlaing: Mo-hlaing is dismembered.

Kan U and the Burmese *amats* proved, however, unable to keep order in that part of Mo-hlaing which had been transferred to their charge, and the unsatisfactory condition of Möng Mīt was accentuated by the appearance on its borders of the Hmetkaya Prince's son Saw Yan Naing, and of other dacoit leaders.

Disorder in Möng Mīt, 1889. Appointment of Saw Maung.

It soon became evident that a stronger form of Government was necessary and in April 1889 Saw Maung, formerly (and again in 1897) *Sawbwa* of Yawng Hwe, was appointed to the temporary charge of Möng Mīt for a term of five years, with results as related above.

The infant *Sawbwa*, Kin Maung, has been sent to school in Rangoon.

Saw Maung drew a pension of Rs. 300 a month until he was appointed *Sawbwa* of Yawng Hwe in 1897.

Under the Mo-hlaing head further details of the relations of Möng Mīt with Mo-hlaing are given.

The Shwe Myindin is the most widely celebrated pagoda in Möng Mīt State, situated on a small hill about one and half miles north-east of Möng Mīt town. It is said that it was built by the *Sawbwa* Thosanbwa in the year 948 B.E. (1586 A.D.) under the supervision of Sinkan, a headman of the Molo circle.

The Shwe Myindin pagoda.

On the 14th decrease of *Tabaung* (March) the foundation of the pagoda was commenced. On the following night the *Sawbwa*, his ministers and subjects heard the roaring of eight tigers on four sides of the town. About dawn the *Sawbwa* dreamt a dream in which he saw a man, carrying a *dha* on his shoulder, come from the west and go to the foot of the hill, where the sacred Shwe Myin Din was to be built. Cutting a bamboo fifteen cubits in length this stranger handed it to the *Sawbwa* and then disappeared. When the sun was high in the heavens the *Sawbwa* awoke from his dream and called his ministers around him. They listened, but no one could interpret the dream. Then the *Sawbwa* called the *Rahan* Thawara and the learned man Dhamma-pyin-nya to the Palace, and there they spelled the dream thus—The roaring of the eight tigers on four sides of the town meant that the four guardian *nats* of the town should be supplicated to look auspiciously on the work, and the pagoda was to be of the same length as the bamboo. If this were done, every wish of the *Sawbwa* would be fulfilled and success would attend the building.

As the *Sawbwas* and his ministers were satisfied with this explanation, they appointed Dhamma-pyin-nya, the learned man, to be master of the masons and bricklayers. The pagoda was completed in 949 B.E. (1587 A.D.). On the 1st decrease of *Kasôn* (May) the gilt network *hti*, or conical top, was placed on the pagoda, and the occasion was celebrated by a great

festival lasting for ten days. Largesse was distributed, and other *Sawbwas* and *Myozas* and their followers from the neighbouring Shan States attended the festival.

The pagoda is solid and has no shrine; it stands about sixty feet high and covers an area of about one hundred square feet. It is surrounded by fifteen niches (*zedi-yans*) and three *tazaungs* (pavilions).

On the west and south there are four *tagûn-daings* or streamer-posts, surmounted by *karawaik hngets* and *mathôn-da-ye natthas*, with streamers floating from a point just below the figures of the birds and the *nats*. Brass bells are hung on the western side. An annual festival is held in the month of *Tabaung* (March).

The Shwe-kudaw.

Besides this pagoda there is an image, called the Shwe-kudaw, measuring fifteen feet by forty feet, in the Shwe-gu *Kyaungdaik*.

Crowds of pilgrims flock to the pagoda from the highlands of Kodaung, Nga-daung, Northern Hsen Wi, Tawng Peng, Hsi Paw, Nam Hkam and from the neighbouring districts. It is said to have been built by the *Sawbwa* Thosanbwa some three hundred years ago. It was lately repaired by one Maung Tun, a trader of Möng Mīt town.

It has no annual festival, but the inhabitants of the town and of the neighbouring villages worship at it on every duty-day (*ubôk ne*).

Local customs.

In habits and customs Burmans and Shans are very much alike, and the same ceremonies that are observed in Burma at birth, marriage and death prevail also in Möng Mīt.

The Ze-nyaungdaw *Ashin-gyi*.

The presiding genius of Möng Mit, the tutelary guardian of the State, is popularly supposed to reside in three large banyan trees on the south-east of the *Myo-ga-le*. The legend passes that this powerful *nat*, Ze-nyaungdaw by name, was in a former existence a Palaung *Kin* of Gamaw circle in the high land of Kodaung. He gave one of his daughters in marriage to a *Sawbwa* of Mo-meik as a mark of fidelity. On the *Sawbwa's* death his daughter returned to her village (Gamaw) and there the *Kin* held his Court. Not long after this a *sitkè* was sent up to Mo-meik as *Sawbwa* by the King. On his arrival the *Kin* of Gamaw removed his Court back to Mo-meik and assisted the *sitkè* in rebuilding the palace. Death overtook him before his task was finished, and he became the great Ze-nyaungdaw *Ashin-gyi nat*. A house for his permanent residence was built under the banyan trees and a half-yearly festival is still held under them in the month of *Waso* and *Thadin-gyut* (July and October), about the beginning and end of the Buddhist Lent, when the usual offerings are placed in the *natsin* and the spirit-medium (*natkadaw*) dances round the trees and shrine, when drums are beaten, music is made, and the ritual carried on with great enthusiasm.

In times of sickness or danger the *Ashin-gyi* is supplicated and the omens are anxiously taken.

Boundaries.

MÖNG MĪT.—A township of Ruby Mines district and a portion of the Möng Mīt State. It is bounded on the north by the Mo-hlaing and Kodaung townships of the same district; on the east by the Kodaung township and Tawngbaing (Taung Peng); on the south by Mogôk township; and on the west by the Tagaung subdivision of Ruby Mines district.

Its area is about seven hundred and thirty square miles and its population numbers about 18,000 persons. There are forty-five village headmen, and the revenue collected in 1897-98 amounted to—

Area and population.

	Rs.
Thathameda	31,896
Land revenue	26,480

MÖNG MĪT (Mo-meik).—The headquarters of the Shan State of that name, now administered as a subdivision of Ruby Mines district. There are remains of an extensive town, amongst the ruins of which the present village is situated. It lies between the Nam-maung and Nam-meik streams, which after joining flow into the Shweli river (the Nammao) at Myitsôn, about eighteen miles below Mo-meik.

The present population of Mo-meik numbers about 2,000 persons. There is a bazaar which brings in about Rs. 1,200 a year. Good houses have been built for the Subdivisional Officer and the Subdivisional Police and Forest Officers, and there is a Public Works Department inspection bungalow and court-houses for the Subdivisional and Township Officers, with a strong-room for treasure.

Half a company of the Ruby Mines battalion of Military Police are stationed at Mo-meik and there are also thirty Civil Police, principally Shans and Kachins recruited in the State.

A cart-track, passable at most seasons, runs from Mo-meik to Twinngè on the Irrawaddy, fifty-one miles, and a good mule track to Mogôk, twenty-four miles. The tracks to other places in the subdivision are generally speaking good, but in the rains communication is apt to be interrupted by swollen streams.

There are extensive paddy-fields in the neighbourhood of Mo-meik irrigated from the Nam-maung, Nam-meik, and smaller streams.

The rainfall is about forty-five inches, and the climate, except in December and January, is very hot and malarious.

Mo-meik is the principal centre for the trade of the State and promises in time to recover its former prosperity, which has suffered during many years of anarchy and internal strife.

The "Kachin wedge."

Most of the Mo-meik pagodas, and indeed many others in the State, bear standing testimony to the raiding proclivities of the Kachins. The story goes that these hill warriors were engaged as mercenaries by one of the aspirant *wuns*, and after winning his battles they demanded payment for their services. In reply he pointed to the pagodas and they, nothing loth, cut into the heart of each in search of buried treasure. There are few of the older pagodas in Mo-meik without the "Kachin wedge" cut out of them.

MÖNG NAI (Burmese, MO-NE).—One of the largest and the most important of the States in the Eastern subdivision of the Southern Shan States. The State of Kēng Tawng (Burmese Kyaing-taung) is a dependency of Möng Nai.

Boundaries and area.

The State is bounded on the east by the river Salween, on the farther bank of which is the State of Kēngtūng; on the south by the States of Möng Pan and Mawk Mai; on the west by the States of Möng Sit and Möng Pawn; and on the north by the States of Lai Hka and Kēng Hkam. It lies approximately

between 20° 10′ and 21° north latitude and 97° 30′ and 98° 45′ east longitude, and occupies an area of 2,716·76 square miles.

Early history.

The early history of the Möng Nai State is buried in obscurity. The town has been several times burnt, as it has always been the centre of disturbances in the Southern Shan States, and all records have perished in the various fires. "The only records that can be obtained are so obviously inaccurate, vague, and scanty that it is not worth while to give a translation of them."

The classical name of State is Kambawsa, though the name given on Colonel Yule's map of Burma for Möng Nai town is Konanda. The original city, according to Burmese accounts, was founded in the year 24 of Religion (519 B.C.) by Sao Hkio, who was the first of a line of independent Chiefs.

1223: Möng Nai a part of the Northern Shan States Empire.

In about 1223 A.D. Möng Nai was conquered by Sam Lōng Hpa of the Northern Shan Empire and became tributary to Sè Lan, or whatever was the capital at that time. A branch of the old Möng Mī line of *Sawbwas* was then put in charge of the State.

1556: Conquest by Burma.

Möng Nai fell to the King of Pegu not later than 1556 A.D., and Buddhism seems then to have been first introduced.

During its independence Möng Nai seems to have included the whole of the Southern Shan States, certainly Möng Pai and Yawng Hwe, and probably the present Mye-lat, but never extended east of the Salween nor north of the Nam Tu (Myit-ngè.)

Recent history: Möng Nai at the beginning of the century.

This much is certain, that till quite recent times the Möng Nai State was of much larger dimensions than it is now, and in the year 1164 (A.D. 1802) is said to have included the territory now comprised in the States of Möng Pawn, Mawk Mai, and Kēng Hkam.

Burmese officials at Möng Nai:

Maung Shwe Paw is said to have been the first Burmese *Myoôk* of Möng Nai, but whether he was sent by the Burmese King to rule the State or whether he was merely a representative of the Burmese Government at the Möng Nai Court is not clear.

In B.E. 1210 (A.D. 1848) *Sitkè-gyi* Maung Yit came up from Mandalay to administer the State. He went on an expedition to Kēngtūng subsequently, which was at that time attacked by the Yuns, and he died at Ta Kaw. At that time there was a *tat* or Burmese post at Kēngtūng.

In 1212 (1850) *Bo-hmu* U Po Ka came up from Mandalay. He brought with him a force of 10,000 Burmans to attack Chieng Mai. Each man received Rs. 300 for his expenses as far as that place. On reaching Möng Nai, U Po Ka asked for an official who could be placed permanently at Chieng Mai after its capture, as he himself was not going to remain there. The King, as the expenses of this expedition had already been very great, refused to send up another official from Burma, and U Po Ka was recalled to Mandalay in 1213 B.E. (1851). At this time the *Sawbwa* of Möng Nai, Kun Nu Nom, was not in the capital. The *Sitkè-gyi* Singu *Wun* had gone

by the Ta Kaw road to protect the frontier while U Po Ka attacked Chieng Mai, and the *Sawbwa* was obliged to go with him. The *Sit-kè-gyi* died at Ta Kaw and the *Sawbwa* then came back.

Burmese garrisons in the Shan States.

Shan Chiefs among them had to feed the *Bo-hmu*, the *Sit-kè-gyi*, and his *koyan* (or personal retinue) amounting to some four hundred or five hundred men. Möng Nai State and other States which were of large size and considerable wealth were obliged to feed them for fifteen days at a time, and the lesser States for shorter periods accordingto their resources. Such followers of the Burmese officials as were not so fed supported themselves by pillaging. The inhabitants were afraid to lay any complaint against a soldier, for they got no redress.

At this time the town was very prosperous, and was by far the largest in the Southern Shan States. There are said to have been as many as ten thousand houses included within the walls, and these were all built of wood, and many of teak. The price of a small piece of ground for a house averaged at least Rs. 200. On the south side of the town there are said to have been some thirty *pôngyi kyaungs*, and within the walls more than twenty more. Near the city on the north side were about twenty *kyaungs*.

Decline of Möng Nai town after 1852.

In 1214 B.E. (1852) U Shwe Kyu came up as *Sit-kè-gyi*. He took money and presents from the Chiefs, but did not oppress the people. He had under him four hundred soldiers, and they received Rs. 10 each per month from Mandalay, in addition to which they made large sums of money by theft and pillage. During this time the town decreased much in size. Cholera played great havoc, and there appear to have been epidemics about every three years. The dead were so numerous that they were carried out for burial in carts.

Möng Nai under King Mindôn.

In 1214 (1852 A.D.), when Mindôn *Min* and the Pagan *Min* were fighting in Mandalay, Kun Nu, father of the present *Sawbwa*, sent down two of his daughters as a present to the king. Their names were Saw Om and Saw Ti. An official named U Byi was sent down in charge of the two girls, but on hearing of the fighting he stopped, and did not present either. When he heard that Mindôn *Min* was victorious, and had obtained possession of the palace, he presented both the girls to him. After his death Saw Om returned to Möng Nai, and died in about 1248 (1886). Saw Ti afterwards married the son of Hsi Paw *Sawbwa*, Hkun Kyi.

When Mindôn moved his capital from Amarapura to Mandalay, the States of Möng Nai, Mawk Mai, and Lai Hka had each to furnish one hundred households to fill up the town of Mandalay; these all settled on the north side of the town. This was about 1215 (1853), and their descendants have become completely Burmanised.

and King Thibaw.

The present *Sawbwa* sent his sister Kin Sandu to King Thibaw when he entered his palace. Subsequently she came up to Wan Yin and married the *Kemmöng* of that State, but on account of his drunken habits she was divorced from him, and returned to Möng Nai.

Twice a year the *Sawbwas* of Möng Nai had to *kadaw* to the king of Burma. If they were summoned, they had to go in person; otherwise, they were allowed to send *amats* to represent them. The presents sent consisted of gold, silver (when none was obtainable, cotton was sent instead), and ponies, and the value of the presents varied between two and three thousand rupees.

Kadaw.

In 1232 (1868) *thathameda* was levied for the first time. It was first fixed at Rs. 5 per house and levied on one thousand four hundred houses; but on the *Sawbwa* representing that owing to the presence of the Burmese garrison he had to furnish numbers of coolies, and supplies for their use, the number of assessable houses was lowered to seven hundred. The sub-State of Kēng Tawng had to pay on one thousand four hundred houses. This money was taken every year to Mandalay. The *Hlutdaw Mingyis* gave the order for the collection of the tribute, and the local officials, the *sit-kè-gyi* and *bo-hmu,* had nothing to do with it. When orders for the collection were received, the *Sawbwa* called a meeting of the *amats,* clerks, and village officials, laid the Mandalay demand before them, and a consultation was then held as to the amount which each circle could pay. A letter was subsequently given to each circle official showing how much his circle was assessed at. This was his authority for collection from the villagers, to whom it was shown.

Revenue: the *Thathameda.*

At a subsequent period, on account of the increase of expenses at the Burmese capital, orders were issued for the revenue to be paid in kind, and *thitsi*, or wood oil, cutch, lac, and similar products were sent. Those districts that did not produce any of these commodities bought them from districts that did, and, if they failed to produce them, their revenue was invariably increased. The *Sawbwa* sent the stuff by bullocks to Ava *myo*, where it was weighed by the *Akunwun* and, if found correct, accepted. This system, which was introduced in 1223 B.E. (1861) lasted for some two or three years, when the former system of cash payments was reverted to.

1871: temporary substitution of payments in kind for it.

During Mindôn *Min's* time the prosperity of the State increased, but there was much migration to Lower Burma. Both rich and poor left the State in large numbers. This and attacks of disease are said to have been the main factors in the decrease of population.

The town of Möng Nai was originally on the east side of the Möng Nai valley, and was moved to its present site under the western range of hills on the same day on which the Burmese founded Ava.

In the time of King Thibaw the *thathameda* paid to Mandalay remained the same as before.

The States of Mawk Mai, Möng Pawn, and Kēng Hkam were separated from Möng Nai in 1264 B.E. (1802) at the same time as Kēng Tawng was added to the State. Later, in the time of the *Wundauk* Ywe, Mawk Mai State was handed back to Möng Nai, as the Mawk Mai *Sawbwa* was on too friendly terms with the Chieng Mai authorities. He was called to Mandalay and there imprisoned: but the Mawk Mai people resisted the authority of the Möng Nai *Sawbwas*. It was on this account that the *Wundauk* was sent to Mawk Mai, but he did not apparently do much

Administrative changes in 1864: Mawk Mai and Möng Nai.

damage to the State. For three years the Mawk Mai *Sawbwa* was imprisoned in Mandalay but at the end of that time he succeeded in escaping, returned to Mawk Mai, and from there attacked Möng Nai. He was unsuccessful and was routed by the Burmese, and he then fled across the Salween. Hkun Lōng, brother of the present *Sawbwa* of Mawk Mai, was then appointed *Sawbwa* from Mandalay.

In the time of the eighth *Bo-hmu*, U Ma Nga, there were four hundred Burmese soldiers in Möng Nai town: they were practically dacoits, and plundered the peeple with impunity. This *Bo-hmu's* daughter was married to the Mawk Mai *Sawbwa*.

1867: U Ma Nga *Bo-hmu*.

The depredations of his men caused a great decrease in the number of houses in the *myo* and *sin-gyè-bôn*, between the years 1229-1239 B.E. (1867-77 A.D.). Beyond this, little of importance occurred during the period. In 1241 Ma Nga left Möng Nai.

From 1242-3 the Magwe *Wundauk* and the Alôn *Wun* came up to Yawng Hwe and stopped there.

Owing to inability to pay the tribute ordered by King Thibaw, the *Sawbwas* of Möng Nai, Lawk Sawk, and Yawng Hwe were all confined in Mandalay by the King. On paying the tribute demanded they were released. Shortly afterwards they were again called down to the capital, but were afraid to go.

The rise of *Twet* Nga Lu.

About this time *Twet* Nga Lu, an unfrocked monk of Kēng Tawng, attacked Möng Nai, but the *Sawbwa* resisted and drove him off.

Soon afterwards the son of Nang U by the younger brother of the Möng Nai *Sawbwa*, to whom she was married before she married *Twet* Nga Lu, was appointed *Myoza* of Kēng Tawng, with *Twet* Nga Lu as *Yin-gwin-baik*, or guardian. The Möng Nai *Sawbwa* did not like this appointment, and sent letters to the Burmese Court by his sister Nang U, subsequently known as the Möng Nai Queen, petitioning against it. He was summoned to Mandalay by the King, and after a conference with the Magwe *Wundauk* decided to send his sister Nang U instead. Nang U went, and after a stay of five or six months in Mandalay, as no notice whatever was taken of her at the Palace, she left Mandalay to return to Möng Nai. She was arrested, however, at Kyauksè and confined in Mandalay.

1882: the revolt of Möng Nai.

About this time the *Mingyi* died, and the Magwe *Wundauk* returned to Mandalay, the *Sit-kè-gyi* alone remaining at Möng Nai. The *Sawbwa* received letters summoning him to Mandalay, and after a conference with the *Sit-kè-gyi*, who urged the *Sawbwa* to obey the summons, the latter asked for a delay of forty to fifty days. The *Sit-kè-gyi*, anticipating that the *Sawbwa* would fly during this period, sent letters to the Mawk Mai and Kēng Tūng chiefs to arrest the *Sawbwa* if he should enter their States, and himself got his men in readiness to seize him. A sudden rising of the Shans took place under the leadership of the *Sawbwa*, and the *Sit-kè-gyi* and nearly every Burmese soldier were murdered. On the news of this massacre reaching Mandalay a large force was at once sent out, consisting of five Burmese regiments, besides auxiliary forces from the States of the Myelat, Sam Ka, Yawng Hwe, Ho Pōng, and Möng Pawn.

Twet Nga Lu *Sawbwa.*

The Möng Nai *Sawbwa* fled across the Salween to Kēngtūng, and *Twet* Nga Lu reigned in his stead, under the Burmese officials—the *Myowun* and the *Shwe-lan-bo*. At the same time the Möng Nawng Chief also fled to Kēngtūng; he was a relative of the Möng Nai *Sawbwa*, the Möng Nai *Maha-devi*, or chief wife, being his sister. This was in (1244) 1882.

Möng Nai town in 1882.

At this time there were five thousand houses in the *myo*, which extended far up the low slopes of the range of hills to the west of the town, where at the present date not a single house remains. There were eight main gates to the town—three on the west, two on the south, two on the north, and one on the east.

Disturbances after the Annexation. 1886: *Twet* Nga Lu's League

After the fall of the Burmese monarchy, early in 1886, a league was formed between *Twet* Nga Lu, who practically ruled Kēng Tawng; Hkun Le, *Sawbwa* of Lai Hka (the brother-in-law of Hkun Lôn, *Sawbwa* of Mawk Mai); Hkun Leng, *Sawbwa* of Möng Pan, including the trans-Salween dependencies of Möng Hsat and Möng Tun; the Myoza of Möng Küng; the Myoza of Kehsi Mansam; and the *Amatchôk* of Lawk Sawk, Nga Laing. They attacked Möng Sit, which was ruled by Kun Kyaw Zan, a nephew of the *Sawbwa* of Möng Nai, and burnt it. They also attacked Mawk Mai, whose *Sawbwa* was a brother-in-law of Kun Kyi, the fugitive Möng Nai *Sawbwa*, Kēng Hkam, and Möng Pawn. It is said that they also attacked Möng Tung, which, however, probably escaped as a dependency of Möng Pan. With this confederacy was also Möng Pu, and it was doubtless countenanced by the *Sawbwa* of Yawng Hwe.

is defeated by Möng Pawn: the exiled *Sawbwas* are reinstated,

There appear to have been three fights between the two parties. Of these the first took place in February or March, when Möng Pawn took possession of Möng Nai and Kēng Tawng, and handed them over to the Möng Nai *Sawbwa's* people, and one in April, when Möng Nai was attacked by Lai Hka and Lawk Sawk, who were defeated by Möng Pawn. Owing to these victories, against what may be called the side representing the Burmese King, the four exiled Chiefs, the Möng Nai *Sawbwa*, the Möng Nawng Myoza (brother of the Möng Nai *Maha-devi*), the *Sawbwa* of Lawk Sawk, and the Myoza of Möng Ping came back from Kēngtūng and resumed possession of their States. Finally, in May, *Twet* Nga Lu, Lai Hka, Möng Küng, and Hkun Leng of Möng Pan were defeated in a third engagement by the forces of Möng Pawn. Thereupon the Möng Pawn *Sawbwa* seized Lai Hka, whose *Sawbwa* retired to Möng Küng. At the same time Möng Pan and its dependency Möng Tung were taken from Hkun Leng and given to Hkun Hmôn, a brother of Hkun Lōng of Mawk Mai. Hkun Leng of Möng Pan was also ousted by the rightful *Sawbwa*, Saw Waing.

and form the Limbin Confederacy against *Twet* Nga Lu.

Then came the Limbin Confederacy: the then ruling Chiefs all combined under the Limbin Prince against the league composed of *Twet* Nga Lu and his party, who were mainly adventurers hoping to regain the States which they had for a short time ruled. The Yawng Hwe *Sawbwa* was not a member of the Confederacy.

1887: the Confederacy submits to the British Government.

When the Limbin Prince was captured, his league submitted to the British Government in the beginning of 1887.

1888: *Twet* Nga Lu.

Finally *Twet* Nga Lu, raising a band of outlaws, took Möng Nai town, where he was captured in 1888. He had been well supplied with men from the Laos States, and on approaching Möng Nai fighting took place for two days on the paddy-land east of the town. A large party of men were seen approaching from the direction of Mawk Mai, and the *Sawbwa's* men ceased fighting and abandoned the place. The *Sawbwa* himself fled north to Hai Hpak. This happened on the evening of the 3rd May 1888.

On the morning of the 10th May a small mounted party of seven men under Lieutenant Fowler, by making a detour over the hills west of Möng Nai, succeeded in entering Möng Nai town unexpectedly, and *Twet* Nga Lu and all his chief *bos* were captured almost without a blow. *Twet* Nga Lu himself was in bed when he was captured.

The re-establishment of the *Sawbwa* Hkun Kyi followed immediately as a matter of course, and since the capture of *Twet* Nga Lu the peace of Möng Nai State has remained undisturbed.

A list of the various Burmese officials appointed to Möng Nai from 1164 (1802 A.D.) onward is appended.

List of Governors, Bo-hmus, and Sitkè-gyis.

Year.		*Bo-hmu.*	Left.		*Sitkè-gyis.*	Left.		Remarks.
1802	1164	*Bo-hmu Mingyi Maha Min-gaung*	1806	1168	......	...	...	
1808	1170	Maung Palè (*Maha Thuya*) ...	1812	1174	......	...	...	
1813	1175	*Bo-hmu Min* Mya Bu.	1816	1178	......	...	...	
1817	1179	Maung San	1823	1185	......	...	...	
1823	1185	......	...	...	Maung Tet To ...	1827	1189	
1828	1190	......	...	...	U Paw La	1835	1197	
1835	1197	......	...	. .	Aungma *Wun* ...	1836	1198	Died in Mōng Nai (Monè).
1836	1198	......	...	...	Nanmadaw *Wun* ...	1837	1199	
1838	1200	......	...	..	Kani *Sa-ye-gyi* ...	1840	1202	Died in Kēng Tawng (Kyaingtôn).
1842	1204	......	...	...	U Kyin Tôk ...	1848	1210	Recalled.
1846	1208	......	...	...	*Ye-wun* U Paw La	1843	1205	Recalled.
1846	1208	......	...	...	Taik Kala	1846	1208	Recalled.
1845	1210	......	...	...	Maung Yit	1848	1210	Died at Ta Kaw.
1850	1212	U Po Ka	1851	1213	......	.	..	
1851	1213	......	...	...	Bo Byu	1852	1214	Died at Mōng Nai (Monè).
1852	1214	......	...	...	U Shwe Kyu	1854	1216	
1854	1216	Yan Bye *Bo-hmu Mintha* ...	1855	1217	......	...	...	
1855	1217	......	...	...	Taik Kala	1856	1218	Went to Kēng Tūng in 1217.
					Theîn Kadaw ...	1857	1219	
1858	1220	......	...	...	U Shwe Kyu ... U Sin ...	1860	1222	
1860	1222	......	...	...	Popa *Wundauk* ...	1860	1222	
1861	1223	......	...	...	U Be ... U Po ...	1863	1225	
1863	1225	... .	...	...	U Be	1863	1225	
1864	1226	*Wundauk Bo-hmu* U Ywè ...	1864	1226	Thilawa	..	...	
1865	1227	......	...	...	U Baik	1865	1227	Left in a very short time.
1866	1228	......	...	...	U Yo ... U Be Ya ...	1867	1229	
1867	1229	U Ma Nga	1876	1238	......	...	...	
1867	1239	......	1879	1241	......	...	...	Returned.
1880	1242	......	...	...	Alôn *Wun*	1882	1244	Died in Mōng Nai (Monè.)
1881	1243	Yaw *Min-gyi* and	1881	1243	......	...	...	Died in Mōng Nai (Monè.)
...	...	Magwe *Wundauk*	1881	1243	......	...	...	

Möng Nai town since the Annexation.

At the time of the overthrow of the Burmese Empire in 1886, Möng Nai town had suffered so much from the constant intestinal warfare of the Shan States and its constant violent change of rulers that when it was first visited by British troops in May 1887 there were no more than seventeen houses. Dr. Richardson in 1836 estimated the number to be 1,600, with from eight to ten thousand of a population. Population soon came back, and by 1891 the number of houses had increased to 500, and in 1898 there were not less than eight hundred houses in Möng Nai town, when an unfortunate fire burnt down four hundred of them. The *wying* is situated on the west of Möng Nai valley, hugging the western range of hills, but not extending up their slopes, which are here very gentle and well adapted for building purposes. Whether Möng Nai town will ever increase much beyond its present size seems doubtful. There is no longer the incentive to settle that there was when it formed the seat of a Burmese Governor and garrison, and it is a considerable distance south of the main trade route between Burma, Kēngtūng and the Further East. Should Möng Nai become the terminus of the contemplated branch Railway through the Southern Shan States, a considerable increase in its present size may be expected, but probably not otherwise.

Revenue enumeration.

The Möng Nai State was thoroughly inspected and enumerated in 1891 by Mr. G. C. B. Stirling, and the ascertained number of households was found to be 6,161. Of these no less than 3,231 households were exempted, either as dwellers in the *Hsāng Hkè Hpōng*, officials, relatives of the *Sawbwa*, poor, or service-men. All the dwellers in the *wying* are bound to render personal service if required. A number of those exempted in the *Hsāng Hkè Hpōng*, or surburbs, work the *Sawbwa's* field or keep his cattle. In the circles within a radius of about fifteen miles of the capital nearly all the exemptions under this head are *Sawbwa's* men, members of his *koyan*, or attendants on him in some capacity. In the distant circles the service-men are employés of the district and village officials, and in most circles there are one or two men attached to the *pôngyi kyaungs*.

Cultivated lands.

In 1891 the land under cultivation was—

	Acres.
Paddy-land	3,657
Taungya	2,609
Garden	406
Total ...	6,672

Cattle.

The numbers of cattle were—

Buffaloes	3,074
Cows	533
Bullocks	862
Ponies	64

Population and races.

The population was then estimated at 18,600 persons. The races were roughly—

	Houses.
Shan	5,161
Taungthu	300
Yangsek	500
Yangwankun	200
Total ...	6,161

Kēng Tawng sub-State.

In Kēng Tawng sub-State there were in 1891 seven hundred and ninety-six households. The area of land under cultivation was—

	Acres.
Paddy-land	693
Taungya	120
Garden	13
Total ...	826

The numbers of cattle were—

Buffaloes	265
Bullocks	106
Ponies	10

The population was estimated at 2,070 persons.

In 1891 therefore Möng Nai State, with Kēng Tawng sub-State, contained six thousand nine hundred and fifty-seven houses and an estimated population of 21,170 persons.

Present population.

In 1897 these figures had increased to seven thousand eight hundred and ninety-one houses, with a population of 23,673, an increase of one in seven in a period of six years. The latter figures are those given by the State officials, and the State has not been actually enumerated by the Subdivisional Officer since 1891. The increase was most marked in Kēng Tawng sub-State, where the figures had increased from seven hundred and ninety-six to one thousand five hundred and seventeen houses, or nearly 100 per cent. The main Möng Nai State only showed an increase of two hundred and thirteen houses. The tribute collections had increased in a similar proportion.

Cultivation : rice.

Möng Nai State has a more varied agriculture than the other eastern border States. In the central plain rice is the only crop, and as all water for irrigation is drawn from two small rivers, the Nam Tawn and Nam Salai, a failure in the rains is severely felt.

Sugarcane.

Outside this valley, however, attempts are made to raise crops other than rice. In the Möng Pôk and Wan Ping circles a quantity of sugarcane is grown, which is crushed in the villages and sold as *kyan-taga*. The sugar-growing villages realize that it is not necessary to put in a basket of paddy seed in order to escape starvation, and live by the profit of their sugar alone. The people do not irrigate as paddy cultivators do, and their villages are fairly prosperous.

Tobacco.

A quantity of tobacco, apparently of very good quality, is raised in the Ho Nā Lōng circle : it does not, however, command quite as high a price as that grown in the Lang Kö circle of the Mawk Mai State. The Nawng Wawp tobacco shares with that grown in the Lang Kö township of Mawk Mai the reputation of being the best in the Shan States, and traders come from long distances to buy it. The Nawng Wawp valley lies at an elevation of about three thousand one hundred feet, and is subject to very heavy mists. The quality of the leaf seems to be very good. The veins or fibres are small and fine, and it is not by any means impossible that with proper cultivation, and especially with experienced workers to attend to the curing and fermentation, the tobacco of these two districts might rival the valuable growth of Langkat and Deli in Sumatra, where nearly the whole crop is sold for cigar-wrappers. At present the

tobacco is sun-dried without any fermentation whatever, and, except for the use of complacent pipe and cigarette-smokers, would hardly sell at all except locally. Tobacco fermentation is, however, an operation which above all requires experience and, without a technical knowledge of the proper system of piling the leaf in layers, and a battery of thermometers, it would be worse than useless to set the local people to work.

Shan paper.

Shan paper is manufactured in considerable quantities in the outlying districts of the State, especially in Kĕng Lum. This paper finds a considerable market to the west. The paper is also manufactured in Nam Pè Awn, Ho Yan, and Kĕng Tawng. The tree, from the bark of which the paper is manufactured, is most abundant and grows to its largest size near the Salween, but is also found in other parts of the States. It is called *mai sai lè* by the Shans, *sekku shaw* by the Burmese, and is a species of mulberry. The flowers are eaten by the Shans in curry.

The method of preparation.

The paper is manufactured in the following manner:—The bark having been stripped from the tree, the outer brown portion is carefully pared off, leaving only the white inner bark. This is boiled in water for about a day, by which time it has assumed the appearance of dirty rags. It is then beaten with a wooden mallet till it has so lost its stringy bark character that any quantity can be easily detached by the hand. The worker is equipped with a long wooden bench, hollowed out above so as to hold about three inches of water. He has also a number of trays, made of coarse homespun calico stretched on bamboo frames, of the size of the sheet of paper which is to be made. A favourite size is about two and a half feet by two feet, but some are nearly six feet long by two and a half broad. The latter go to make the strips of paper used by the Shans for sleeping upon when travelling, and for this purpose the paper is turned out thicker than the ordinary kind. He now takes a small portion of the boiled bark, thrusts it into a small funnel of bamboo closed at one end and half filled with water, gives it a few pounds with a short wooden pestle armed with jagged spikes, and pours it out over the frame, which he has previously submerged in the water in his bench. The pulp spreads itself out in the water after the manner of seaweed, and a few dexterous pats do all that is wanted to distribute it evenly over the frame, which is then slowly lifted out of the tank, the water running through the calico and leaving the sheet of paper behind. It is then placed in a slightly slanting position in the sun to dry. When dry the sheet of paper is separated from the calico with a wooden paper-knife. In ordinary sunny weather the same tray can be used twice in the same day.

The industry: prices.

In the rains but little paper is manufactured, owing to the difficulty of drying it. The number of trays the worker has detemines to a large extent the amount of paper turned out. A family with twenty-five trays, working regularly and keeping always a sufficient quantity of the bark boiling, can turn out fifty sheets in the day. The work is not laborious, and much of the paper is turned out by women and children. The sheets are made up in bundles of one hundred or one thousand, and taken to the bazaar for sale. Traders come to buy from every trading State, and a good deal is taken to Mandalay by the Pan-the caravans on their journey there from the trans-Salween States. The manufacturer sells at a price varying from Rs. 6 to Rs. 8 per thousand sheets according to the quality of the paper and the demand for it,

Uses.

The paper is much used both in the Shan States and in Burma for pagoda decorations, umbrella-making, and other purposes. The Shans also use it for correspondence, as they usually write in pencil. It is rather difficult to write upon with ink. It is very tough and strong, and is excellent for wrappers.

The trees in the immediate neighbourhood of the paper-making villages have now been mostly used up, and the bark has usually to be bought by the manufacturer from woodmen, who strip it from the tree, pare off the outer rind and sell it ready for boiling. The average price in this condition is eight viss the rupee.

The apparatus of the manufacturer costs little: the work is performed in the slack season, and much of it is done by women and children. He can moreover increase his profit by about one rupee per thousand sheets by carrying the paper for sale to more distant bazaars, such as Möng Nai and Lai Hka. He gains, too, by selling single sheets, which of the better kind of paper are bought at a pice each, and by retailing small quantities of the paper at higher rates. The bark gatherer's profit is a clear gain, his only outlay being the purchase of a *dha*. The profit of neither, however, can be considered more than a moderate return for their labour, and few families can support themselves by the industry.

Prices in the plains.

The better quality is said to fetch Rs. 16 to Rs. 20 and inferior qualities Rs. 12 to Rs. 18 per thousand sheets, in Mandalay and Toungoo. If these rates be correctly given, the trader's profit is fairly high.

Thanatpet.

The Pawng Hseng (Maw Kōng) circle exports *thanatpet* to Mandalay and elsewhere.

Gram.

The Ho Nā Lōng circle also produces maize and gram. The latter is of good quality, but there is little demand for it, and it only fetches the same price as paddy. A certain quantity is also grown in the Hai Hpak and Möng Pôk circles.

Onions.

Onions and garlic are widely grown, and are exported to other Shan States and sometimes to Toungoo.

Other vegetables and fruits.

All the ordinary vegetables are raised in the *yas*, and near Möng Nai town pine and custard-apples are grown. Peaches, plums, and apricots, of a small kind but excellent when cooked, are common. Oranges of somewhat inferior quality are grown in Pawng Hseng.

In the outlying circles adjoining Kēng Hkam the productions are the same as in that State and include betel-nuts, betel-leaves, cocoanuts and oranges. There is also a fair number of cocoanut trees in Möng Nai town.

The circles bordering on Kēng Hkam have been in the possession of Möng Nai for many years, and are said by tradition to have been the dowry of a Hsen Wi princess who married a former *Sawbwa* of Möng Nai.

Economic systems and tenures.

Much of the paddy-land in the Möng Nai valley is the property of the *Sawbwa*, his relatives and officials. It is worked on the *metayer* system, the owner providing plough-cattle and seed, and the cultivator doing the work. When the crop is harvested, the seed-paddy and the paddy value of the hire of the buffaloes is deducted, and the net balance of grain divided in equal shares between landlord and cultivator.

In other parts of the State most cultivators farm their own land.

Jungle land brought into cultivation becomes the property of the man who clears and works it.

Land formerly under cultivation, but which has been abandoned by the owner, is allotted by the *Sawbwa*, or the circle official authorized by him, and becomes the property of the man to whom it is allotted.

Settlement in another State is held to constitute definite abandonment of arable land, and such land reverts to the *Sawbwa*. Land, like other property, is heritable.

Trade and industries.

Some of the bullock-traders of Möng Nai engage in the *letpet* trade, but the rice they take to Tawng Peng is not bought in the State. On the return trip from Mandalay salt, *nga-pi*, and Manchester goods are brought up. Parties of *pakôndans* go to Chieng Mai, and both *pakôndans* and bullock-traders to Toungoo. Pang Lōng (Lai Hka) iron-work is taken to the former place and betel-nuts brought back. The Toungoo traders take garlic and sugar and return with salt, *ngapi*, silks, and calicoes. Möng Nai State has not now much to export. Shan paper, onions, garlic, *thanatpet*, and a little *thitsi* from Kēng Tawng are the only products in which there is any noticeable trade.

The condition of the people of the State is in general better than is that of their neighbours. There are many good bazaars, where a good deal of petty trading is carried on. As vegetables and food-stuffs are grown in great variety, the people live better and probably as cheaply as in the neighbouring States. In all the better villages each house has a loom and spinning-wheel, and a good deal of calico is turned out. Indigo, lac, and arnotto are used in dyeing. The working clothes of both men and women are made of this homespun, the gaudy calicoes and cheap silks of Manchester make being reserved for duty days and festivals.

Products and industries of the sub-State.

The paddy plain of Kēng Tawng is very fertile, the yield being thirty or forty-fold. Beyond rice little is sown in the sub-State. A few oranges, of poor quality, are sold at one anna per cooly-load and three to four annas per bullock-load. A few tobacco plants are also grown round the houses.

A certain amount of Shan paper is made. It is usually taken by traders to Inle-*ywa*, where salt and *ngapi* are bought and brought back. Many of the pack-bullocks are only used for taking rice to the foresters in the jungles.

Tribute.

The tribute paid by the Möng Nai State has been—

	1888—92.	1892—97.
Möng Nai ... ... Kēng Tawng	Rs. 10,000	Rs. 18,000.

Hkun Kyi, the present *Sawbwa*.

Hkun Kyi, the present *Sawbwa* of Möng Nai, was honoured with the title of "*Kyet-tha-ye zaung shwe Salwè ya Min*" in 1890. He has no issue.

Bam Pôn Civil Station.

At Bam Pôn, some ten miles west of Möng Nai town, is the headquarters of the Subdivisional Officer of the Eastern subdivision, with a post of seventy-five rifles. The post was formerly at Möng Nai itself, but the Möng Nai valley having proved extremely unhealthy for native troops, it was moved to its present site in 1891. The elevation of the Bam Pôn post is about four thousand feet; it is surrounded by pine forest. Most European flowers and vegetables flourish at Bam Pôn throughout the year, and the health of the garrison is

excellent. It is probably nearly as healthy a place as Taunggyi. The proposed construction of the branch line through the Southern Shan States will probably necessitate the removal of the post to some site near the terminus of the line.

There is a Civil Police post of one sergeant and fourteen men. The police-station adjoins the Subdivisional Officer's quarters. Bam Pôn is seven marches, or about eighty miles, distant from Taung-gyi. There is a cart-road as far as Möng Pawn, which is nearly half-way.

Revenue divisions in the State of Möng Nai.

Serial No.	Name of *Hĕng*ships.	Number of villages.	Number of houses.	Revenue collection.
				Rs.
1	Wan Pang	37	329	1,980
2	Mawk Kōng (S.)	42	498	3,247
3	Mawk Kōng (N.) or Hpawng Hseng ...	36	456	3,159
4	Sa Hawng	35	369	2,710
5	Pā Hōk	12	102	457
6	Bam Pōng	12	67	237
7	Nā Pōk	3	38	167
8	Wan Hkōng	10	85	422
9	Hai Hpak	24	224	1,029
10	Ho Na Awn (W.)	13	145	536
11	Pa Lik	4	41	264
12	Hai Oi	23	143	536
13	Nam San	20	163	748
14	Wan Hwe	10	78	378
15	Mē Mai	9	74	220
16	Wan Nawng	12	102	457
17	Hai Lai	10	72	290
18	Hai Nōng	11	59	237
19	Keng Lum	28	146	651
20	Hsa Hang	5	55	255
21	Nam Pawn	12	52	255
22	Ho Yan	10	66	281
23	Wan Hpā	19	169	783
24	Lōng Sam	15	92	281
25	Hai Kō	9	121	598
26	Nam Kaw	10	61	220
27	Hsam Loi	15	163	800
28	Wan Kēng	9	110	475
29	Mōng Pok	15	173	932
30	Hai Wo	8	73	290
31	Hai Noi	29	215	1,108
32	Mē Pan	8	89	220
33	Loi Lem	25	250	624
34	Hko Wai	14	163	497
35	Honā Lōng	27	227	1,056
36	Tō Lōng	16	138	536
37	Wan Ōn	13	85	325
38	Taung Gyi	4	45	202
39	*Myoma*	9	836	...
	Total ...	623	6,374	27,463

Bazaars in the State of Möng Nai are held at—

Bazaar.

The *Myoma*.	Hpawng Hseng.
Wan Pēng.	Pā Hōk.
Wan Nawng. / Wan Loi.	Nawng Kōk.
	Hai Hpak.
Mawk Kong. / Nā Law.	Hsa Hawng.
	Tun Hōng.
Wan Kēng.	Hai Nā Lōng.
Wan Pōng.	Nawng Wōp.
Pā Līp.	Hko Ut.
Hai Nōng.	Pā Lai.

Loi Hkan.

MÖNG NAI (Mo-nè).—The capital of the Shan State of the same name and the former site of Burmese administration in the Shan States. It was formerly the largest town in the Shan States, and probably greatly exaggerated stories are told of its magnificence. Dr. Richardson, who visited it in 1836, describes it as a town of about one thousand six hundred houses and a population of about 8,000 or 10,000 persons, of whom 2,000 were Burmans. He speaks of the houses, even of the Burman officials, as being mean and paltry. Other details will be found in Chapter VI of the introduction on the Shan States. Nevertheless, the mouldering remains of many monasteries and pagodas, besides brick staircases, point to past wealth. A broad causeway leading across some swampy ground to the north, built shortly before Dr. Richardson's arrival, still exists as a proof that all Burmese administrators did not merely come to fill their own pockets.

Möng Nai town: its past prosperity.

Möng Nai stands in a valley which extends a few miles south of the town and ten miles north of it, and varies from one and half to three miles in width; at the town, where there are two lakes, it is nearly five miles wide, all fine paddy-land irrigated from the Nam Tawn.

Position.

Since *Twet* Nga Lu was taken prisoner in 1888, the size of Möng Nai town has been steadily on the increase, till at the beginning of the present year (1898) it contained upwards of eight hundred houses. The *Sawbwa's haw* stood in the centre of the town in a large and spacious compound, surrounded by a row of tamarind trees, interspersed with cocoanut palms. In April 1898 a most destructive fire occurred, in which over four hundred houses were burnt to the ground, and the *Sawbwa's haw* was entirely destroyed, the property lost by the *Sawbwa* alone being estimated at over Rs. 40,000, mostly in gold and silver ornaments. All the houses burnt were re-built within a few months and the thoroughfares widened, and the town presents now a very pleasing appearance.

The present town.

There is an American Baptist Mission at Möng Nai, with a hospital attached: and it is a very useful institution. Dr. Henderson is at the present time (1898) in charge of the Mission, with Dr. Harper as his assistant. The mission buildings are situated to the south-west of the town, on rising ground about one hundred feet above the town-level and, not far from the site of the old Burmese post.

The American Baptist Mission.

Distances.

	Miles.
From Mōng Nai to Bam Pong (Monè post)	9
From Mōng Nai to Fort Stedman	93
From Mōng Nai to Ta Kaw (ferry)	93
From Mōng Nai to Kēng Tūng	185

MÖNG NAM.—A township in the north-east of the Southern Shan State of Kēngtūng. It was one of the cis-Mēkhong districts of Kēng Cheng which passed to Kēngtūng in May 1896.

The village lies on high ground above the Nam Nam stream, a tributary of the Nam Ngā, and has twenty-two houses. The people are Lü and cultivate lowland rice fields along the Nam Nam. There is only one Shan village. The hilly part of the district is inhabited by Kaw.

Möng Nam is eight miles north-east of Möng Hè, on the road to Möng Htān. It was formerly a sub-circle of Möng Hè, but for several years past has been an independent charge.

MÖNG NAWNG (Burmese Maing-naung).—A State in the Eastern division of the Southern Shan States, lying approximately between 21° and 21° 50′ north latitude, and 98° 35′ east longitude, with an area of 1,574·83 square miles.

Area and boundaries.

It is bounded on the north by the States of Kehsi Mansam, Kēng Lun, and Möng Sang; on the east by Mang Lön, Hsen Yawt, and the Salween river; on the south by Kēng Hkam and Möng Nai; and on the west by Lai Hka and Möng Kung.

Histor: Former administration from Hsen Wi.

The present State of Möng Nawng formerly constituted a part of the *Taung-let*, or South Riding, of Hsen Wi (Thein-ni) and for several years previous to its final separation and erection into a State with a Chief of its own was administered, under the Hsen Wi *Sawbwa*, by two *hēngs*, the *Hēng Lōng* and the *Hēng Awn*, the Great and Little *Hēngs*. These men were relatives and had equal rank and equal authority in the management of affairs. The elder was called the *Hēng Lōng* on account of his age, not because he was the superior officer of the *Hēng Awn*.

1850: Möng Nawng relieves Kēngtūng and is granted independence.

The people of Kēngtūng had been for some time involved in border disputes with the Lao States under Chieng Mai, and in the year 1212 B.E. (1850) were worsted in the fighting that ensued. The Burmese garrison in Kēngtūng appealed to Mandalay for assistance, and several of the eastern *cis*-Salween States were ordered to furnish armed men to accompany the Möng Nai *Sitkè-gyi* in a relief expedition. The Möng Nawng contingent was commanded by the *Hēng Awn*. He was of great service to the expedition and, with his men, is said to have been mainly instrumental in driving the invaders out of Kēngtūng. On his return he petitioned Pagan *Min* to make Möng Nawng a separate State. This was done, and in the following year (1851) he was appointed the first Myoza by Royal Order.

The people of Möng Nawng seem to have joined with the *Hēng Awn* in petitioning for its separation from Hsen Wi. The *Hēng Lōng* also desired it. He was himself an old man. The new Myoza was his relative, and his daughter Nang Nan had married this relative's eldest son. He could therefore look forward to his descendants being rulers of Möng Nawng.

The first Myoza, the *Hēng Awn*, had taken the name of Parami when he entered a monastery, and was usually thus known, when he was not referred to as the *Hēng Awn*. He administered the State for fifteen years and during all this time it remained at peace and appears to have been fairly prosperous.

1866—1868: Hkun Hkang Myoza, Kawn Kais, rising.

He died at Mandalay, where he had gone to *kadaw*, in 1866, and was succeeded by his son Hkun Hkang. Shortly after this Myoza's accession an attempt was made to oust him by one Kawn Kai. Kawn Kai was a relation of and had been a subordinate official (*kawn*) under the two *hēngs* when they administered Möng Nawng. He went to Hsen Wi *Alèlet* (Centre Ward), where he had no difficulty in getting men and arms to help him in his enterprise, and returned with a large following and attacked Möng Nawng. The Myoza was defeated and fled to Lai Hka, whence he appealed for assistance to the *Bo-hmu* at Möng Nai. Aid was sent, and with this addition to his force he attacked the invaders and in turn drove out Kawn Kai, who withdrew to Hsen Wi *Alèlet*, where he died.

In the two succeeding years the State was quiet, but in the year 1229-30 (1868) the Burmese Government demanded from Möng Nawng, in common with all the other Southern Shan States, a contingent to join the expedition against the Myingôn Prince, who had raised a rebellion against the king in Karen-ni. The Myoza accompanied his men and was killed fighting at Loi Kaw in Eastern Karen-ni.

1882: Möng Nawng joins Möng Nai

On Hkun Hkang's death, his son, the present Myoza, then a boy of about ten years, was appointed by King Mindôn. The State was well administered by the relatives of the young Myoza, and it increased in population and prosperity and enjoyed peace until the year 1244 B.E. (1882). The people of Möng Nawng then heard with terror of the large forces which the Burmese Government had levied and were bringing up to revenge the massacre of their garrison at Möng Nai. The Möng Nai *Sawbwa* had married the Möng Nawng Myoza's sister, and the latter feared that the vengeance of the Government would fall not only upon the *Sawbwa*, but upon all his connections. There does not seem to have been any other reason for apprehending an attack, and it appears that, if Möng Nawng had joined the other States and had assisted the Government in attacking Möng Nai, it would have escaped injury. The Myoza, however, threw in his lot with his kinsman and Möng Nawng met with the same fate as Möng Nai at the hands of the Burmese.

and is devastated by the Burmese troops.

The Burmese troops entered the State from the north-west, under the command of the Pin *Wun*, the Pagan *Wun*, with the Hsi Paw and Möng Nawng *Wuns*, and other leaders. The Shans say there were eight *tats* or columns, and that each was a thousand strong, but Shan estimates of numbers must always be subjected to a liberal discount. The Myoza and all the people fled, some of the latter to Hsen Wi *Alèlet*, some to Western Mang Lön, but the majority to Kēngtūng with the Myoza, who met the Möng Nai *Sawbwa* at Nam Wying, a village east of the Nam Pōng, and they went together to Kēngtūng. The Burmese entered the State and marched through it, burning houses, *kyaungs*, and everything they could not carry away, killed or drive off all the cattle that had been left behind, and in fact made a desert of the State.

After some time an attempt was made to call back the fugitives. Headmen were summoned and a few came. One Hkun Shwe Kham, a brother of the Myoza's mother, joined the Burmese and was appointed Myoôk. He succeeded in inducing some of the people to return, but is said to have oppressed those suspected of favouring the rightful Myoza, and does not appear to have done much to restore confidence.

1883-1886: Hkun Shwe Khan, Myoôk,

The Pagan *Wundauk* and a *tat* remained in Möng Nawng for the three years that Hkun Shwe Hkam acted as Myoôk, and peace was thus maintained.

On the taking of Mandalay, however, all the Burmese troops withdrew from the Shan States and the Möng Nawng Myoza returned with the Möng Nai *Sawbwa* from Kēngtūng. The people all took his side, and he was able to drive out Hkun Shwe Hkam and to restore himself without much fighting in 1886.

1886: is driven out on the return of the *Sawbwa* from Kēngtūng.

Hkun Shwe Hkam retired to Möng Hsu, the Myoza of which State was his relative. He submitted his claim to be reinstated to the Superintendent of the Shan States, but as he had only been appointed by the Pagan *Wundauk* and as the hereditary Myoza was in possession when the British troops occupied the Shan States, it was rejected by the Chief Commissioner. Hkun Shwe Hkam accepted the situation and died towards the end of 1889 in Möng Hsu. His widow still lives there.

His surviving son Hkun Yōng is married to a daughter of the Kene Lön Myoza and lives in Keng Lön, and his daughter Nang Hkam Lū is one of the wives of the Möng Nawng Myoza.

After the return of the Myoza, Möng Nawng was involved in a quarrel with Möng Kun and Kehsi Mansam. These two States and Lai Hka were the only Eastern States that refused to join the Limbin Confederacy. They were accordingly attacked. Lai Hka was burnt out from south to north, and the Möng Nawng men and their allies ravaged a considerable part of Kehsi Mansam. They in their turn had some men killed, villages burnt, and cattle carried off by retaliatory parties. The western and northern portions of the State, however, where most of the fighting took place, had been so thoroughly devastated by the Burmese five years before that the Möng Nawng loss was comparatively insignificant.

1887: Möng Nawng joins the Limbin Confederacy.

The arrival of British troops in the Shan States and the surrender of the Limbin Prince in May 1887 put an end to hostilities.

In April 1891 the total number of houses in Möng Nawng State was 3,164. The population was roughly estimated as—

Population at the Annexation and now.

	Adults.	Children.
Male	3,997	1,836
Female	4,121	1,856
Total ...	11,810	

Of these the great majority were Shan. There were forty-two Burmese and six hundred and four Yang Lam. It is believed, however, that the number of Yang Lam was considerably greater than was estimated. The general population is said to have increased by ninety-seven families in 1890, and the

increase since the Annexation has been very considerable. The average number of people per house was 3·60 and there were, so far as could be ascertained, two hundred and seventeen monks and two hundred and ninety-three pupils in the *pôngyi kyaungs*.

At the present time (1897) Möng Nawng contains 7,469 houses with an estimated population of 27,879.

Except around the capital and in some circles where the paddy-land is good the State is thinly peopled, and towards the Lai Hka frontier there are square miles without an inhabitant. The *wying* had seventy-five houses in 1891; it now (1897) contains 170, and there are one or two fair-sized villages. The majority, however, are very small.

Natural features; the Nam Pang.

The greater part of the State of Möng Nawng is open undulating country, with here and there jagged limestone hills rising from it. To the north and west are regular downs, almost treeless; but to the south the country is, to a considerable extent, covered with scrub jungle.

The only river of any size is the Nam Pang, which flows through the eastern portion of the State. Along its banks are many fine paddy plains. That round the *wying*, Möng Nawng town, is very fertile, and there are many others throughout the State.

Hills.

East of the Nam Pang the country is hilly and rugged and heavily wooded towards the Salween. The principal ranges are the Loi Sôn in the north, the Loi Lak Kat in the east, the Loi Maw in the south, and the Loi Lon in the west.

Cultivation: rice.

At present rice is the main crop both of the plains and of the *hai*, or upland fields. Many of the villagers have been so short a time re-established that they content themselves with growing enough rice for food, even in the most reproductive places, and by the sale of thatch, bamboos, and jungle produce manage to get money to buy the other necessaries of life. The plain round the capital is fertile and yields on an average thirty to forty-fold, from some parts fifty to sixty-fold. The Wan Law circle in the south, and some other circles also, have good paddy-land, where the yield is as much as thirty-five and forty-fold, but a great many districts yield under twenty-five baskets to the basket of seed grain. The *hai*, or hill fields, vary greatly in productiveness, but the yield seems to run between twenty and forty-fold.

Cotton, tobacco, Shan paper.

A little cotton is grown, but only for the use of the cultivators. Some villages grow a small quantity of tobacco for sale, and in the gardens round the houses there are almost always some tobacco plants, *mo-hnyin*, and sometimes a little sugarcane. Shan paper is made in many of the southern circles.

Cattle.

Much of the State is infinitely more suitable for cattle-raising than for agriculture, but it suffered so severely from the cattle plague of 1889 that there are now few cattle, and the majority of what few there are are owned by newly arrived immigrants from West Mang Lön.

Trade.

There is now but little trade done by the State. Bullock owners for the most part take rice, usually bought in Möng Sang and Kēng Lön, to Tawng Peng; thence *lapet* to Mandalay, bringing back with them from the capital salt, *ngapi*, and Manchester goods.

These are sold in the State and in Hsen Yawt and the adjoining districts of Kēngtūng. Traders in the south of the State take paper to Mandalay, returning with salt, *ngapi*, and other things. *Pakôndans* (pedlars) take dried fish to Lang Ko in the Mawk Mai State, bringing back tobacco, and also retail Lai Hka lacquerware and the like.

When Möng Nawng was separated from Hsen Wi, it was assessed at ten thousand rupees *thathameda*. Only two thousand was demanded by the British Government as tribute for the year 1888, and in 1889 and 1890 three thousand were paid. In 1891 the tribute was raised to Rs. 3,500, in 1892 to Rs. 4,000, and for the years 1893-97 the State was assessed at Rs. 5,000 per annum.

Thathameda, and present tribute.

Bazaars.

Bazaars in the State of Möng Nawng are held at—

Möng Nawng town.	Kat Löm.	Na Mūn (north).
Nawng Hsawm.	Nam Wīn.	Möng Sang.
Man Lan.	Man Sēng.	Lōng Sām.
Möng Yai.	Nawng Hkam Lōng.	Na Mun (south).
Kun Hēng.	Hsai Möng.	Man Hai.
Wēng Kan.	Kat Hkao.	Möng Hsawng.
Man San.	Hen He.	

For the period 1898-1902 the tribute payable by the State has been fixed at Rs. 7,500 annually.

Revenue divisions in Möng Nawng.

Serial No.	*Hēng*ship.	Number of villages.	Number of houses.	Revenue collection. Rs.	A.	P.
1	Mōng Nāng	43	443	1,172	0	0
2	Wan Hpōng	5	46	155	0	0
3	Mōng Hen	12	118	280	8	0
4	Nawng Hsūm	14	199	518	8	0
5	Wan Hōk	25	308	572	8	0
6	Wan Pang	10	82	127	0	0
7	Wan Hai	24	306	544	8	0
8	Wan San	13	166	296	8	0
9	Nā Sān	5	50	116	8	0
10	Nā Mūn	8	48	138	0	0
11	Dū Yā	11	136	336	0	0
12	Kēng Hau	12	113	272	8	0
13	Mōng Hsawng	28	289	653	0	0
14	Lōng Sān	4	49	79	0	0
15	Nām Ywen	10	135	323	0	0
16	Nām Mūn	7	78	195	0	0
17	Kun Hēn	38	434	1,099	0	0
18	Nawng Hkam Lōng	35	436	765	0	0
19	Nā Lōng	3	24	44	0	0
20	Hsai Mōng	20	163	320	0	0
21	Nā Mūn (south)	23	333	640	0	0
22	Wan Lau	43	487	1,041	0	0
23	Lai Kam	16	136	235	0	0
24	Nam Tawt	15	185	423	0	0

Revenue divisions in Möng Nawng.

Serial No.	*Hèng*ship.	Number of villages.	Number of houses.	Revenue collection.
				Rs. A. P.
25	Möng Lim	19	232	552 0 0
26	Nam Sawk	6	32	48 0 0
27	Nawng Tau	8	106	186 0 0
28	Wan Sēng	9	149	271 0 0
29	Möng Yāng	14	176	390 0 0
30	Wan Ywet	11	108	272 8 0
31	Wan Kwañ	14	95	227 0 0
32	Lōng Sam	10	79	43 0 0
33	Hkö Hkam	6	33	51 0 0
34	Wan Tôn	17	156	383 0 0
35	Hin Hai	12	179	388 8 0
36	Mōng Yai	21	251	594 0 0
37	Hō tat	5	44	96 0 0
38	Nawng-È	8	69	100 8 0
39	Nam Kwan	10	83	204 8 0
40	Wan Sat	9	116	236 0 0
41	*Myoma*	1	120	......
42	*Sin-gye-bôn*	49	677	......
	Total ...	653	7,469	14,389 8 0

Large villages in the State of Möng Nawng.

Name of circle or village.	Number of villages in the circle.	Number of houses in the village.	Remarks.
Myoma	...	120	Shan-Burman : *Myoma*.
Sin-gye-bôn villages	49	...	
Myohaung	...	46	Shan-Yang Lam village.
Kun Nā	...	28	Shan village.
Nā Lai	...	26	ditto.
Loi Sang	...	52	ditto.
Ho Hkawng	...	29	Shan-Yang Lam village.
Mōng Nang circle	43	...	
Nawng Wo	...	27	Shan village.
Wa Nap	...	26	ditto.
Mak Lang	...	30	Shan-Yang Lam village.
Nawng Hsum circle	14	...	Adjoining the territory of Mōng Küng.
Nawng Hsum *ywama*	...	27	Shan village.
Loi Tawng	...	27	ditto.
Wan Hok circle	25	...	Adjoining the territories of Möng Küng and Kehsī Mansam.

Large villages in the State of Mōng Nawng—concluded.

Name of circle or village.	Number of villages in the circle.	Number of houses in the village.	Remarks.
Wo Tōng	...	30	Shan village.
Me Hōng	...	26	Shan-Yang Lam village.
Wan Hai circle	24	...	Adjoining the territories of Kehsī Mansam and Kēng Lōn.
Wan Hai *ywama*	...	37	Shan village.
Pā Chī	...	34	ditto.
Wan San circle	13	...	Adjoining the territories of Kēng Lōn, Mōng Yai, and Kehsī Mansam.
Wan Kyawng	...	26	Shan village.
Dā Yā circle	11	...	Adjoining the territory of Mōng Hsu.
Dā Yā *ywama*	...	40	Shan village.
Lōng Sam circle	4	...	
Lōng Sam *ywama*	...	29	Shan village.
Nam Mun circle	7	...	
Nam Mun *ywama*	...	29	Shan village.
Kun Hēng circle	38	...	
Nā To	...	38	Shan village.
Nawng Hkam Lōng circle ...	35	...	
Nawng Hkam Lōng *ywama* ...	...	55	Shan village.
Wan Hsat	...	42	ditto.
Hsai Mōng circle	20	...	Adjoining the territories of Kēng Tūng, Kēng Hkam, and Mōng Nai.
Hsai Mōng *ywama*	...	42	Shan village.
Nā Mun circle	23	...	
Na Mun *ywama*	...	31	
Pang Hsang	...	83	
Wan Law circle	43	...	
Wan Law *ywama*	...	49	
Kun Tit	...	26	
Pā Hsā	...	33	
Na Lā	...	26	
Nam Lawt circle	15	...	
Nam Lawt *ywama*	...	31	
Nawng Tan circle	8	...	
Nawng Tan *ywama*	...	48	
Wan Sēng circle	9	...	
Wan Sēng *ywama*	...	36	
Nawng Aw	...	26	
Mōng Yang circle	14	...	
Mōng Yang *ywama*	...	32	
Wan Tōng circle	17	...	
Wan Tōng *ywama*	...	29	
Hin Hai circle	12	...	
Hin Hai *ywama*	...	37	
Mōng Yai circle	21	...	
Mak Tō	...	28	

MÖNG NGAW.—A circle in Tawng Peng State, Northern Shan States.

Population.

It consisted in 1897 of twenty-two villages, with a total of two hundred and fifty-two houses and a population of three hundred and forty-four males, three hundred and thirty-three females, one hundred and fifty-six boys, and one hundred and sixty-two girls, and is under the administration of a *hēng*. The inhabitants are mostly Shans, and there are a few Palaungs.

The valley: rice cultivation.

The Möng Ngaw circle lies in a cup-shaped valley, some three miles long and with an average breadth of half a mile. The fields in the circle are of extraordinary fertility, as much as one hundred and twenty-fold being obtained in a good year. There are two hundred and ninety-one acres of lowlying paddy-land under cultivation.

The inhabitants work also about one hundred acres of tea, but the yield is of poor quality.

The circle had a bad name for crime until special preventive operations were carried out in it.

The villagers are poor and have no industries.

The circle is watered by the Möng Ngaw stream, a tributary of the Nam Tu (Myit-ngè) and comprises an area of about fifty square miles. It touches Hsi Paw, Möng Mīt, and Möng Lōng States.

MÖNG NGAWM.—A village and district of the Southern Shan State of Kēngtūng.

The district lies along the Nam Ngawm, a tributary of the Nam Lwe. The main village is a stage on the Kēngtūng-Möng Yawng road, and is forty-three miles from the former place. It has twenty-eight houses and a brick monastery. Many of the houses have betel palms in their gardens.

A lower Möng Ngawm is situated some three miles from the main village and there are other Shan villages in the circle and Kaw (Akö) villages in the hills.

The Shans are Lü and work irrigated rice-fields.

For 1897 the district was assessed at Rs. 94 revenue.

MÖNG NGŌN.—A sub-circle of four Shan villages under a *htamōng*, in the Tang Yan Myozaship, South Hsen Wi, Northern Shan States.

Revenue details.

It stands on the banks of the Nam Pang and contained in 1897 eighty-nine houses, with a population of one hundred and fifteen males, one hundred and forty-one females, thirty-seven boys, and forty-four girls. The villagers own one hundred and nineteen buffaloes; they work fifty acres of lowlying paddy-land and pay a revenue of Rs. 220 a year.

Möng Ngōn village.

Möng Ngōn village is the headquarters of the headman and has a large monastery with a small group of ancient pagodas: there is a five-day bazaar. A small industry in Shan shoes is carried on, and a little tobacco is grown and cured. The village of Möng Ngōn is picturesque, and covers four or five acres of ground.

MÖNG NUNG.—A village and district of the Southern Shan State of Kēngtūng. It is situated in the north of the State, on the upper waters of the Nam Lwe, four miles north-west of Möng Hkāk.

The State records give eight villages, with a total of two hundred and ten houses, as the population of the circle. This does not include the hill people.

"The villages are situated on both sides of the valley of the Nam Nung, a considerable stream, which, flowing towards the Nam Lwe from the hilly country to the west, waters about half a mile in width and two miles in length of level or undulating valley, fairly well cultivated for paddy. It (Möng Nung) lies on the Möng Yāng-Ta Hsop Hkāk (Salween) route, and is the last of the valley land of the Nam Lwe drainage westward. Thence to the Salween the country is a mass of hills inhabited by Wa.

"From Möng Nung to the Salween is 63½ miles (west).

"From Möng Nung to Kēngtūng *viâ* Möng Hkāk is 47¼ miles (south)."

[Captain H. B. Walker, D.C.L.I., Intelligence Branch, 1894.]

For 1897 the village was assessed at Rs. 315 revenue.

MÔN-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and twenty-two persons, according to the census of 1891, and revenue of Rs. 390, included in that of Ainggaing.

MÖNG PAI (MO BYÈ).—A State in the Central division of the Southern Shan States, the most south-westerly of the Shan States people. It has an approximate area of one thousand square miles.

Area

It is bounded on the north by Loi Lōng and Sa Koi; on the east by the various States of Western Karen-ni and by Hsa Htung; on the south by the Karen-ni States; and on the west by various States of Karen-ni and by Yamèthin district of Upper Burma.

and boundaries.

In Burmese times the boundaries of the State were in great dispute owing to the many wild tribes that lived on or near the borders, and they were never definitely laid down.

The general character of the country is hilly, rising in a gentle slope from the chief stream of the Pilu or Balu. On the whole the State is well watered by the Balu stream and its affluents.

Natural features: hills.

In the hilly part of the State to the west, however, the people entirely depend on the rain for cultivation. This part of Möng Pai rises in a confused mass of hills with a general north and south direction and an altitude of between five and six thousand feet. The crest forms the watershed between the Irrawaddy and Salween rivers.

The Balu stream is the only river worthy of mention; it flows south through the State, and is navigable more or less throughout the year, but for small dug-outs only, owing to the weirs and dams erected in the monsoon for irrigation purposes, and to the shallowness of the water during the cold season. No minerals of any value are known to exist in the State.

The Balu stream.

Forests.

There are no forests reserved, nor are there any from which valuable timber is extracted.

The following history of Möng Pai was written by the aged *Sawbwa* of the State in 1896 and was translated by Mr. F. H. Giles. It will be noted that it gives no details as to the first occupation of the State by the Shans or as to its original inhabitants and that there are no references to Hkun Lu and Hkun Lai, such as are found in all Northern Shan States chronicles.

Historical.

About the year 1541 A.D., when the Shan Prince of Ônbaung (Hsi Paw) seized the throne of Ava, he appointed his son Saw Pè as Chief of the State of Möng Pai.

1546 : Saw Pè.

On the death of the King of Ava, about the year 1546 A.D., the nobles and ministers of the Court placed Saw Pè on the throne, and his cousin or half-brother, Kam Kaw, was appointed Chief of Möng Pai; he was succeeded by his brother Maw Kya, on whose death Nan Pè became Chief.

Kan Tat's rule: he defines the boundaries of Möng Pai.

1679 : Kan Tat: the boundaries of the State.

On the death of this ruler, his son Kan Tat was appointed Chief. On the 4th *labyi-gyaw* of *Natdaw* (December) 1041 B.E. (1679 A.D.), on a Wednesday, at the age of 46, Kan Tat, assisted by his ministers Saing U Maung, Kè Maing, and Kan Kan U, drew up a statement giving the boundaries of the State and showing its extent, and caused it to be placed before the King of Ava.

Boundaries.—In a south-easterly direction, three bullock marches east of the Salween, to a hill called Loi Ku Möng, adjoining the territory of the Chief of Chieng Mai.

In a southerly direction, eight days' journey from Möng Pai, to the Sintaung hill range, adjoining Mota-ma territory.

In a south-westerly direction, eight days' journey, to where there are two stones known as the male and female and a *Tha-bye-bin*, adjoining the Taungu territory.

In a westerly direction, four days' journey to the Paunglaung river and, farther north, the Sintaung.

In a northerly direction, 15 *daings* (40 miles) distant to the Taminsòk pagoda; then descending from the Loi Tun hill to a large *Tha-bye-bin* where the territories of the Chiefs of Möng Pai and Yawng Hwe meet; then in an easterly direction to the Loi Thadi hill; then to Tetsalot Pun river, crossing which to where the Tein and Salween rivers join.

Kan Tat, after reigning over the Möng Pai State for some years, threw in his lot with the Chinese who were working the lead mines of Bawzaing. The King, being afraid that with the monetary and armed assistance of his Chinese friends he might be in a position to rebel, removed him from power and placed a Maingtôn man on the throne of Möng Pai. On the 6th *labyi-gyaw* of *Natdaw* 1044 B.E. (December, 1682 A.D.), Kan Tat, with his brothers Nga Saing, Nga Si, and Nga San, fled into Siam.

1692. Civil war.

On the expiration of five years, the Maingtôn Prince was removed and a person from Maing-yin appointed, and he issued orders to his Karen, Yinbaw, and Padaung subjects to bring in posts for the building of a *haw*, which posts were to be carried in an upright position. These tribes were incensed because of this order and on account of other oppressive acts on the part of this ruler, on the 5th *lazan* of *Tagu* 1054 B.E. (April, 1692 A.D.), on the pretence of presenting the usual *kadaw* presents, they entered the Palace and killed their Chief, and all his followers, relatives, and ministers fled.

1696 : Möng Pai is in consequence devastated by Burmese troops.

No action was immediately taken on the part of the Supreme Government to avenge the murder of their protégé, but in 1058 B.E. (1696) a near relation of the King of Ava, one Thala, was appointed Commander-in-Chief of an army composed of thirteen companies. He entered the coun-

try, but after an unsuccessful expedition the free and friendly villagers fled as far as Paw Kôn in the northern district of Yawng Hwe, being driven out by the recalcitrant Karen tribes, and the country was laid waste and desolate.

1759-63: Nga Hte Maing resettles Möng Pai.

In the year 1121 B.E. (1759 A.D.), during the reign of Sin-byushin, Nga Hte Maing, brother of Nga Zaung, an influential bullock trader, collected a number of people from Indein and re-settled Taungdo, Bankan, Pônmu, Nanthein, Hwe-pè, Nantôk, and Maingkôn, and on Wednesday, the 5th *lazan* of *Kazôn* 1125 B.E. (waxing of May, 1763 A.D.), he placed a force near the large *Tha-byè-bin* east of the Möng Pai pagoda, and the people regaining confidence flocked in and re-inhabited the town.

1763—1802: various rulers.

The old ministers then decided on offering the throne of Möng Pai to Kun Pya, son of Saw Naw Saing, a member of the ancient line, which he accepted, and journeyed to the Court of the King to obtain an order confirming him in his appointment. On arrival in the Royal town he paid court to the son of the King, Paungka-*min*. At this time the King Sin-byushin died, and Singu-*min* was nominated successor by an influential party in the Palace, but the Paungka-*min* rebelled and drove Singu-*min* from the throne and employed Kun Pya to go after him and demand the return of the crown jewels and regalia, which the deposed Singu-*min* had taken with him in his flight. Kun Pya caught up Singu-*min* and, acting under the order of his King, demanded the return of the jewels. The demand was made in a rude and violent manner, yet a portion of the regalia was returned. Paungka-*min*, however, did not enjoy the fruits of his usurpation for more than seven days, when he was in his turn driven from the throne by Singu-*min*, who again occupied it.

He, however, had not forgotten the conduct of Kun Pya when employed to demand the return of the regalia, and refused to recognize Kun Pya as *Sawbwa*, but appointed the Myoza of Lawk Sawk (Yat-sauk) in his place; then the He-lôn Myoza succeeded; then a military leader "Ye Kyaw Dewa" was appointed *myowun*, and after him the Thi-gyit Chief was made ruler.

After he had held the chiefship for three years he decided to remove all obstacles in the shape of likely claimants to the *Sawbwa*ship; his position was, however, not strong enough, and the relations and followers of the ancient house defeated his designs and he was removed and "Ye Kyaw Dewa" was re-appointed *myowun*.

On the 5th *lazan* of *Tagu* 1164 B.E. (April 1802), the Karens called in the assistance of the Siamese, being at feud with Möng Pai, and attacked "Ye Kyaw Dewa," leaving three dead bodies on the field; the arms of these were presented to "Ye Kyaw Dewa."

1803: Kun Pya *Sawbwa*, various States having broken away before 1783.

In the month of *Tabaung* 1165 B.E. (March 1803), the *myowun* appointed by the Burmese Government was dismissed and the hereditary Chief, Kun Pya, was appointed *Sawbwa* of all the State, with the exception of Maingkôn, Nantôk, Tabet, Lamaing, Loi Lōng, Loi Bwe, Byin gyi, Sawng Ké Kara, Nawng Wo, and Karen-ni, which had broken away from the ancient State of Möng Pai and had become separate Myoza and *Ngwe-kun-hmu*ships, and when the famous *Sittans* of 1145 and 1164 (1783-1802) were drawn up, these States and villages were not shown as part of Möng Pai.

Mōng Pai and the Karens: the rise of Po Bya in Bawlakè

About this time, in the country of Bawlaké, a Karen, who eschewed liquor and the food of ordinary mortals, but ate only different varieties of the yam plant, was much looked up to by his neighbours, and because of his ascetic mode of life and his austerity the Karens who inhabited the country in which he lived joined together and chose him to be their Chief. The larger villagers paid him the sum of one rupee four annas, one cock, one bunch of plantains, and one reed mat, and the smaller ones eight annas, one cock, one bunch of plantains, and one mat, and a yearly tribute of the sixteenth part of a basket of paddy. This Chief assumed the name of Po Bya.

and of Pe-baw (Maung Pôn).

Some time after the events recorded above had taken place a Burman named Maung Pôn, who is believed to have been one of the Princes of the Royal House of Ava and a brother of the Paungka-*min* who rebelled against Singu-*min*, fled into the Karen country for refuge and hid in a cave near Kansiku. One day, when searching for food, he was discovered by the villagers, who held a council and debated whether they should kill the stranger or report the matter to their Chief. The latter advice was eventually accepted and a report was sent to Po Bya, Chief of Bawlakè, who decided to allow Maung Pôn, known to the Karens by the name of Pe-baw, to live in his territory, and ordered his subjects to build him a white house. [Now these are only built and lived in by members of the Royal Family, the centre-post being whitewashed.] This man Pe-baw eventually became a Minister and, when Karen-ni was invaded by the Burmese troops under the leadership of the Pabè *Wun*, it is said with the intention of arresting Maung Pôn for complicity in the conspiracy which overthrew Singu-*min*, he led an army against the Burmese, making his headquarters at the *tha-bye-bin* spring, and completely overthrew them at Pinchit.

Pe-baw becomes Suzerain of Eastern Karen-ni.

As a reward for his generalship and his fidelity to his adopted Chief, Po Bya offered to appoint him overlord of the thirty-two Karen tribes, but this he refused and asked for the country between the Pun river and Chieng Mai territory (now called Eastern Karen-ni), and Po Bya granted his request. After Pe-baw had inspected his recently acquired territory and settled on Saw Lôn as his place of residence, he married the sister-in-law of the Chief of Bawlakè, and by her had three sons—Pyadin, Lakwe, and Sharè. His brother-in-law Sawlasa lived with him. From this marriage is descended the present royal house of Gantarawaddi.

1811: The Kye-bya ruby; the Karens strengthen their hold on the States.

In the year 1173 B.E. (1811) a lieutenant of the Chief of Bawlakè became famous for the austerity of his manner of life. This man lived at Kye-bya (Kye-bo-gyi) and gave out that he had in his possession a valuable ruby of great size. This came to the ears of the Myoza of Sa Koi, Kun Naw, and he reported the matter to the Court of Ava. The King then ordered the Yamèthin *Wun*, Thiha-padi, to proceed to the Shan States and purchase the gem or obtain it by force. On arrival at Aung-la-gwe he satisfied himself of the existence of the ruby, though the Möng Pai people sent to inform him that no such ruby existed and that Kye-bya had cheated his messengers. The *Wun*, not believing this,

killed the two messengers sent from Möng Pai (*Myo-sa-ye* Nga Kyaw and *Atwin Wun* Nga Kan Kan) and opened direct negotiations with the owner of the stone. A price was fixed and the stone was brought up the river in great state, wrapped in red Turkey cloth and placed on a purfled cushion in the bow of the boat. At Aung-la-gwe the stone was taken over by officials sent by the *Wun*, who had established himself at Saga, and the price agreed on was paid in buffaloes and bullocks. At Saga the packet was opened in the presence of the *Wun* and it was found to contain merely a piece of coloured glass in a bottle. This so angered the *Wun* that he collected his forces and invaded Karen-ni, but was met at Aung-la-gwe by the Karens and defeated. The Karens, following up their advantage, overran the country and subjugated the various States.

The old claimant to the Möng Pai State (Kun Pya) ruled for two years and was succeeded by his son Kan Maung. This Chief ruled for three years and was succeeded by his brother Kan Hlaing.

1820: Kan Hlaing. Karen invasion of Möng Pai.

Shortly after his succession the Shans of the State became embroiled with the Karens and Yinbaw Padaungs. A fight ensued, and the villages of Pa Aw Chaing Kawk, Sinhè, and Letpanbin were destroyed. The Karens, flushed with success, decided to further punish their enemies, and destroyed the Persian wheels they used for elevating water for irrigation, so that none of the fields were worked in the year 1182 B.E. (1820).

News of this outrage reaching the ear ot the King, he sent a Danu, Yan Aung, to enquire into the matter. This official held an enquiry and suggested, as the only means of rehabilitating the State, that the King should disburse paddy from the Royal Granaries. To this the King agreed, and an attempt was made to distribute the royal gifts, but without avail, the boats containing the grain being attacked by Western Karens and obliged to return. Yan Aung, finding that his benevolent schemes were of no avail, made friends with the Chief of Ngwe-daung, a Karen, Kan Hlaing, and this person agreed that there should be no further opposition on the part of the Karens, if he was given a present of Rs. 200, a silver mounted *dha*, and a pony.

The Burmese official agreed to this, and another attempt was made to convey the paddy to Möng Pai, but the Karens again attacked the convoy at Kun Lōng, and the boats had to return to Möng Kôn. A fight ensued between Kan Hlaing's Karens and the Western Karens, and one of Kan Hlaing's men was killed. He returned from Möng Pai to Ngwe-daung, collected his forces, attacked Naungpalè and burnt the town. It was only after this lesson that the paddy was conveyed to Möng Pai.

1820: Kan Hlaing is deported,

In the year 1184 Kan Hlaing, *Sawbwa* of Möng Pai, decided to proceed to the Burmese Court to obtain redress for many grievances suffered by his subjects at the hands of the Karens, and, after laying various matters before the King, returned to his State with three cannon, eight jingals, and one hundred muskets. On arrival at Paw Kôn, the *Sawbwa* made an attempt to regain those portions of his State which had seceded, and sent *Atwinwun* Nga Kyi to the Möng Nai Viceroy's Court to look up the old records, so as to gain additional evidence to support his claim. The *Sawbwa* did not, however, wait for the return of his messenger to learn the result of the mission, but commenced

calling in the villages which had formerly belonged to Möng Pai. The villages refused to be coerced and would not come, and the *Sawbwa* being high in the royal favour decided to take the matter into his own hands and sent an armed force to reduce the recalcitrant villagers, and a battle was fought at Ko-kaung.

For this act of insubordination the Möng Pai Viceroy arrested the *Sawbwa* and sent him to Ava, where he was imprisoned, and *Atwinwun* Nga Kyi was appointed Myoôk in charge of the State.

but is reinstated in 1823

In the year 1185 B.E. (1823 A.D.) the Burmese invaded Manipur and the ex-*Sawbwa* of Möng Pai was attached to the force. On its return victorious he was re-instated *Sawbwa* as a reward for good service rendered. The State enjoyed comparative peace till the year 1195 B.E. (1833), when Naungpalè attacked the Yinbaw Padaungs of He-kwi, Teintit, Tein-kwe, Payani, and Nanankan. These villages craved the protection and support of the Chief of Möng Pai and swore an oath of fealty and promised never to rebel against his authority, but the Möng Pai *Sawbwa* did not wish to be embroiled with Naungpalè and, being unable to grant them assistance, suggested their settling at Sinhè, west of Möng Pai.

and assassinated two years latter.

In the year 1197 B.E. the Karens of Loi Lōng seized the villages of Loi Ban Man which Möng Pai had settled. The Möng Pai Chief resisted this, and sent his brother Kun Son with an armed force of forty men to expel the Loi Lōng invaders, but they were driven back and the Karens seized Kun Son and invested the town of Möng Pai, and in *Wazo* 1198 B.E. (July 1836), while the *Sawbwa* was going to his fields, he was assassinated by his own subjects because of the trouble he had brought on the State and on them.

1836. The Padaungs force their own nominee (Kun Yôn) on the State.

At Kan Hlaing's death Kun Son, his brother, who was in imprisonment at Bawlakè, escaped and went to Nan Tôk. There were several parties in the State, each one desiring to place a different person on the throne, but the Padaungs came down from their hills and demanded that Kun Yôn, Kun Pan, and Kun Hmôn be delivered to them. The Shans refused to do this, saying that they were going to choose a prince from among them. The Padaungs then made the Shans drink water in which weapons of war and the ashes of a bond which had been drawn up were immersed, and promise not to rebel against the authority of Kun Yôn, whom they elected as *Sawbwa* in the presence of a figure of Gautama, and the Padaungs bound themselves to abide by the same oath and drank of the same water.

He is confirmed from Möng Nai.

After this ceremony Kun Yôn was recognized by the people as Chief, and to gain recognition he decided to pay a visit to the Burmese Court, and as a preliminary went to the Möng Nai Viceroy's Court; there he received a letter to the King's Ministers, and started for the capital, but on arrival at Pwe La in 1837 A.D., hearing that Prince Tharrawaddi had rebelled against King Bagyidaw, or rather his Regent the Queen and her brother, he moved from Pwe La to Saga to await news of the rebellion; when he heard that Prince Tharrawaddi had usurped the throne, he again started for Môtsobo (Shwebo), the Royal City, but at the Ti camp in the Möng Nai State he met a *bo-hmu* and accompanied him to Möng Nai. This official presented him

with an order confirming him as *Sawbwa*, an umbrella, a pony, twenty muskets, and robes and ordered him back to Möng Pai, which he reached on the 15th *lazan* of *Tawthalin* 1199 B.E. (September 1837).

Kun Sôn's intrigues.

Nga Tôk and Nga Tun, who had headed the conspiracy which resulted in the assassination of Kan Hlaing and Kyun Kan Ne, and Nga Ne Kyaw, who objected to Kun Yôn as *Sawbwa*, had been forced to fly to the Karen country, and Kun Sôn, uncle of the *Sawbwa*, attempted to gain a footing in the town, but the townspeople and village folk would not allow him to live in the State. Angered at this, he sent messengers to Nga Tôk and Nga Tun, joined them, and made several unsuccessful attempts to drive out the *Sawbwa*. Later in 1205 B.E., when the Viceroy of the Shan States decided to invade and punish the Red Karens and called on the various Chiefs for help, Kun Sôn petitioned to be appointed Regent, as the *Sawbwa* Kun Yôn was too young for his onerous position, and promised, if his request were acceded to, to supply one hundred armed men and to lead the van into the Karen country. Accordingly, in 1206 B.E., he attempted to obtain the promised contingent of one hundred men from among the wild Padaungs and Yinbaws, but was unsuccessful, and, making friends with his nephew, the latter supplied the men from Möng Pai and its suburbs.

His assassination.

In *Tagu* 1206 the *Sitkè-gyi*, without removing the *Sawbwa*, appointed Kun Sôn Myoôk of Möng Pai, and he immediately called in Nga Tôk and Nga Tun and with them conspired to assassinate the *Sawbwa*. Kun Yôn, however, frustrated their designs by himself having Nga Tôk and Nga Tun killed. Kun Sôn then fled from the State and went to report the matter at the Möng Nai Court, on which the Burmese officials demanded that the murderer of Nga Tôk and Nga Tun be handed over to justice. On this demand being made, the *Sawbwa* proceeded to Möng Nai and explained matters. This he did so satisfactorily that the State was made over to him wholly and Kun Sôn appointed to Maing-kôn, where, after ruling for one year, he was assassinated by his Karen subjects.

Burmese invasion of the Karen country.

All being ready for the expedition against the Karens, the Burmese army, under the Commander-in-Chief *Myin-hmu* and the Lai Kha *Sawbwa*, entered the country as far as Kyē-bo-gyi and destroyed the Karen villages north of Möng Pai. The campaign being at an end, they divided the country, fixing the southern limit of Möng Pai as the Nammekôn *chaung*. The country between this stream and the Nansankan *chaung* was to be administered by Kyaw Pi Ti of Ngwe-daung, and the country south of the Nansankan stream by Nga Kyè; the villages handed over to Möng Pai were to pay tribute to the Chief of that State, and in order to prevent a Karen rebellion in the north the Karen villages of Labya and Kun Sôn were not allowed to exceed twenty houses each, but there were six villages with two hundred houses between Te-kôn and Aung-la-gwe.

1850: Karen reprisals.

According to the arrangement made La (Nga?) Kyè, in token of his subordination to the Supreme Government, was taking the annual tribute of two hundred viss of tin (zinc?) and two viss of magical stones used by alchemists to the Burmese Court, when he was attacked in the Möng Pai State by the *Sawbwas*

brother Kun Pan, his brother-in-law Nga Yaing, Nga Tu, and Nga Kan, and the tribute taken from him. La Kyè at once proceeded to Möng Pai to gain redress for this outrage. The Möng Nai Court officials called on the Möng Pai *Sawbwa* to hand over the culprits, but without doing this he proceeded to Möng Nai in person.

La Kyè did not put in an appearance, but with the assistance of his relations from Western Karen-ni, La Kwe, La To, Tulapè, and Pyatho-aw from Eastern Karen-ni, went and attacked Pe-kôn. The Burmese collected a force of five hundred men at Saga and put it under the leadership of Seinbu. On arrival at the scene of action, La Kwe, La To, Nga To Du, and Nga So Lapè went with presents of meat and rice to Seinbu's camp and stated that they had attacked Pekôn not as an act of rebellion against the Supreme Government, but because they were owed money by Möng Pai. On hearing this Seinbu retired, and from the 2nd *lazan* of *Natdaw* till the 10th *labyigyaw* of *Pyatho* 1212 B.E. (December 1850—January 1851), as there was no restraining hand, the people underwent great oppressions at the hands of the Karens and came near to starving. Owing to their destitute and forlorn condition another attempt was made from Saga to drive back the Karens, but a Burmese force was attacked near the Naw Kwo bazaar in the Loi Lōng State and the leader killed. This success so inflamed the Karens that they pushed north, and held the country west of the range of hills east of Saga town, as far north as Letpanbin in the Banpyin circle.

La Kye, the Karen leader, is taken and killed.

The Burmese tried by politic and fair means to gain La Kyè, who headed the rebellion, to their side, and Nakaw (*Na-hkan ?*) Maung Mauk was sent for the purpose, but he exceeded his instructions and, getting La Kyè into his hands, caused him to be killed in Saga. Maung Mauk, having cleared the way for a settlement, asked the advice of the Möng Pai *Sawbwa* as to what would be the best procedure to adopt to secure peace and quiet. The *Sawbwa* suggested that Kyaw Pi Ti of Ngwe-daung be appointed to the charge of Maingkôn, as the Eastern Karens were more powerful than the Western Karens and were at war. [La Tè *Sawbwa* of Naungpalè had attempted to bribe a man in 1199 B.E. (1837) to assassinate Pebaw of Saw Lôn; but this Chief, hearing of the project, gained the would-be assassin over to his side and by promise of a bullock-basket full of silver got him to return and murder his master La Tè.]

This settlement was agreed to, and Kyaw Pi Ti was appointed Myoza of Sa Koi. He arranged for a post to be stationed at Sa Koi, but the Chief of Ngwe-daung would not allow him to go there, and sent Shan Nga Thiri, who became Myoza. As it was desirable that Pe-kôn, which was now a desolate waste, should be resettled, the Möng Pai *Sawbwa*, on the 14th *lazan* of *Thadin-gyut* 1214 B.E. (October 1882), settled one hundred houses on the old site.

1852—1857. Karen attacks on Möng Pai: Kun Yon is deported to Burma.

At this time Eastern and Western Karen-ni were engaged in a war, and the Eastern Karens suggested that the cause of quarrel should be settled by the payment of two gongs (*pasis*), Gawyamü and Gawyape (names of certain hereditary *pasis*), nine buffaloes, guns, and spears, on the part of the Western Karens, when they would join arms and demand the payment of blood-money for the murder of La Kyè from Nan

Tôk and Saga, and that if the Burmese sent a force against them they would combine and fight the Burmese. This was agreed to, and the gongs and the other things were paid and both sides decided to attack Nan Tôk and Saga, but before this could be done it was necessary to ensure neutrality on the part of Möng Pai.

The Karens tried to obtain such a promise, but the Chief of Möng Pai suggested that instead of fighting it would be better to take La Kyè's sons to Möng Nai and ask for redress, and that he would go security that no harm should come to the emissaries. For some reason this excellent advice was not taken, and Kyaw Pi Ti and Nga Thiri, Myoza of Sa Koi, joined together instead and attacked the Möng Pai *Sawbwa*, because he had made some remarks reflecting on the integrity of the Myoza. The *Sawbwa* was defeated and had to take refuge in a fort at Pe-kôn.

An attempt was now made to settle the quarrel between Möng Pai and Sa Koi, and it was suggested that Kyaw Pi Ti of Ngwedaung should administer the Karen circle of Nansankan in the Möng Pai State, and an order to this effect was despatched, but before its arrival the Burmese Commissioner, the Yanbyè Prince, and the Commander-in-Chief of the Burmese forces decided to ask the advice of the Möng Nai Court. From there they were referred to the Möng Pai *Sawbwa*, who stated that the matter had already been settled by the *Myin-hmu Sitkè-gyi*, when he had defined the southern limit of the Möng Pai State as the Nansankan *chaung*. This was upheld, a Burmese fort was built at Na-mèkọn, and the disturbed Karens were asked to come in and take up the fields there. This they would not agree to, possibly being afraid of the exactions of the Burmese soldiers, and the force was withdrawn.

The *Sawbwa* then went to Pe-kôn to re-settle the village, which had been destroyed with some other seven villages and four hundred houses on the river-bank by the Karens, when they attacked him, and he left his brother Kun Pan to administer Möng Pai town. The *Sawbwa*'s advice being again asked as to the settlement of the Nansankan difficulty, he said that he dare not give his opinion on a matter affecting the Royal Garden.

The Burmese officials at Möng Nai were about to remove Nga Thiri, Myoza of Sa Koi, and Kyaw Pi Ti, when the former gave his daughter in marriage to the King. His view of the question was then upheld, and the Möng Pai *Sawbwa* was ordered to go to Burma and remain in the service of the King in the capital.

Myoza Nga Thiri and *Tat-chôk* Nga Tu, with two hundred men and presents of clothes, were sent up to win over the Karens. On arriving at Maingkôn, Nga Tu called on the Western Karens to come in, but they refused to do so, as their surety, the Möng Pai *Sawbwa*, had not returned. Nga Tu was afraid to act, and asked for instructions, with the result that Nga Thiri was called to the Court, Nga Tu dismissed, and Nga Waik appointed in his place. Nga Thiri, to gain the goodwill of Nga Waik, gave his adopted daughter Mi Kan in marriage to him.

The cause of the troubles between Möng Pai and the Karens was suspected to be that Kun Pan was egging them on. The King then called on Nga Waik to report if it would be advisable to withdraw Kun Pan. Nga Waik reported that he considered all would be quiet if this were done and a Commissioner appointed to the charge of Möng Pai. The

Sawbwa was passing in front of the *Byadaik* (*Byè-daik ?*) on his way to the Palace when this letter was being read, and suggested that it would be inadvisable to remove Kun Pan, and that it would be better to settle the matter with him, but his advice was not listened to, and Kun Pan was ordered to attend the Court.

1857: He escapes and returns to Möng Pai.

The *Sawbwa*, seeing that there was no reasoning with the Burmese officials, fled from the capital to his State with the intention of going into British territory, but as his subjects would not allow him to do so he tried to make his peace with the Burmese Government. Before he had succeeded Nga Waik reported that the *Sawbwa* had joined the Western Karens and attacked him. The Shan States levies were called out, a friendship patched up with Eastern Karen-ni, and the *Sawbwa* was attacked at Pe-kôn. The town was invested for four days, when the Karens withdrew and Nga Waik and his troops fled to Maingkôn, and the *Sawbwa* to Salin-gyi on the 6th *lazan* of *Kasôn* 1219 (May 1857). On the 12th *lasan* of *Nayôn* (June) the Myelat *Wun* arrived at Pe-kôn and called on the *Sawbwa* to surrender.

He obtains pardon and restoration.

He came out, with one thousand Karens and Padaungs at his back, and explained matters to the *Wun*, with the result that Nga Waik was imprisoned: the Theinkadaw *Sitkè* arrived to take up his appointment at Möng Nai at this time, and obtained the Royal pardon for the *Sawbwa*, who was ordered to the King's presence. He durst not go at once, but craved permission to act on the advice of the Buddhist Grand Superior. This was granted and the *Sawbwa* caused a petition to be placed before the Grand Superior, showing how he had been wronged by Nga Thiri and Kyaw Pi Ti, who wished to obtain possession of his State; how he was detained at the Royal Court; how his brother had been ordered down and his own advice not been listened to; he then related the facts of his escape from the Court, and the calling out of the Shan levies by Nga Waik in the King's name, under the pretence that the *Sawbwa* had rebelled, and stated how the Theinkadaw *Sitkè* had obtained his pardon; finally, he asked the Superior to see that he was not further wronged on his arrival in the Royal Presence. The Superior promised to be security for his safety. The *Sawbwa* then went down to Mandalay, was pardoned, and restored to his State. He at once set about improving communications in the State and made a road through it towards Taungu, re-settled Pe-kôn, and founded a village at Kaung-i for the benefit of traders.

Between the years 1224 and 1245 B.E. (1862-63) the *Sawbwa* re-settled twenty villages, with an aggregate total of one thousand two hundred houses, and was about to re-settle more villages when he was called on to help the army acting against the Myingôn Prince, on which occasion his energetic action saved the force from destruction; he also arranged that the Karens should pay revenue at the rate of one rupee per house to their Chiefs, with the exception of the tracts of country north of the Nansankan *chaung*, east of Möng Pai, this was taken under direct control by the Burmese authorities, with a view to placing a barrier between themselves and the Karens.

On the rebellion of the Myingôn Prince the villagers of Paya-in, Telaw, Tedakè, Dawmaka, Awe Chi, Shadè, Byachè, and Dulase seceded from the State and became a portion of Eastern Karen-ni.

1864; Formation of the Thitcheikgyi Myozaship.

In 1864 some persons who wished to gain the privilege of collecting imposts and tolls from traders using the roads to Taungu made by the *Sawbwa*, petitioned the King that there were at least one thousand houses between Western Karen-ni and Taungu, and that, if the King would create a new Myozaship it would be to his benefit. The *Sawbwa* gave as his positive opinion that there was no such number of houses, but only two White Karen villages of twenty houses, one Shan village of ten houses under Nga Lin Wa, and a few White Karen villages in Padaung Ko-ywa, and that nothing would be gained by creating a new State and Myozaship under the title of *Thitcheik-gyi*. This advice, however, was not listened to, and a Thi-gyit Shan, Kun Paw, was appointed *Sawbwa* under the auspices of the Myinmati Po Thudaw, the King's principal adviser, but after a very short reign he was shot by Gônwara, *Taungsa* of Nam Pa, while attempting a passage of the Taunglaung to join the other rebellious *Sawbwas*.

The Möng Pai-Karen-ni boundary is laid down.

About this time another attempt was made to settle the Möng Pai-Karen embroglio, and the Pôklaung *Na-hkan* and *Bo* Nga Po, *Let Kauk*, suggested to the King's Ministers that it would be well to place a fort in the Karen country. This suggestion was accepted, and a fort was built at Dawkawku. An English mission then visited the country to settle the boundary between Karen-ni and Burmese territory. This was done, but as the boundary had been brought close to Möng Pai town, the *Sawbwa* did not believe in the stability of the arrangement, and, not thinking it advisable to keep a Burmese force at Möng Pai, returned to Kaung-i and tried to force his sons to go and serve in the Royal Palace.

Abdication of Kun Yôn in 1891.

The *Sawbwa* also thought of settling a village at Datkyauk-kôn spring near Pe-kôn, but as the Burmese kingdom was tottering he did not think it advisable to act until the country should be taken over by the British Government, which he anticipated; in 1251 (1889) he attempted to settle the village, but as his sons would not give any assistance the project fell through and owing to constant quarrels with them he left the State on the 5th *labyigyaw* of *Tabaung* 1253 B.E. (March 1890): he proceeded to Maingkôn, but returned on the 12th *lazan* of *Tabo-dwè* 1256 B.E. (February 1891). [He abdicated in favour of his son the *Kyemmöng* in the year 1890.]

The above account of the history of Möng Pai is of special interest as explaining the growth and extent of Karen predominance in the south-west of the Southern Shan States: it gives also a striking picture of the tenacity with which the Shans maintained their hold against an aggressive enemy in their farthest outpost: it would, of course, have been impossible fot them not to have been overwhelmed had they not been aided at times by armed assistance from Burma and at times by internal Karen dissensions.

History of the annexation: the Pèyakôn stockade.

After the Annexation the first British troops marched into Möng Pai in 1887. The Burmese had a stockaded post at Pèyakôn, opposite Möng Pai town, but the garrison, which consisted of about eighty men, all inhabitants of Wuntho, had dispersed before the troops reached Möng Pai in March of that year. The stockade had then practically disappeared and the site is now hardly to be distinguished.

Visit of Lieutenant G. C. Sconce in 1864.

Lieutenant G. Colquhoun Sconce gives the following account of it in January 1864:—"We had hardly got our tent pitched before a body of about fifty Burmese troops came down upon us at the double, formed a circle round us, the man in command making a great noise, wanting to know who had brought us here, and why we had passed his stockade without permission, &c. He also ordered us to open all our boxes and give him a list of their contents. We gave him a list of all our boxes, but told him we would not open one, and if he chose to do so he might, for we had no means of preventing him, but we strongly advised him not to do so, for whatever he did would be reported to the Chief Commissioner. This had the desired effect, and he left them alone, but went round asking the contents of each. He was also very particular in his enquiries as to whether we had any "instruments for making maps." He told us that we could not proceed on without orders from Inlay, where his Commanding Officer was, but that an answer would most likely be back today, in which case we could go on tomorrow morning. He and his men then went back to their stockade. The troops had a most disreputable appearance, dressed in dirty red jackets, trimmed with yellow, hats like shields that had once been gilt, and a green *putso*. Their firearms were old flint-lock muskets and some few had *das*. They had remained round us for more than an hour, and their Commanding Officer's conduct all throughout was most insulting and overbearing. In fact if we had been a band of dacoits he could not have behaved worse. During the forenoon we sent to say that we would see him in his stockade in the evening, so about four o'clock we went and were shown into a little dirty bamboo hut, where no preparation whatever was made for our reception, but we sat down at the entrance on raised bamboos. After being there a short time, a Burman came out and told us that we could not proceed without orders from Inlay, and he would take all the responsibility, and we might tell the Commissioner so.

"This we asked for in writing, which he at first refused to give, but afterwards sent us a small piece of dirty leaf without any stamp or formality of any kind, simply stating that it was on his authority we were detained there. After a little more conversation he promised to allow us to go on if no answer came from Inlay by the day after tomorrow. During this interview the headman himself did not condescend to come out, thereby again directly insulting us, but sat in an inner room, sometimes calling out to the man who was speaking to us.

"To get to the stockade we had to pass through the Burman village and cross the Mobyè river by a wooden bridge about thirty yards wide. We then entered the stockade by a narrow gate. It appears to be of an oval shape about three hundred yards long and one hundred and fifty broad. Inside there are only a few huts, and all of them seemingly of a wretched kind. One small gun, a two or three pounder, and a couple of jingals were all the ordnance we saw. All the time we were there the house was surrounded with men, women, and children, all very ugly and dirty, with the exception of one young girl, who was very fair and had a very pleasing expression. We left the place very much disgusted with our reception and determined not to go near the stockade or see this *tat-hmu* again. We were constantly being asked: why have you not got the king's *let-hmat*, and without that I am certain that it is impossible to travel through Burma.

As to the treaty, they said they did not know anything about it, and had never heard of it; at any rate (the *tat-hmu* said) (treaty or no treaty, you shall not leave this until I receive orders from my superiors to allow you to go and, if that does not come, you must go back)."

Mr. Sconce found that the *Sawbwa* (the present aged Hkun Yôn) was in the village, but was not allowed to pay him a visit. Nevertheless, he sent three Shans, who, after some expression of their dislike for the Burmese, "made the extraordinary proposal that, if we would join them, they would attack and take the stockade that night and do anything else we liked. This we at once stopped." Eventually the British party moved on after ten days' halt, and experienced hardly more courteous treatment or less aggravating delays from the *wundauk* at Ang Tēng (Indein.)

Pagoda.

There is a pagoda at Môn Pai, where an annual feast is held in January, but it is only of local fame and attracts no great number of strangers.

Cultivation.

It is estimated that 4,090 acres are under cultivation—

	Acres.
Lowlying paddy-land	1,416
Taungya	2,282
Garden	392

The greater portion of the lowlying paddy is cultivated near the banks of the Balu stream, and is irrigated from it by water-wheels, and from the small tributaries which are diverted for the purpose. The Red Karens in the valley, who have not recourse to wheels or irrigation but trust to the rainfall, seldom succeed in reaping more than ten-fold of the grain sown, while the land under irrigation usually yields twenty to twenty-five-fold. The Padaungs and Zalein-Gaungtos also cultivate paddy in the small valleys between their hills and get a yield of from fifteen to twenty-fold. They also cultivate hill-rice. The hill people generally cultivate *taungya*, and seldom crop a field for more than two years running, owing to the lightness of the soil. Their *yas* are left fallow for ten years. The hill jungle is heavy, and this method of cultivation is therefore very laborious.

The Shans and Taungthus are the only people who cultivate small homestead plots of garden land, in which they generally grow mustard, tobacco, chillies, onions, Indian-corn, gourds, sugarcane, cotton, and plantains. The Taungthus chiefly cultivate cotton and ground-nuts. Maize and millet are mainly grown by the Karen-ni, who use the grain for food and also for making liquor.

Padaungs usually sow maize and millet in the paddy *taungya*, and all three grow together.

Numbers of stock.

It is estimated that there are two thousand two hundred and forty-seven buffaloes, one thousand two hundred and eight bullocks, and two thousand six hundred and fifty-one cows and calves in the State.

Population

The population in 1898 numbered—

	Races.
Shans	2,520
Taungthus	2,048
Inthas	568

	Races.
Taungyos	49
Red Karens	1,472
Yinbaws	443
Padaungs	7,792
Zayeins (Zaleins)	1,598
White Karens	282
Total ...	16,772

	Male.	Female.	Total.
Adults	4,934	5,771	10,705
Non-adults	3,045	3,022	6,067
Total ...	...	...	16,772

and races.

The Shans have increased since the Annexation, but are not so numerous as they were twenty years ago. It is hard to say whether the population in the hills has increased or not.

The Yinbaws dress like the Red Karens, but their language is more like that of the Padaungs.

The Zayeins are the same as the Gaungtos.

Bazaars.

There are three five-day bazaars—at Möng Pai, Pe-kôn, and Kaung-i: the latter place was for a time the capital under the old *Sawbwa*.

Trades and manufactures.

There are no industries of any importance in the State; fishing is carried on in a desultory way in the river. The blacksmiths of Kaung-I confine their attention more or less to the repairs of articles made elsewhere. Some small pottery work is carried on in a few villages. Lime for betel chewing is made at Hai Kwi, a Shan village.

Revenue.

The rates for assessment of revenue differ according to locality and race. The Shans pay Rs. 1-8-0, Zayeins Re. 1, Red Karens and Yinbaws annas 12, White Karens annas 8, and Padaungs annas 4 per household.

In all there are four thousand four hundred and eight households, of which four thousand one hundred and seventeen only pay revenue, the others being houses of officials, of poor, or of new arrivals; in all Rs. 3,082-8-0 is collected by the village headmen. This gives an average collection of twelve annas per household.

Hkun Yôn.

The old *Sawbwa*, Hkun Yôn, is seventy-eight years of age. He succeeded his faher Kun Kan Leng in 1198 B.E. (1836) at the age of fifteen. He lived through the reigns of four Burmese Kings, and was confirmed as Chief by the British Government in 1887. In 1890 he abdicated in favour of his son Kun Hsuriya, aged 48 [*v.* history *supra*].

The administration.

The administration of the State is practically carried on single-handed by Kun Hsuriya, with the help of his cousin Kun Lôn, who is styled Myoôk of Möng Pai. He treats directly with the people and, except for a clerk, has no staff of circle officials or *amats*. The State pay Rs. 2,000 tribute.

The following is a list of circles and villages of the State :—

Circle.	Village.	Race.	Houses.
Mōng Pai *Wying*	Mōng Pai	Shan and Intha ...	146
Kaung-I ...	Kaung-I	do ...	90
	Settan	Taungthu ...	25
Pe-kôn ...	Pe-kôn, North	Shan and Intha...	31
	Pe-kôn, South	do ...	38
	Pali	do ...	48
	Nêpugan	do ...	24
	Engla-gwe	do ...	30
	Mo-oksan	Taungthu ...	23
	Nattaw	do ...	30
	Lôn Ka	Shan ...	33
Kōn Sōn ...	Taung	Taungthu ...	67
	Bo chai	do ...	50
	Pin Pyet	do ...	23
	Kôn Paw	do ...	27
Karen-ni ...	Kun Lôn	Karen-ni ...	45
	Byatha-te	do ...	38
	Kan-pe	do ...	22
Myoma ...	Henwè	Yinbaw ...	90
	Loi Tāng	do ...	25
Padaung ...	Kyi-lôn	Padaung ...	79
	Kyih-we	do ...	41
	Pinlông	do ...	50
	Pinhwè	do ...	55
	Te Na	do ...	92
	Saw Ya	do ...	113
	Pa Lin	do ...	130
	Loi Yein	do ...	80
	Bi Kin	do ...	83
	Salaung	do ...	33
	Saungsa	do ...	68
	Lun To	do ...	33
	Kala	do ...	68
	Sin Kun	do ...	82
	Kaung-I	do ...	32
	La Tain	do ...	40
	La-I	do ...	57
	Sin Maw	do ...	75
	Yin Yaw	do ...	25
	Paing Maung	do ...	25
	La Twê	do ...	63
	Nan Kyê	do ...	84
	La Lya	do ...	46
	Ku Bya	do ...	24
	Laung Waw	do ...	47
	Hwa Sin	do ...	45
	Yan Ku	do ...	35
	Taung Tan	do ...	30
	Le Du Kaung	White Karen ...	33
	Saing Saung	Padaung ...	33
	Saung Kan	do ...	26
	Pa Lan	do ...	47
Myoma ...	Gaung Hmaing	do ...	26

Circle.	Village.	Race.	Houses.
Zalein ...	Kala ...	Zalein ...	60
	Loi Sin ...	do ...	31
	Loi Yein ...	do ...	65
	Eingla ...	do ...	22
	Ka-the ...	do ...	23
	Byè Sôm ...	do ...	37
Brè-Padaung ...	Tha Yôm ...	Padaung ...	26
	Tôn Lê ...	do ...	41
	Bi Lan ...	do ...	23
	Pyin Saung ...	do ...	21
	To Li ...	Brè ...	25
	Sa Kaw ...	do ...	61
	Sa Nai ...	Padaung ...	47
	Bi Thu, Upper ...	Brè ...	30
	Bi Thu, Lower ...	do ...	31

MÖNG PAI.—A circle in Möng Lōng sub-State of Hsi Paw, Northern Shan States, in charge of a *nè-baing*.

Boundaries.

The circle is bounded on the north and north-west by Ruby Mines district; on the north-east by Na Law; south and south-west by suburbs of Möng Lōng town.

Population and revenue.

The population, which is chiefly Shan, numbered in 1898 one hundred and nineteen persons, in sixty households and six villages.

The net revenue paid amounted to Rs. 468-8-0, with about three hundred and forty-seven baskets of paddy. The people are chiefly engaged in lowland paddy cultivation.

MÖNG PĀK.—A district of the Southern Shan State of Kēngtūng, on the headwaters of the streams which combine lower down to form the Nam Het and (still lower down) the Nam Līn.

One of the villages is twenty-two miles south of Kēngtūng town, and is a stage on the main trade route to Siam. To reach it the range bounding Kēngtūng valley to the south is crossed. The ridge of these hills marks the water-parting between the streams which water the Kēngtūng valley and flow northwards to the Nam Lwe and those which flow southwards direct to the Mèkhong.

Cultivation and industries.

There is a fair area of irrigable rice-land in Möng Pāk valley, and cultivation of these fields is the chief industry. Little except rice is produced. The tea plant grows but no attention is given to its cultivation. A few cattle are bred.

Villages and population.

There are six Shan villages, none of any size. Wān Hko Kyen has fifteen houses; Wan Um, seventeen houses and a small monastery. Both are on the main road. The other Shan villages are Wān Peng, Tōng Lōng, Na Noi, and Tōng Pyen. The people are a mixture of Hkön and Western Shan. Two villages of En, Pōng Kyit and Nam Hāng, are in the hills.

MÖNG PAN (Maing Pan).—A State in the Eastern division of the Southern Shan States, lying approximately between 19° 45′ and 20° 25′ north latitude and 98° and 99° east longitude, with an area of 2,299·62 square miles. The main State lies, except for a few insignificant circles, entirely west of the Salween, but beyond that river are the four sub-feudatory States of Möng Tôn, Möng Hang, Möng Kyawt, and Möng Hta.

Area and sub-States.

The boundaries of Möng Pan, with its sub-States, are: on the north Kēng Tawng and Möng Hsat, formerly belonging nominally to Möng Pan, but, since 1887, a sub-feudatory of Kēngtūng; on the east the Siamese Shan and Lao States of Muang Fuang, M. Chieng Dao, and others; on the south Mè Hawng Hsawn and other Lao States, and Mawk Mai; and on the west Mawk Mai.

Boundaries.

Möng Pan is said to have been first constituted a State by King Alompra (Alaung-paya) in 999 B.E. (1637 A.D.), the year in which he returned from his expedition to Siam.

Early history and boundaries.

The boundaries were then roughly laid down as the Loi Nu Hpai (Burmese Mi-kyi *Taung*), a high range, on the west, and the Salween on the east. The northern and southern boundaries were lost in primæval forest and do not seem to have been defined.

The State was created a Myozaship, and one Twak La was appointed first ruler by the Burmese King. His successors were—

1637: Twak La, first Myoza.

Twak Hkam, his younger brother.
Twak Awng, also a younger brother.
Paw Twe, son of Twak Awng.
Ôp La, son of Paw Twe.
Hkun Sôm, nephew of Ôp La.
Swe Tōng, son of Hkun Sôm.
Sai U, nephew of Swe Tōng.
Sai Nyo, son of Sai U.
Naw Hkam, younger brother of Sai Nyo.

Naw Hkam died in the year 1170 B.E. (1808) without issue, and the appointment of a successor to the Myozaship devolving upon the King of Burma, his choice fell on one *Mana Ne-myo*.

1808—1858.

This man had been for many years *Bo-hmu*, or Commandant of the Military at Möng Nai (Mo-nè), and the State of Möng Pan was given to him as a reward for his services and a provision for his old age.

He died in the year 1185 B.E. (1823) and was succeeded by his son, Maung Shwe Hkan, who ruled the State for thirty-five years, and was, on his death, succeeded by his son, Hkun Tun U.

Little or nothing is known of the history of Möng Pan during these two hundred and twenty odd years. It was very sparsely populated and the villages were much scattered. In Maung Shwe Hkan's time the State seems to have been mixed up in the Shan inter-State quarrels and to have suffered considerably from the raids of its most powerful neighbours.

A younger brother of Hkun Tun U, named Maung Pwin, had married the daughter of the Möng Nai *Na-hkan-gyi* (a sub-official of the Burmese Court there) and seems to have considered that this alliance gave him the right to succeed his father to the exclusion of Hkun Tun U, and already in Maung Shwe Hkan's time had intrigued against his elder brother at the Möng Nai Court. But the *Bo-hmu* there gave him no encouragement and directed him to state his claims at Mandalay.

1858–1886: Hkan Tun U: Maung Pwin's intrigues.

Shortly after this Maung Pwin was summoned to Mandalay and, when he got there, was placed under surveillance. In 1864 he escaped from his guards and came up to the Shan States with Mai Noi (the famous Kolan *Sawbwa* of Mawk Mai) and other Shan notables, who had been kept in custody by the Burmese Government. Maung Pwin gathered together men from Mawk Mai and other States and attacked Möng Pan. At first he met with some success, but eventually his men were driven off and he himself was killed.

After this till the death of Hkun Tun U, in 1248 B.E. (1886), Möng Pan State was peaceful and increased greatly in population and prosperity. In the latter year it is said to have numbered three thousand households and to have had many handsome teak *kyaungs*. Hkun Tun U moved the capital to the northern edge of the plain, about two miles westward of the present site, and built himself a fine *haw* (palace) of teak. When he died there were five hundred houses in his capital.

It was during this Chief's reign, in about 1867, that the trans-Salween district of Möng Tôn was acquired by Möng Pan, and this extension of territory was followed some six years later by the addition of the Möng Hang, Möng Kyawt, and Möng Hta districts, which lay to the south-east and south. King Mindôn issued a formal order for their colonization, and this was carried out by Hkun Tun U. Previously the country had been practically uninhabited and was only occasionally visited by Burman patrols. The main body of the new settlers was supplied by Möng Pan, though a certain number also came from Möng Nai and Kēng Tawng. The jungle was now cleared, villages were established, land brought under cultivation, and it was then found that there was valuable timber in Möng Hang.

1867: the four trans-Salween districts are added to Möng Pan

These four petty States were looked after for a time by Burmese Myoôks, but were eventually handed over to Möng Pan, and Hkun Tun U then received the title of *Sawbwa* of Möng Tôn, having previously, as Chief of Möng Pan, only had the rank of Myoza.

and Hkun Tun U is raised to the rank of *Sawbwa*.

Hkun Tun U was succeeded by his younger brother, Hkun Leng, in 1886. He had left a son Hkun Pôn, then aged eleven years, but the Shans, while they insist that their Chiefs shall be appointed from ruling families, do not greatly respect the law of primogeniture, and the times did not admit of a boy ruler. Hkun Leng was therefore elected. Immediately afterwards Mandalay was taken by the British troops; the Burmese guard, with the central authority in the Shan States, left Möng Nai, and the whole of the hill country was at once plunged into war. Möng Pan was one of the greatest sufferers.

1886: Hkun Leng *Sawbwa*.

The Möng Nai *Sawbwa* and his brother-in-law, the Möng Nawng Myoza, returned from Kēngtūng, and with them came the Limbin Prince. With the aid of men from the trans-Salween State the two Chiefs recovered their States, and then proceeded immediately to take revenge on the adjoining principalities, which had aided the Burmese Government to turn them out of Möng Nai and Möng Nawng. The first State attacked was Lai Hka (Lègya), and the Möng Nai men with their allies were completely victorious.

Möng Pan is ravaged by the Limbin Confederacy.

For this expedition a contingent was demanded from Möng Pan in the name of the Limbin Prince, and later, when the successful issue was known, a contribution towards its expenses. Both were refused by Möng Pan and, negotiations having failed, the State was attacked by Mawk Mai, under the orders and with the authority of the Limbin Prince. The Mawk Mai men were everywhere victorious. The Möng Pan capital was taken and sacked, and the *Sawbwa* had to fly to his trans-Salween dependencies.

1887: Hkun Leng re-establishes himself.

Here he gathered a number of men, returned and attacked the Mawk Mai troops, drove them out of the State, and killed the Mawk Mai *Sawbwa* in action on the top of the frontier range.

Hkun Leng was therefore successful in restoring himself and in freeing his State from the invaders. But the Mawk Mai men had been several months in possession and, acting after the custom of victorious Shan troops, had carried off everything portable that was worth taking and had burnt and destroyed everything else. Most of the inhabitants had fled beyond the Salween, and subsequent events showed such insecurity in Möng Pan that it was some time before any ventured to return.

It was early in 1887 that the Mawk Mai invaders were driven out, and until July of that year Möng Pan State was left in peace. In that month an assassin shot Hkun Leng's younger brother in the *haw*, whereupon the *Sawbwa* promptly fled to Möng Nai. The murderer was not apprehended, nor was the motive of his crime discovered, but it was probably some private and personal grudge and it was not followed by any disturbances in the State. After about two months' stay in Möng Nai, therefore, the *Sawbwa* returned to Möng Pan.

Twet Nga Lu twice invades the States in December 1887 and March 1888.

In December 1887 the State was attacked by *Twet* Nga Lu, the uncowled monk, who had been appointed *Sawbwa* of Kēng Tawng by King Thibaw. The return of the Möng Nai Sawbwa had been quickly followed by the expulsion from Kēng Tawng of this outsider, and he had been forced to take refuge beyond the Salween.

There, in Siamese territory, he collected a band of dacoits and idlers and made a descent upon Möng Pan. It seems to have been little more than a dacoity on a large scale—a cattle-lifting and plundering raid—but the State had been so depopulated and reduced in strength that the *Sawbwa* was compelled to fly. He was restored by the approach of the British troops forming the Southern Shan column, before the mere name of which *Twet* Nga Lu retired beyond the Salween again.

When the British column had marched north, however, *Twet* Nga Lu teturned, in March 1888, with a following of bandits collected on both sides

of the Salween. A short resistance was offered at the capital, but it was unsuccessful and Hkun Leng again fled, first of all to Möng Nai and then to Möng Pawn.

Twet Nga Lu and his band, which rapidly increased in numbers, ravaged all Möng Pan, and then marched on Möng Nai, which he also took after a comparatively slight resistance. There he installed himself as *Sawbwa*, while his followers proceeded to plunder the State. Within ten days, however, he and his chief *bos* were captured by Lieutenant Fowler of the 1st Biluchis with a small party of the Rifle Brigade, and Hkun Leng was enabled to return to Möng Pan.

History since 1888.

Since then Möng Pan has enjoyed complete peace; the *Sawbwa* until his death was unceasing in his endeavours to induce former inhabitants to return and generally to restore his State to something like its former prosperity. In this he was very successful, and the re-habilitation of Möng Pan has been probably more rapid than that of any other State.

Hkun Leng died in 1895 and was succeeded by his nephew, under whose rule the re-habilitation of the State continues.

An account of the relations of Siam with the four border districts is given below.

Trans-Salween

Trans-Salween Möng Pan.

Möng Pang consists of the drainage area of the Nam Kyawt, Nam Hang, and their tributaries. The region thus enclosed between the Salween and the watersheds of the two rivers mentioned may be described as a strip of hill country covered with forest, about fifty miles long by twenty-five broad. The valleys are as a rule about two thousand feet above the sea, the hill ranges averaging from four thousand feet to five thousand feet, with peaks, however, that rise to over six thousand feet.

The four districts: population and revenue.

The whole area is divided into four districts, each nominally under the authority of a *Paw Möng*. The Nam Kyawt basin includes the two insignificant districts of Möng Hta and Möng Kyawt, while the Nam Hang basin includes Möng Hang and Möng Tôn. A detailed description of these four districts will be found under the name of each. It is enough to state here that the total population of the whole region in ordinary, that is, in peaceful times may be estimated at four thousand persons. The following is the enumeration made in 1890:—

	Persons.
Mŏng Tôn	2,000
Mŏng Hang	1,250
Mŏng Kyawt	600
Mŏng Hta	150
Total ...	4,000

and the revenue obtainable from forest leases for the whole region is estimated at Rs 25,000 per annum.

Neither the Nam Hang nor the Nam Kyawt is navigable, and the only communications believed to be practicable for pack animals are the following :—

Communications.

(1) From the Ta Hsang ferry on the Salween to the Siamese frontier, through Möng Tôn and Möng Hang. This is a good road throughout, except where it ascends and crosses the Loi Wying Nang. It was much used in old days by the armies of Burma and Siam in the wars between the two countries. It was one of the routes used by Alaung-paya when he invaded Siam. It is in fact the best route from Möng Pan to Chieng Mai.

(2) From Möng Tôn to Möng Hsat and thence to Kēngtūng, a fairly good road.

(3) From Mè Ken to Mè Fang.

(4) From Mè Hang to Möng Fang.

(5) From Möng Hang to Möng Kyawt.

(6) From Möng Kyawt to Mè Ta, two routes.

(7) From Mè Ta to Möng Pan *viâ* the Ta Hpa ferry ; a very direct road, but an indifferent one.

(8) From Möng Hta to Mè Hsa Kun and Möng Maü.

For ordinary purposes the first of the abovementioned routes is the only one of importance.

History.

Till they were taken in hand by the Shans under orders from Burma, the four districts were in all probability simple waste. About 1830 (1867?, *v. supra*) the King of Burma appointed Hkun Po to be *Sawbwa* of Möng Tôn. The *Sawbwa*ship appears after a time to have merged in Möng Pan, and since about 1867 the four districts have been administered by *Paw Möngs* appointed from Möng Pan, the *Sawbwa* of which State received both tribute and forest dues up to 1886.

Their relations with Siam. They come under Chieng Mai temporarily,

In that year he was in difficulties, as is related above, and the officer, of the four districts, having no central authority to look to for protection, sought for it from Chieng Mai, on the understanding that, if Möng Pan became a State again, they were to be at liberty to revert to their original allegiance.

but in May 1888 revert to Möng Pan.

In May 1888 orders were received from the Foreign Secretary to secure the withdrawal of Siamese control, and to make arrangements for the future administration of the country; accordingly the Möng Pan *Sawbwa* was put in possession. The villagers admitted that they were without exception Möng Pan Shans, that there never had been any Lao residents, that Chieng Mai authority had never been exercised or hinted at until three years before, that the water of allegiance was only drunk because the alternative was destruction, and finally that they were now rejoiced to be restored to their proper ruler. The only persons who fled were Ai Nan Bôn, the *Paw Möng* of Möng Hang, and some ten or fifteen of his personal attendants.

July 1888 : they renew their allegiance to Siam.

The four districts remained quiet for five weeks. The Möng Tôn *Paw Möng* wrote to the *Sawbwa* that messengers representing the King of Siam and the Chieng Mai Chief Commissioner had come with a letter ordering him and his fellow-Chiefs to go at once to Möng Fang to renew their allegiance to

Chieng Mai. The *Paw Möngs* of Möng Hang, Möng Kyawt, and Möng Hta went in person to Möng Fang as directed; the Chief of Möng Tôn sent a representative, and at the same time wrote deprecating the anger of the *Sawbwa* and saying that, when matters were finally settled, he would be delighted to return to the Möng Pan allegiance, but in the meantime he must bow to the storm to escape ruin.

March 1889: final repudiation of Siamese authority.

Matters remained in this condition till March 1889, when the Anglo-Siamese Commission arrived at Möng Tôn. The Commissioner, finding that the *Paw Möng* of Möng Tôn refused to acknowledge any authority but the Siamese, decided to arrest him and to take steps for re-asserting British authority. This was done and the *Paw Möng* was deported to Möng Nai, and Hkun Pöng, a nephew of the Möng Pan *Sawbwa*, was appointed to carry on the administration. In little more than a year, however, Hkun Pöng (he was son of the former Möng Pan *Sawbwa*, Hkun Tun U) died of small-pox and Möng Pan resumed direct charge of all four States.

Population.

They have since remained at peace and are growing rapidly in prosperity owing to their valuable forests. In February 1891 the population of Möng Pan, west of the Salween, was estimated at 3,099 persons, of whom 1,573 were males and 1,517 females, the children numbering no more than 953. The average number of persons to the household was given at no more than 2·96. Two of the monasteries had been rebuilt, but there were no more than thirty-one monks, with one hundred and thirty-one novitiants and scholars. The great majority of the population was Shan, but there were eighty-seven Burmese and thirty-two Taungthus, almost all of them engaged in timber work.

There were no data for any but the roughest possible estimate of the population of the four trans-Salween sub-States; the approximate figures are given on a preceding page. The State has not since been inspected, but it is certain that on both sides of the Salween the population has greatly increased.

Natural features: hills.

The only considerable extent of flat land is round the capital, which lies in a large and fertile plain, marking roughly the centre of the State. From this plain rise on all sides low hills covered with scrub jungle. These rise in height towards the west until they culminate in the Nu Hpai range (Mikyi *Taung*), with an average height of about five thousand feet, at the foot of which, on the western side, flows the Nam Tēng.

On the south and east, all along the Salween, are high and rugged hills. On the western bank Loi Hwe Cheng is about the highest range. On the east the Loi Mak Pyit, the Loi Pak Hi, the Loi Mé Môk, and the Loi Pyek are the most conspicuous peaks. This portion of the State, however, is such a confused tangle of hills, that comparatively few have received names.

On the north, on the Kēng Tawng border, is the Loi Lai, a high and rugged range, thickly covered with forest.

Rivers.

With the exception of the Salween on the east and south and the NamTeng which for a short distance forms the north-eastern frontier, there are no considerable rivers.

The Nam Pan, from which stream the State takes its name, is of no great size. It rises in the Hwe Cheng range and after a course of about fifty miles falls into the Nam Tēng. It is large enough to float out timber in the rainy season; so also is the Mè Si Li, which has a considerably shorter course and flows down an inordinately stony channel into the Salween.

The Nam Kap on the north, the Nam Hwe Kang, and the Nam Tawng on the east dwindle away to mere rivulets in the dry season.

Lake.

There is one lake in the State, the Nawng Yang, about four miles west of the capital. It is really only a shallow broad, but is useful in supplying some coarse kinds of fish to the people.

The capital and other chief villages.

The capital had in 1891 only one hundred and fifteen houses. Of these the *Sawbwa's haw* and two other houses, belonging to his nephews, are of teak. The rest are the ordinary bamboo and mat structures, but a few have jungle-wood posts.

The villages in the State are all very small. Out of a total of 69, no less than 54 in 1891 had under twenty houses. The largest village is Nam Tawng, with forty-two houses, about eighteen miles east of the capital. This village has a bazaar and a good teak *pôngyi kyaung*.

La Nai in the Na Mawn circle was the only other village which at that time had more than forty houses.

Cultivation.

Paddy is the only crop. Nothing else is grown in the irrigable land, and even in the *hai*, the hill fields, with the exception of a few pumpkins, sweet potatoes, and peas, paddy only is raised. This is usually planted on the slopes, not sown broadcast as is common in *taungya* cultivation.

The lowland fields are noted for their fertility and yield very heavy crops. The plain round the capital in a fair season yields thirty to forty-fold. This is, however, really the only part of the State where there are enough cultivators to work any considerable area.

The hill fields are said to yield thirty-fold. They are for the most part very difficult to work, large forest trees having first to be cut and dense undergrowth cleared. They are only cropped for two years.

Less than half the plain round the *wying*, the capital, is under cultivation, and there are many smaller plains between the hill ranges which would repay cultivation if there were inhabitants. By far the greater portion of the State, however, consists of a jumble of rugged hills, not likely to attract any but the La'hu, or the A-kha.

Minerals.

Formerly a little gold was obtained by washing in the Salween, but this has been given up for some years. There are, so far as is known, no minerals in the State; certainly none are worked.

Forests.

The following notes are taken from the report of Mr. H. Jackson, Deputy Conservator of Forests:—

The State contains valuable teak forests on both sides of the Salween. Those on the Nam Hang or Mè Hang, east of the river, being the most important.

The chief teak-producing localities are—

The Nam Pan	...	Feeders of the Tēng river.
The Hwe Hôn	...	
The Mè Si Li	...	Streams on the right bank (west) of the Salween.
The Hwe Awn	...	
The Hwe Tāw	...	
The Mè Hang	...	Streams on the east bank of the Salween.
The Mè Sala	...	
The Mè Kyawt	...	

Cis-Salween teak forests along the Nam Pan.

The Nam Pan stream has a total length of about seventy miles, but teak forest is only found along one quarter of its entire course. There is near the mouth of this stream a bad obstruction, which has for many years deterred contractors from working, but since 1891 much has been done to clear it away by blasting.

The natural regeneration of the teak is much more satisfactory here than in many States, for the soil is of a soft alluvial sandstone. The teak seed gets washed down by the rain to the edge of the valley and there germinates, forming a fringe of young saplings along the foot of the hills.

Fire is the most serious drawback to the reproduction of the teak. The young trees are killed back year by year for five to eight years, the stool meanwhile growing in size and vigour, until a shoot is thrown up tall and strong enough to withstand the fire. The young tree, however, thus sprung up after several years' coppicing, is full of pith, which tends in later years to form a hollow core, and the tree as a rule in consequence succumbs to the annual scorching it receives before reaching maturity. A very large number of trees of four and five feet girth have been thus killed.

Trans-Salween teak areas.

In trans-Salween Möng Pan are the most valuable forests in the State; these are on the Mè Hang, Mè Sala, and Mè Kyawt.

The Mè Sala is a small stream twelve miles long. The teak forest is at the upper end of the stream and appears to be completely worked out.

The Mè Kyawt has not been worked for two years, owing to the want of available teak. Formerly four elephants worked here and turned out one hundred logs a year.

The Mè Hang forest.

The Mè Hang is the most important stream from a timber-working point of view in the Southern Shan States, and the lease of the Mè Hang forest is the chief source of revenue for the Möng Pan *Sawbwa*.

In 1881 the *Sawbwa* granted a lease of the Mè Hang forests for five years to Pa Thaw, a White Karen, for Rs. 10,000 per annum.

In 1889 on the restoration of the trans-Salween States, the *Sawbwa* gave a second six years' lease to Pa Thaw on the same terms.

Before this, in 1888, a man called Kyu Nyun got permission from the Siamese Myoôk and felled four thousand trees in the Mè Hang, which were never dragged but are still lying in the forest.

Other species.

The proportion of uncultivated to cultivated land in the Möng Pan State is enormous, and yet there are very few types of forest represented. On the highest hills are fine forests of small extent, below which lie a stunted jungle of oak with occasional chest-

nuts; below these again are extensive forests of *in-gyin*, *thitya*, *thitsi*, and *in* (the last-named species being found only on the lower slopes). On the edges of the valleys are dry forest, composed chiefly of *pyinkado*, *yindaik*, *zinbyun*, and bamboo, with teak and *padauk* in favourable places. The *in-gyin* forests are by far the most extensive and may almost be said to cover the whole country.

Padauk is fairly abundant along the borders of the plains, but is not much used, as there are no carts except in the Möng Pan paddy-plain.

Thitsi is very abundant and often forms nearly half the peoplement of those zones of forest in which the oak is merging into the *in-gyin* forest. It is universally collected, and one seldom sees a tree that has not been tapped outrageously. It is all consumed locally and there is no export.

Shaw, both red and white, is very abundant. It is universally collected and used for ropes and cordages of all kinds. It is sold in the bazaars at Re. 1 to Rs. 1-4-0 per ten viss, but very little is exported.

The paper-mulberry.

Paper-fibre, or the *liber* of the paper-mulberry tree, is sold in all bazaars besides being exported westward on pack-bullocks, the local price being about Rs. 10 a hundred viss. The tree is largely planted round villages, and is often found self-sown along the beds of streams near old sites of villages. Shan paper is made in many villages in Möng Pan, where it sells for twelve annas the hundred sheets.

Pôn-nyet is abundant, and is sold in small quantities in most bazaars. Lac is collected and sold at twelve tolas the anna in bazaars.

In-dwè is collected and sold in all bazaars, rolled up in leaves into torches a foot long by six inches in circumference; these cost a pice each.

Steatite is quarried in the jungle and sold in bazaars. It is eaten medicinally by women.

The following are some of the commoner trees and bamboos:—

Botanical name.	Remarks.
Dendrocalamus Brindisi	......
Dendrocalamus Strictus	......
Gigantoclora Macrostachya	Sometimes 24 inches in circumference.
Bambusa Tulda	......
Cephalostachyum pergracile	......
Gigantoclora albo-ciliata	*Wapyu* (?) used for umbrella handles.
Dinochlœa Maclellandii	......
Lagerstrœmia flos-reginœ	......
Ficus excelsa	......
Dipterocarpus tuberculatus...	......
Sterculia versicolor	......
Sterculia villosa	......
Melia Birmanica	......

Kadaw and *thathameda* in Burmese times.

Until the year 1232 B.E. (1870), when *thathameda* was first levied from the Shan States, the Möng Pan Chief sent in only *kadaw*, or tributary offerings, in the months of *Tagu* and *Thadin-gyut* (March—April, and September—Octo-

ber). These consisted of articles of gold and of black satin rolls, and were worth about two hundred rupees. Instead of presents, cash was sometimes paid.

When *thathameda* was first levied Möng Pan was assessed at two thousand rupees. This was sometimes paid to the *bo-hmu* at Möng Nai and sometimes taken to Mandalay.

Present tribute.

For the five years ending with 1892 Möng Pan was assessed at two thousand rupees annual tribute. In 1888, however, only two hundred rupees were paid and in 1889 one thousand rupees.

Since then the tribute paid by the Möng Pan State has been—

	Rs.
1890	1,500
1891—1897	2,000

and the sum sanctioned by the Government of India for 1898—1902 is Rs. 2,000.

Revenue divisions in the State of Möng Pan.

Serial No.	Name of circle.	Number of villages.	Number of houses.	Revenue collection. Rs.	A.	P.
1	*Myôma*	1	166	......		
2	*Sin-gye-bôn*	6	126	......		
3	Nā Mūn	14	174	779	0	0
4	Hsā Wā	8	70	308	9	0
5	Nā Law	7	59	193	9	0
6	Nawng Yang	8	92	506	13	0
7	Kōng Teng Loi Awn	7	78	293	1	0
8	Nawng Hi	7	74	366	13	0
9	Wan Hkawk	6	57	183	8	0
10	Tong Aw	4	34	120	13	0
11	Tawng Kai	3	30	114	13	6
12	Lōng Keng Möng Pai	6	62	245	13	6
13	Nawng Mawn	4	20	33	0	0
14	Tā Sang	8	55	115	8	0
15	Wo Lai Hwe Mak	7	62	238	10	6
16	Nā In Nā Poi	5	50	177	4	6
17	Nam Tawng	8	64	221	9	0
18	Tā Tai	6	46	170	0	0
19	La Ngā	4	30	82	8	0
20	Pang Wo	4	30	55	0	0
21	Hsā Lā	7	46	121	0	0
22	Kōng Kēng	2	16	49	8	0
23	Tōng Mown	3	28	136	13	0
24	Mōng Kyawt	8	80	13	0	0
25	Mōng Htā	4	32	7	0	0
26	Mōng Tun	10	331	100	0	0
27	Mōng Hang	9	130	32	0	0
	Total ...	166	2,042	4,665	10	0

MÖNG PAT.—A district in the State of South Hsen Wi, Northern Shan States, lying for the most part in the valley of the stream of the same name. The headman, a hereditary Myoza, lives at Möng Pat village.

Population, area, and revenue details.

The population in 1897 numbered of adults seven hundred and ten males and eight hundred and six females; of children three hundred and twenty males and two hundred and thirty-nine females. The area of Möng Pat is about a hundred square miles. The revenue assessment in 1897 amounted to Rs. 840.

Industries: races.

The villagers own a number of cattle and are mostly cultivators of paddy-land. Raw sugar is manufactured and a few Shan hats are made. Most of the villages stand on the sides of the river valley, and are hidden in clumps of bamboo. Some sugarcane and tobacco are grown, but the villagers are poor and there are practically no traders. A five-day bazaar is held at Möng Pat village. The inhabitants are all Shans, with the exception of two small Palaung villages.

Sources of revenue.

The area of paddy cultivation is six hundred and eighty-two acres and forty-three acres of garden land are also worked. There are seven hundred and forty-eight buffaloes, one hundred and eighty-two cows, seventy-nine bullocks and eleven ponies in the circle.

Loi Ling.

Möng Pat is situated in the east of the State of South Hsen Wi and contains within its limits Loi Ling (8,842 feet), the highest peak in the State.

MÖNG PAT.—Altitude 3,400 feet, longitude east 98° 8′, latitude north 22° 34′, the chief village of the district of the same name in the South Hsen Wi State, Northern Shan States.

It had sixty-six houses in 1897, and the Myoza controls in all twenty-two villages with two hundred and seventy houses.

Möng Pat is on the Hsi Paw-Nawng Hpa road between Ho Ya and Man Kat, and has a *Sawbwa's* rest-house; good camping-ground and forage are available. The water-supply is, however, indifferent. A fair sized five-day bazaar is held. Other roads lead to Möng Ma on the north-east, Tang Yan on the south-east, and Möng Yai on the south-west.

There is an extensive monastery in Möng Pat with a group of five stone pagodas.

The amount of wet paddy cultivation was one hundred and five acres in 1897, and the revenue paid amounted to Rs. 120.

MÖNG PAW.—A circle in the Northern Shan State of North Hsen Wi: it had in 1898 thirteen Kachin, one Palaung, and two Shan villages, with a population of about seven hundred and fifty persons.

The circle.

It is situated in a valley at the headwaters of the Nam Paw, almost parallel with the Shweli, from which it is divided by a lofty and wide range of mountains, and consists of thickly wooded hill slopes and a well-watered valley, containing excellent paddy-land.

The village.

Möng Paw village has ten Kachin houses and a population of about fifty persons, and is situated near the foot of a high wooded hill, some one hundred feet above an extensive paddy plain.

The circle was for long very turbulent and at constant feud with its neighbours, particularly with Kap Na, and was a refuge for the 'masterless men' from both sides of the border. It was reduced to order in 1896 by Mr. W. A. Graham. Forty Shan households, who were then persuaded to settle in the Nam Paw valley have, however, evinced a desire to move again, on the plea that the Kachins expect them to pay all the tribute.

MÖNG PAWN (Burmese, Maing-pun).—A State in the Eastern division of the Southern Shan States, lying approximately between 20°15′ and 21°10′ north latitude and 97° 20′ and 97° 30′ east longitude, with an area of 370·72 square miles.

Boundaries.

It is bounded on the north by Lai Hka; on the east by Lai Hka, Möng Nai, Möng Sit, and Mawk Mai; on the south by Hsa Htung; and on the west by Hsa Htung, Wan Yin, Nam Hkôk, Hō Pōng and an outlying district of Möng Nai (Hpawng Hseng).

History from 1816.

The State of Möng Pawn originally belonged partly to Yawng Hwe, partly to the State of Möng Nai, the Nam Pawn forming the boundary line. It was created a separate State about 1178 B.E. (1816), the Chief bearing the title of Myoza.

In 1216 B.E. (1854 A.D.), however, the influence of the son of the Möng Nai *Sawbwa*, then in Mandalay, and of his sister, Nang Le, who was one of the minor queens, procured the grant of Möng Pawn to the Möng Nai Chief. The Myoza Hkun Lek, however, was not deposed, but retained charge under the authority of Möng Nai until his death in 1222 B.E. (1860).

Hkun Ti, the present Chief, who then succeeded, ruled under the same conditions until 1880, when the Möng Nai Chief fled before the Burmese to Kēngtūng. Hkun Ti went down to Mandalay, and returned two years later as an independent Myoza. He has since been raised to the rank of *Sawbwa* by the British Government.

Revenue details.

In 1891 the Möng Pawn State contained one hundred and sixty-eight villages, with a total of two thousand one hundred and six houses, of which one thousand five hundred and sixty-seven were assessed to taxation.

The land under cultivation was—

	Acres.
Paddy-land	1,070
Taungyas	826
Garden	168
Total ...	2,064

Stock.

The State possessed the following cattle—

	No.
Buffaloes	1,488
Cows and calves	1,179
Bullocks	874
Ponies	47

and—

Ploughs and harrows	1,782
Carts	2

Occupations.

The total population of the State was estimated at 7,099 persons. The occupations of the adult males were—

Agriculture.

Cultivators of—

	No.
Irrigated land	1,004
Taungyas	814
Gardens	8
Total ...	1,826

Trade.

Bullock traders	82
Petty traders	101
Total ...	183

Various.

Artizans	21
Officials	14
Aged and infirm	11
Pôngyis	59
Total ...	105

Races.

The following was the distribution of races in the State—

	No.
Shans	3,783
Taungthus	3,231
Burmans	31
Yang	54

The Taungthus occupy the greater portion of the valley of the San Sam stream (which flows from the north-east into the Nam Pawn, joining the latter near the capital) and the Möng Mo circle to the extreme south, together with scattered villages along the hills both east and west of the Nam Pawn.

The Shans as usual occupy the villages in the valley; the Burmans all live in the capital; and the Yang in the Hsa Poi circle, north of the capital.

Two villages of the Nawng Lawn circle claim descent from the Padôns, (Padaungs) who, they say, originally inhabited the whole State.

Natural features.

With the exception of a few out-of-the-way hamlets on the north-west border, the villages for the most part have a well-to-do appearance and the houses, especially those of the Taungthus, are well built. Möng Pawn State consists of the narrow valley of the Nam Pawn, on both sides of which the hills are well wooded, and in some places pines are fairly plentiful, so that there is no lack of firewood anywhere in the State.

Cultivation: paddy.

In the main valley the lowland fields are irrigated almost entirely by means of overshot wheels: of these there are over fifty in the Nam Pawn. In the valleys of the San Sam stream and other small tributaries of the Nam Pawn the water is utilized directly

by means of dams and ditches. The yield over the whole State varies from thirty to fifty-fold. The area of land under *taungya* cultivation is slightly less, the yield being about the same and occasionally greater than that of the lowland fields. Except in very good years, the supply of rice is not sufficient to meet the demand and a certain quantity has to be imported from Möng Sit.

Cotton.

Besides the usual small vegetables, cotton in small quantities is grown: in some of the Southern circles, while in the San Sam valley the sugarcane plantations along the hillsides are very extensive, though they are said not to be so productive as those of the lowlands of Möng Sit.

Thanatpet.

Thanatpet is cultivated in most of the hill Taungthu villages in the State: the leaf, especially that on the eastern side (the slopes of the Loi Tun), is of particularly fine quality and sells for about Rs. 15 the 100 viss, as compared with a rate of Rs. 7 to Rs. 10 for the same quantity in Lawk Sawk. The amount realized by the sale of *thanatpet* is said to be from Rs. 2,000 to Rs. 2,500 per annum.

Indigo.

Indigo cultivation on the Loi Tun is said at one time to have been considerable, but it has now dwindled almost to extinction owing to the increased facilities for bringing up dyes and dyed cloths from Burma.

Industries.

Water-pots and chatties are made in one of the villages of the suburbs; cotton looms are worked in almost every village; and in the sugarcane district *kyantaga* is prepared, but there is no general industry of any importance.

Communications.

The present *Sawbwa*, Hkun Ti, is a man of considerable energy and has spared no pains in improving communications in his State. Möng Pawn town is on the main road between Burma and Kēngtūng, and at the present date (1898) the earth-work of a cart-road with easy gradients between it and Taunggyi has been completed. A bridge over the Nam Pawn is now in course of construction by Government agency and will probably be completed in 1899. This will connect the vast central plateau of the Southern Shan States with Burma.

The *Sawbwa* was honoured with the title of K.S.M. in 1893, as a recognition of his services at the time of the Limbin confederacy and the intelligent and able manner in which he has since administered his State.

Tribute and revenue.

The tribute paid by the State of Möng Pawn has been—

	Rs.
1888—90	3,000
1891—97	4,000

and that sanctioned for the period 1898—1902 is Rs. 4,000 annually.

The Möng Pawn budget for the present year gives a total of two thousand three hundred and fifty houses, from which revenue to the amount of Rs. 12,188-8-0 is collected, giving the moderate incidence of Rs. 8-9-3 per house.

Bazaars in the State of Möng Pawn.

Möng Pawn town.	Hkun Lai.
Möng Yai.	Sang Hsang.

Nāh Hkai.

Revenue divisions in the State of Möng Pawn.

Serial No.	Name of *hĕng*ship.	Number of villages.	Number of houses.	Revenue collection.
1	Hsa Pwe	10	103	413·11
2	Nawng Sawm	6	89	519·3
3	Wan Pĕn	6	56	360·13
4	Hwe Tawk	21	236	1,628·0
5	Mak Hkī Nū	5	61	387·3
6	Wan Hwe	4	45	299·3
7	Taung Gyi	6	43	250·13
8	Nam Hāk	9	65	360·13
9	Nawng Wōp	1	10	114·6
10	Taung-anauk	18	125	704·0
11	Mak Mī	3	23	140·13
12	Pang Yī	9	63	264·0
13	Hkai Lōng	3	50	193·11
14	Kōng Tĕng	6	64	255·3
15	Sa Hĕng	7	50	281·11
16	Nawng Lawm	5	59	343·3
17	Nawng Lōng Loi Kang	4	38	220·0
18	Mū Hpĕk	9	78	387·3
19	Nā Lōng	4	49	290·6
20	Wan Sawk	3	45	290·6
21	Nawng Leng	7	48	237·11
22	Wan Sang	6	45	228·13
23	Hpak Yang	6	57	272·13
24	Hai Noi	5	45	255·3
25	Nawng-tawsahō	5	32	176·0
26	Lak Koi	5	37	237·1
27	Nā Hkai	16	122	440·0
28	Mōng Mō	19	164	519·3
29	*Myodwin-Sin-gye-bon*	28	407	1,420·0
	Total ...	236	2,309	11,491·5

MÖNG PAWN.—Latitude 20° 50′, longitude 97° 25′; called Maing-pun by the Burmese, the capital of the Southern Shan State of that name.

The town lies on the left bank of the Nam Pawn, where the valley for a length of about four miles broadens out to a width of one and half miles. There is room in *zayats* for two hundred and fifty men, and large camping-grounds on grass and paddy. Fairly large supplies are available.

The Nam Pawn is in process of being bridged; it is eighty yards wide and two and half feet deep in December, with a rapid current.

A cart-road connects Möng Pawn with the plains of Burma.

Distances.

		Miles.
From Mōng Pawn to Fort Stedman	... ...	52
From Mōng Pawn to Ta Kaw ferry	... ...	110
From Mōng Pawn to Bampôn (Mo-nè civil station)	...	29

MÖNG PING (Burmese, Maing-pyin).—A sub-State of the Southern Shan State of Lawk Sawk, in charge of a courtesy Myoza.

History.

What details are available as to its history will be found under the head of Lawk Sawk. When Möng Ping was first visited by British troops in 1887, it was so thoroughly burnt out that not one house was left standing and what few inhabitants remained were camped in leaf shelters. It was assigned to Lawk Sawk on the settlement of the Shan States and was in charge of the father of the Lawk Sawk *Sawbwa* until his death.

Circles.

Including the *Wying* and suburbs, the State is divided into twelve circles :—

Wying and *Hsang Hkè Hpōng.*	Pang Lōng.
Lôk Lè.	Nawng Taw.
Nā Lin.	Sawng Hēng.
Hsan Taw.	Nā Pung.
Lōng Ma Kè.	Lōng Hsè.
Loi Hkan Hawk.	Kēng Hkam.

There were in 1890 thirty-eight villages, with four hundred and seventeen houses and only two hundred and forty-two cattle. Later statistics are not available, but the State has now far more than these numbers. It was then assessed at Rs. 1,076 annual revenue.

Besides rice a certain amount of cotton is grown with tobacco as a garden crop. A few villages are engaged in paper manufacture from the bark of the *shaw* tree, which grows in the hills that shut in the valley in which Möng Ping town stands. There is also a little coarse pottery made and some inferior lacquerwork.

Cultivation and industries.

The cultivation of Möng Ping is of the same kind as that found elsewhere in the Shan States. In 1890 there was a very considerable preponderance of wet over dry cultivation.

MÖNG PING.—A town and district of the Southern Shan State of Kēngtūng.

The district lies in the west of the State, between the capital town and the Salween, and lies in the valley of the Nam Ping, a tributary of the Nam Hka.

Village.

The village is a stage on the direct road between Kēngtūng town and the Kaw ferry, being sixty-six miles from the former and forty-two from the latter place. For over a year (1895—97) it had a telegraph office, but this has now been closed. It is prettily situated near the Nam Ping, along the banks of which there is a considerable area of irrigated land. On a knoll to the north there is an excellent monastery. A good deal of petty trading is engaged in and there is a fair-sized bazaar, which is well attended.

The district : villages.

The district is well-peopled, but the villages are, as a rule, small. Amongst them are—

Mōng Ping, the main village	... 38 houses.
Wān Lung	... 22 houses and a monastery.
Lawn Hsai	... 7 houses.

Wān Mak	5 houses.
Kōng Sat	15 do.
Lawng Kiu	11 do.
Nai Heng	6 do.

The Shan population is a mixture of Hkön and Western Shan.

Möng Ping is one of the principal districts of Kēngtūng, and is under an official styled *Hpaya* or Myoza. For 1897 the district was assessed at Rs. 640 revenue.

Until 1890 it was much disturbed by civil war, but it is now quite peaceful.

MÖNG PING.—In latitude 21° 10′, longitude 97° 11′; called Maingpyin by the Burmese,—the capital of the sub-state of Lawk Sawk (Yatsauk), to the east of that town. It stands on the right bank of the Nam Et or Nanet *chaung* about half a mile from the river, in the centre of a level plain, some ten miles broad and for the most part covered with jungle.

Möng Ping is the residence of the Myoza subordinate to the Lawk Sawk (Yatsauk) *Sawbwa* and is still very poor and sparsely inhabited. The population is made up of Shans and Taungthus, and much more land is available for cultivation if there were a sufficient population. It contained thirty houses in 1894. No large supplies were available. There is good camping space round a *pôngyi kyaung* to the north of the town. Water can be drawn from the Nam Et and from a well a quarter of a mile north of the monastery.

Roads lead east to Lai Hka (Lè-gya), south to Lai Hsak (Letthet) and Ho Pōng, south-west to Fort Stedman, and west to Lawk Sawk (Yatsauk).

Distances.

	Miles.
From Möng Ping to Lai Hka	37½
From Möng Ping to Ho Pōng	26
From Möng Ping to Lawk Sawk	23
From Möng Ping to Myittha	90
From Möng Ping to Meiktila Road *viâ* Pwe Hla ...	100

MÖNG PING.—A Chinese village in North Hsen Wi, Northern Shan States, in Möng Hawn circle.

It contained thirteen houses in 1894, with a population of forty persons. The revenue paid was two rupees per household and the people were paddy and opium cultivators by occupation, and owned ten bullocks, ten buffaloes, and twenty-eight pigs. The price of paddy was six annas the basket.

MÖNG PŌNG.—A district of the Southern Shan State of Kēngtūng. It lies in the extreme south of the State on the Mèkhong, and between that river and the Nam Hôk (Mé Huok), which is here the boundary between Kēngtūng territory and Siam.

Cultivation.

The greater part of the district is level plain land, with low rolling hills, and with the exception of the Nam Hôk the streams are small and not adapted for irrigation. There is consequently less lowland cultivation than one would expect to find in a level district. Rice is the main crop both of the valley lands and the hill fields. A little sessamum and tobacco and a few vegetables for home use are the only other products.

A road runs through the district from the main Hawng Lük-Möng Lin route and continues south to Chieng Sen, crossing the Nam Hôk (Mè Huok) near its mouth.

The district has a considerable amount of valuable teak, but the area of forest is not extensive.

Villages.

Entering the district from the north-west, where it adjoins Ho Pōng, and going south-easterly the following villages are on or near the main road :—

Na Mun, two hamlets of twelve and five houses respectively and a small monastery.
Pā Lān, eight houses.
Pā Hka, twenty-four houses and a monastery.
Pa Khi, nine houses and a monastery.
Wān Tōng, twenty-six houses. This is the main village, and the residence of the headman (*hpaya*).
Pa Pyu, nine houses.
Wan Pōng, near the Mèkhong, ten houses.
The other villages are Lin Lam, Wan Pōng (2), Mai Küng Hpa. Lôn Lüng, Palān-Honam, Pang Hiao, Lo Tawng, and Kōng Wak,

The people are mostly Western Shans from the country near the Salween.

For 1897 the revenue assessment was Rs. 270.

MÖNG PŌNG NOĪ.—A district of the Southern Shan State of Kēngtūng. It lies in the extreme south of the State, on the Mèkhong and between that river and the Nam Hôk (Mè Huok), which is here the boundary between Kēngtūng territory and Siam.

In the State records it appears as numbering two hundred and thirty households, paying a revenue of Rs. 270.

MŌNG PU.—Möng Pu Lōng or Great Möng Pu, a large district or sub-State and town of the Southern Shan State of Kēngtūng.

Boundaries.

On the north it is bounded by the Hwe Lōng, separating it from Hsen Yawt, and the waterparting of the range that divides it from Hsen Mawng. The north-eastern boundary follows generally the hill range that marks the western limit of the Möng Pu Awn valley, and then descends to the Nam Hsīm river, which forms the boundary from here to its junction with the Salween. Mong Hsāt, a corner of Möng Tung (Möng Pan), and Möng Kāng, a trans-Salween district of Mong Nai, adjoin Mong Pu on the south. The Salween river, from the Kaw ferry near the mouth of the Hwe Lōng to the mouth of the Nam Hsīm, forms the western boundary.

Möng Pu is a hilly district much broken by mountain ranges, some of the peaks of which rise to a height of nearly six thousand feet. The river valleys are, however, low-lying and hot, and in these the population is gathered.

The town.

Möng Pu town lies in the only considerable plain, or rather flat-bottomed valley, in the district. This is a long narrow strath of level ground running north and south, watered by the Nam Tam, the Nam Pu, and other tributary streams. High ranges of hills bound it on all sides. The town straggles along the western edge of

the plain on the rising ground between the rice-fields and the hills. It has ninety-six houses and two monasteries. There is a bazaar which is fairly well attended by the people of the neighbourhood, but the produce brought for sale is not considerable.

Villages.

An extensive area of land is under rice cultivation, and the plain is dotted with villages. Many of these, however, are mere hamlets. The following are the chief:—

Wān Tawng	26	houses and a monastery.
Vyeng Kao	16	
Hsawm Tawng	26	
Hin Ching	13	

Ta Pē (eleven houses and a small monastery) is the ferry village on the Nam Hsīm, on the main road from Möng Pu to Möng Hsāt.

Pōng Kun, in the north-east of the district, is a stage on one of the roads to Möng Pu Awn. Its two hamlets together number nineteen houses and support a small monastery.

The Möng Leng circle.

The Möng Leng circle adjoins the district of Möng Pu Awn, and through it passes the better and more frequented route between the two places. There are five Möng Leng villages: Wān Kāt, thirty-two houses and a monastery; Na Mawn, fifteen houses; Wan Tāng, nine houses; Na Wo, eighteen houses and a monastery; and Na Kat. The last-named is a new settlement (founded in 1897). All these villages are in the valley of the Nam Leng stream, which here broadens out and affords a certain extent of level land for wet cultivation.

The remaining villages of the Möng Pu district are for the most part tiny hamlets in the valleys of the hill streams. The most important is Hsi Paw near the Salween.

Population.

A rough enumeration of the population (made in 1898) gives a total of rather under five hundred households for the whole district. The people are Western Shan.

Industries and cultivation: rice.

The hill ranges of Möng Pu are so rugged and the roads crossing them so bad that the district is much isolated and has scarcely any trade. But one road, that from Tā Long on the Salween with branches to Möng Pu Awn and Möng Hsāt, is passable for pack-animals. The annual yield of rice must be considerable, but there is no outlet for any surplus.

Teak.

The real wealth of the district lies (or rather lay, for reckless and indiscriminate felling has robbed them of much of their value) in its teak forests. These are found all along the lower course of the Nam Hsīm with its tributaries, and also in many of the streams that fall directly into the Salween. The difficult nature of the country and the frequent falls and rapids of the Nam Hsim and most of the Salween streams, render timber-working very difficult. Nevertheless a quantity of valuable timber has been extracted, and, with the more rigorous conservation of the forests now in force, Möng Pu may yet be a valuable source of supply.

History: 1860—1874.

The district, or sub-State, has had a somewhat checkered history. Until the beginning of the present century, the Shan population, if there was any, seems to have been very scanty.

Colonists from States west of the Salween then began to settle, and a Royal order of Mintaya-gyi, dated the 2nd *lasan* of *Kasôn* 1222 (*c.* May 1860) assigned the State to Sao Hseng, son of Maha Hkanan, *Sawbwa* of Kēngtūng. This man had gone down to Mandalay about the year 1841, and he lived there until his accession to the Kēngtūng State in 1877. He was given the title of *Sawbwa* of Möng Mit, though never put in charge of that State. Neither did his appointment as Myoza of Möng Pu imply a direct personal government of the district. He continued to reside in Mandalay, and, beyond getting what revenue he could from Möng Pu, had no connection with the State.

About the year 1868 Möng Pu and Möng Hsāt were created a Myozaship by the Burmese Government and were placed under a man named Hsuriya. The rule of this person was unjust and oppressive, and two years later led to his removal.

1874: Möng Pu and Möng Hsat separated.

A Burman Myoôk from Mandalay then administered the districts from 1872 to 1874. In the latter year the territories were separated, and Möng Pu appears to have been ruled by a succession of officials subordinate to Möng Nai, to Mawk Mai, and to Möng Nawng. Eventually it was again granted to the *Sawbwa* of Möng Nai.

Möng Pu is given to Mawk Mai

A few years later, however, King Thibaw, who showed consistent injustice to the Möng Nai *Sawbwa*, gave the district to Hkun Lōng, the *Kemmöng*, or heir-apparent, of Mawk Mai, with the title of *Sawbwa* of Möng Pu and Möng Hsāt. Hkun Lōng was killed in 1887 fighting against Möng Pan, and Mawk Mai lost all control over Möng Pu.

and in 1888 to Möng Nai.

On the British occupation of the Shan States the Möng Nai *Sawbwa* put in his claim for the sub-State. The question was discussed at a durbar held in Möng Nai in January 1888, when the Mawk Mai *Sawbwa* admitted the better title of Möng Nai and agreed to resign his claim. The *Sawbwa* of Möng Nai was accordingly confirmed in possession of Möng Pu by the Chief Commissioner (24th February 1888).

September 1888: Möng Pu joins *Twet* Nga Lu and comes under Kēngtūng.

The rebellion of *Twet* Nga Lu, however, prevented the *Sawbwa* from putting himself in possession. Several of the Möng Pu local officials gave men and supplies to *Twet* Nga Lu, and consequently anticipated punishment when the Möng Nai *Sawbwa* should take over the territory. Accordingly, when in September 1888 a small party from Möng Nai went to assert the *Sawbwa's* authority in Möng Pu, they were met on the border with threats of armed opposition if they entered the State. Mr. Hildebrand (Superintendent of the Southern Shan States) proposed either in going to or on the return journey from Kēngtūng to pass through the Möng Pu State, when the settlement of this question would have offered no difficulty. Unfortunately, however, the expedition to Kēngtūng was not undertaken. The rebellious headmen had meanwhile had time to think over their position. They could not hope to maintain themselves against the Möng Nai *Sawbwa* if he determined to assert his rights. They therefore addressed themselves to the *Sawbwa* of Kēngtūng, asking him to take over the State. A prominent local personage,

Hsen Tamma, shortly afterwards went to Kēngtūng himself and received the title of *Hpaya*, holding under the *Sawbwa* on the same terms as the former *Ngwe-kun-hmu* of Hsen Yawt and Hsen Mawng.

Final attachment to Kēngtūng.

Some time elapsed, however, before the Kēngtūng Chief interfered actively in the district. An official was then despatched and established himself in Möng Pu, with the title of *Hpaya*. This event was shortly followed by the assumption of British authority over Kēngtūng State, when the *Sawbwa* was informed of the Möng Nai Chief's claim to Möng Pu, and invited to produce his evidence of Kēngtūng rights to the district. An investigation of the rival claims was held by the then Superintendent of the Southern Shan States, who visited both Möng Pu and Möng Hsāt and took whatever local evidence was obtainable. The result of these enquiries was to show—

"(1) That as far as history goes both were unattached holdings given at the will of the Burmese King. They cannot at any time be shown to have devolved from father to son as the inalienable possession of any one house or family.

"(2) That now both States are inhabited entirely by Shans of the same race as those west of the Salween, and mostly by emigrants from the territories of the Möng Nai *Sawbwa*.

The abstract right of Möng Nai to Möng Pu was perhaps stronger than that of any other State. But the district was in Kēngtūng possession and it was by order of the Government of India definitely assigned to that State, and it has since been administered as an ordinary district of Kēngtūng. The local official is styled *Hpaya* or Myoza.

MÖNG PU.—A village and small district of the Southern Shan State of Kēngtūng.

It lies just west of the range forming the western watershed of the Kēngtūng valley, on a tributary of the Nam Hsim. The village has two hamlets, north and south, containing nine and nineteen houses respectively. Wān Pāng Paw, a short distance off, has eighteen houses. There is a fair stretch of irrigable land in the narrow valleys between the hills. Much of the lime used in Kēngtūng is burnt at Möng Pu, and brought to the capital on bullocks. The main Kēngtūng-Ta Ka road passes through the district.

MÖNG PU AWN (Little Möng Pu).—A district and village of the Southern Shan State of Kēngtūng. The district lies west of Kēngtūng town in the upper valley of the Nam Ping, a tributary of the Nam Hka.

Chief villages.

The main village is forty-seven miles west of the capital, and is a stage on the southern road to the Kaw ferry. There is a fairly extensive area of open irrigable land on the banks of the Nam Ping, all of which is under rice cultivation. In this narrow valley, and on the lower slopes of the hills bounding it, the villages are dotted. Wān Hkūm, the chief village and the residence of the *hpaya* of the district, is a long straggling place at the foot of the eastern hills. It has in all fifty-six houses and a fine monastery. There is a small bazaar. Wān Pūng has forty-eight houses and Wan Pyek twenty-six houses. The other villages (of which there are ten) are all small.

A rough enumeration, made in 1898, showed a total of two hundred and eleven Shan households for the district. There is one settlement of *Mu-hsö*, at Pang Tawng in the western hills, consisting of ten households.

Möng Pu Awn is a prosperous little district. The fields are fertile and the yield of rice is large. Sugarcane, tobacco, and garden stuff are also raised for home consumption. Cattle are fairly numerous and there are many resident traders.

Cultivation and industries.

The population is a mixture of Western Shan and Hkön, the former predominating.

MÖNG PYAW.—A Shan village in North Hsen Wi, Northern Shan States, in the circle of the same name of Möng Si; it contained twenty-five houses in 1894, with a population of seventy-five persons.

The revenue paid was one rupee per household and the occupation of the people was paddy, maize, and opium cultivation. They owned thirty bullocks, seven buffaloes, and three ponies. The price of paddy was eight annas a basket.

MÖNG SANG.—*See* under Möng Hsu.

MÖNG SI.—The most important Kachin district in the Northern Shan State of North Hsen Wi.

Möng Si is situated about forty miles north-east of Hsen Wi town and contains a large area of heavily timbered mountainous country and several fertile paddy plains.

Population and races.

In 1898 it numbered one hundred Kachin (Lana, 'Nkum, with a few Maru), twenty Shan, fifteen Palaung, and twelve Chinese villages, with a population of about 12,000 persons.

The village.

Möng Si village, the residence of the Kachin Myoza of the tract, contains thirty Shan and Kachin houses, and is situated in a beautiful oval valley about six miles long and three miles wide, forming a large and fertile paddy plain with smaller valleys running into it from all sides. There is a fine *pôngyi kyaung* with a group of pagodas. The hills to the north and west trend gradually to the valley and are fairly clear on the lower slopes. A bazaar is held every five days.

Trade.

There is a good deal of trade in opium, rice, and lac, and Chinese caravans visit the *möng* every year and bring pans, cauldrons, coarse cotton cloth, carpets, and the like. Formerly they had to pay heavy tolls to the Kachin Chiefs through whose territory they had to pass.

Historical.

It was to this valley that the late Sēng Naw Hpa retreated after being defeated by Sang Hai, the father-in-law of the present Chief, and it is here that many of his followers settled. Möng Si is one of the few places in which the Shans have not given way before the Kachins but have instead intermingled with and civilized them, and the two races work their fields side by side in amity. It is also one of the few Kachin tracts of North Hsen Wi which did not take part in the rebellion of 1893 against the *Sawbwa*.

Möng Si is divided into several circles or townships, each of which is ruled by a Kachin *duwa*, a relative of the Myoza.

Area and boundaries.

MÖNG SĪT (Burmese Maing-seik).—A State in the Eastern division of the Southern Shan States, lying approximately between 20° 20′ and 20° 45′ north latitude and 97° 30′ and 97° 45′ east longitude, with an estimated area of 303·20

square miles. It is bounded on the north and east by Möng Nai, on the south by Mawk Mai, and on the west by Möng Pawn.

Möng Sīt seems to have first come into existence as a separate State in 1178 B.E. (1816). It had previously formed a part of the Möng Nai State.

History: Myozas since 1854.

In 1216 B.E. (1854) court intrigue restored it to Möng Nai, but the Myoza, Sao Haw Pik, was retained in subordinate authority.

He died three years later and was succeeded by his son, Hkun Kyaw San, who was followed by another son, Hkun Lu, on whose death in 1235 B.E. (1873) the State was granted to Nang Le, sister of the Möng Nai *Sawbwa* and minor Queen of Mindôn *Min*.

A Myoôk, Maung Hkan Yi, was appointed to carry on the administration and collect the revenue. In 1238 B.E. (1876), however, he was recalled and Sao Leng Lōng, the Möng Nai *Kyem-mōng* and brother of Nang Le, became Myoza.

He fled with the *Sawbwa* in 1880 to Kēngtūng, and the Myoôk again administered the State until 1883, when he returned to Burma and Hkun Pwin, the present Myoza, took charge. He is a son of Nai Noi, the *Ko-lan Sawbwa* of Mawk Mai, and married a daughter of the present *Sawbwa* of Möng Pawn.

Natural features.

The Möng Sīt State consists of a paddy plain, some twelve miles long. The north part is watered by the Nam Lak, a tributary of the Nam Tēng, the south by the Nam Sit, a tributary of the Nam Pawn, the watershed between the two being barely distinguishable. The hills on both sides are fairly well wooded, but in a few of the villages firewood is scarce, and in others bamboos have to be brought from some distance.

In the capital and some of the larger villages wooden posts are used for the houses, but elsewhere the greater part are of bamboo. The villages of the Yangs are miserable hamlets; those of the Taungthus on the other hand are large and well built.

The revenue inspection of 1891; population.

In 1891 a revenue inspection of the State showed a total of one hundred and twenty-six villages, with a population of 5,657 persons, occupying one thousand eight hundred and eighty houses, of which 460 were exempted from taxation, leaving a balance of one thousand four hundred and twenty houses assessable.

The area of land under cultivation in 1891 was—

	Acres.
Paddy-land	1,317
Taungya	299
Garden	83
Total ...	1,699

The State possessed—

Buffaloes	1,480
Bullocks	374
Cows and calves	497
Ponies	39
Ploughs and harrows	1,647
Carts	3

The adult males followed these occupations—

Agriculture.		
Cultivators of irrigated land	...	1,125
Cultivators of *taungyas*	...	337
Cultivators of gardens	...	18
	Total ...	1,480
Trade.		
Bullock traders	...	52
Petty traders	...	131
	Total ...	183
Various.		
Artizans	...	82
Officials	...	12
Aged and infirm	...	34
Pôngyis	...	38
	Total ...	166

The racial distribution was—

Shans	...	3,962
Burmans	...	38
Taungthus	...	450
Yangs	...	1,207
	Total ...	5,657

The Taungthus occupy the eastern slope of the hills that form the western border. The highest peak attains an elevation of six thousand eight hundred feet, and is known as the Mi-wè-taung.

The Burmans live in the capital, while the Shans and Yangs are scattered over the rest of the State. The latter belong to the Yangsek family.

Revenue inspection of 1897.

In 1897 the number of houses had increased to 2,374, of which 993 were exempted from taxation, leaving a balance of one thousand three hundred and eighty-one houses assessable, or 39 less than in 1891.

The area of land under cultivation amounted to—

		Acres.
Paddy-land	...	1,384
Taungya	...	337
Garden	...	53

a not very considerable increase. The average return from lowlying rice-land is poor, usually but little over twenty-fold, except when manure is freely applied. *Taungyas* return about fifty-five-fold on the average.

The wealth in cattle had increased considerably—

Buffaloes	...	2,150 or +	670
Bullocks	...	1,111 or +	737
Cows and calves	...	1,984 or +	1,487
Ponies	...	80 or +	41

while there are six elephants belonging to the Myoza, which have hitherto been employed in working teak in the Mawk Mai forests. There is only one cart in the State, but many will no doubt be introduced when the cart-road to Möng Pawn is opened.

The population numbered 8,613, or an increase of 2,956 on the 1891 figures. There are now twenty-six *pôngyi kyaungs* in the State.

The racial distribution is—

Shans	5,957
Taungthus	1,293
Burmans	28
Yangsek	1,295
Li-hsaw	40
Total ...	8,613

The Shans and Taungthus have increased in numbers very largely, the Yangsek have remained stationary, and there is a recently-settled village of Li-hsaw.

During the past six years, 1892—98, the households have increased at the rate of nearly one hundred per annum. The bulk of the people are not, however, well off, the wealth in cattle being in the hands of comparatively few, and in a great many cases hired buffaloes have to be used for ploughing fields. Considerable areas of land depend entirely on an abundant rainfall for a successful crop. The streams in the State are of little value for irrigation purposes, the volume of the water being small and the banks high. For irrigating the fields near the town of Möng Sīt, water from the Nam Sit is conveyed along a canal for a distance of three miles.

Communications.

The State has been comparatively isolated from the west till now by the absence of good roads across the range of hills which form the western boundary. The Myoza has now started the construction of a cart-road across the high range that lies between Möng Sīt and Möng Pawn; when this road is completed, the material condition of the State will improve considerably. There is now much land lying fallow and the available labour is not fully employed.

Climate.

Möng Sīt is not healthy. The State lies in a valley at about the same elevation as that of the Tam Hpak, *i.e.*, three thousand two hundred feet. The low country is flooded in the rains, and the bulk of the country remains a marsh well into the month of December, there being little drainage. The Shans and Yangsek are stunted in growth, and are much addicted to the use of opium.

Products and industries.

In the western circles sugarcane is largely grown.

The *thanatpet* gardens on Loi Sam̄-pu are numerous and the quality of the leaf gathered is good.

A few households of Li-hsaw have started the cultivation of the poppy within the last two years.

There is little external trade except in *kyantaga* and *thanatpet*, and it is very unlikely that Möng Sīt has ever been to any extent a trading State.

The silk industry is all but extinct: there was a blight on the mulberry trees in 1896, caused, according to the local people, by heavy hail-storms.

The manufacture of Shan hats provides occupation for a large number of families.

Five bazaars are held but few articles foreign to the State are shown for sale in them.

Möng Sīt is at present one of the most landlocked of the Southern Shan States, but this state of things will disappear when it is connected by cart-road with Burma.

Tribute and revenue.

The tribute paid by the State has been—

	Rs.
1888	2,500
1889-90	3,000
1891—1897	3,500

and that sanctioned for 1898—1902 is Rs. 4,000 annually.

The total collections of revenue amount to Rs. 7,130, giving an incidence of Rs. 6-11-6 per assessable house.

Bazaars.

Bazaars in the State of Möng Sīt :—

Möng Sīt town.	Lak Lai.
Tun Hai.	Nam Mè Hīk.
Pēng Saü.	Nam.

Sang Tīk.

Revenue divisions in the State of Möng Sit.

Serial No.	Name of *Hēng*ship.	Number of villages.	Number of houses.	Revenue collection. Rs.	A.	P.
1	Town	5	342	68	10	0
2	*Sin-gye-bôn* (suburbs) ...	14	234	338	4	0
3	*Utaik* villages	25	237	313	8	0
4	Nam Mē Līn	10	97	499	5	0
5	Hō Yang	11	188	843	15	0
6	Kūt Tawng	6	98	392	13	0
7	Wan Heng	7	84	346	9	0
8	Hpā Lem	13	110	492	9	0
9	Pēng Saū	7	81	311	6	0
10	Nam Mē Hīk	7	83	346	7	0
11	Mawng Pōng	4	47	167	2	0
12	Nam Hkam	6	55	224	2	0
13	Nawng Taw	9	97	446	8	0
14	Nā Yai	7	69	254	0	0
15	Hai Nā Lōng	3	30	115	8	0
16	Lak Lai	7	65	325	6	0
17	Hsam Hseng	3	55	307	15	0
18	Sang Sīk	8	108	487	4	0
19	Nawng Ngōn	13	137	669	13	0
20	Nam Yin	11	89	417	11	0
	Total ...	176	2,306	7,368	11	0

MÖNG SĪT.—A large circle of the Northern Shan State of South Hsen Wi, on its western border. It is bounded on the north by the circles of Man Sè (South Hsen Wi) and Nam Ma (Hsi Paw); on the east by the South Hsen Wi circle of Ho Ya; on the south by Ho Ya and Ho Tü circles of the same State; and on the west by the Nam Ma circle of Hsi Paw.

Boundaries.

Natural aspect.

The general character of the circle, which has an area of about two hundred square miles, is that of a rolling tableland falling away to the north and west from a height of about three thousand feet to between two thousand and four hundred, and two thousand five hundred.

Cultivation. Industries.

There are no great heights and no wide stretches of paddy land, but the hollows are well watered and the soil is very fertile. Paddy is the chief cultivation, but there are also considerable crops of hill rice, cotton, and sugarcane, and a good deal of tobacco is grown by one or two villages. The manufacture of Shan hats of bamboo spathe is also carried on.

History.

The circle sided with Hsang Aw, the *Pa-ôk-chôk* who held Möng Yai for some years, and after the division of the main State of Hsen Wi into North and South Hsen Wi, the Myoza of the circle with others rose in rebellion against Naw Möng, the South Hsen Wi *Sawbwa*. The prosperity of the circle, already greatly reduced by the civil wars, thus received another blow, and many of the people accompanied the Myoza when he fled on the re-establishment of order in May 1888. In the following year there were renewed disturbances farther east which prevented the return of population, and it may be said that the present Myoza had little chance of improving the circle until 1890 He established himself at Loi Ngün, abandoning Möng Sīt, the former chief village. For a couple of years he stockaded himself on the top of a low hill, but the defensive work has now been adandoned. By 1892 the return of old villagers had become general, and there were then forty-two villages in the circle, of which thirty-seven were Shan and the remainder Palaung.

Population in 1892,

The total population numbered in March 1892 two thousand six-hundred and sixty-three persons, of whom two thousand two hundred and seventy-eight were Shans and three hundred and eighty-five Palaungs, fifty-three of the latter being Man Tōng Palaungs, and the remainder from Hu Mai. The average population per house was five persons. There were then six *pôngyi kyaungs* in the circle: at Ka Lü, Hpā Hsēng, Möng Sīt, and at the Palaung villages of Kōk Mu, Mai Kōk, and Kawng Sang.

in 1897.

In 1897 the number of villages had risen to fifty-eight with a total of five hundred and seventy-two houses.

Bazaars and prices: trade.

There are two bazaars in the circle, at Hpā Hsēng and Möng Sīt, held every five days. That at Hpā Hsēng is of some size, and is frequented by traders from considerable distances. No collections are made except in kind, for the support of the Myoza and his retainers. In 1892 the price of paddy was Rs. 2 the *lang* of four baskets; of rice Rs. 1-8-0 the basket of sixty pounds; salt sold at four annas the viss; and sugar at two annas for the same weight.

Some bullock traders were established at Hpā Hsēng and Kōng Hsa. They make yearly journeys to Mandalay, usually first visiting Tawng Pēng to take down pickled tea, and bringing up, as a rule, salt and Manchester goods.

Handicrafts are represented in Möng Sīt only by a few blacksmiths.

Revenue.

The circle, in accordance with Hsēn Wi custom, is rated at twelve *pe* (or *pyi*) and in 1892 the *pe* was estimated at Rs. 180 so that the revenue paid was Rs. 2,160, which implied a payment

of Rs. 5-6-0 per house assessable. In 1897 the assessment was Rs. 2,520. There were then estimated to be four hundred and seventy-two acres of wet paddy cultivation, six hundred and forty-three acres of hill paddy, and seventy-three acres of garden land. The population in that year numbered nine hundred and seventy-five men, one thousand and fifty-three women, five hundred and ninety-three boys, and five hundred and twenty-two girls. About three thousand cattle and twenty-nine ponies were owned in the circle, which is one of the wealthiest in South Hsēn Wi.

MÖNG SIT.—In latitude 20°35′, longitude 97° 35′, called Maing-seik by the Burmese,—the capital of the *cis*-Salween State of that name lying between Möng Pawn and Möng Nai (Monè).

The town, which contained less than one hundred houses in 1894, is on the east side of the Nam Lat valley, which is here about three miles wide, gradually widening out to the north. It is approached from the west along the Möng Pawn road by a causeway with swampy ground on each side. *Zayats* inside the town, to the north of the bazaar sheds, afford camping-spaces. Water is available from wells, and there are general supplies in fairly large quantities.

MONGSUM.—A village of Chins of the Tashôn tribe in the Central Chin Hills.

In 1894 it had thirteen houses: Nun Kling was its resident chief. It lies four miles south of Kwangdon and east of Falam, and is reached *viâ* Hmunli and Tlorrtang. It is a Kweshin village and pays tribute to Falam. A little water can be drawn near the village, and there is a stream about one mile to the north of it.

MÖNG TANG.—A circle in the Northern Shan State of Hsi Paw; it included seventeen villages in 1898 and had a population of nine hundred and sixty-nine persons.

It is in charge of a *nè-baing*, and is bounded on the north by Hu Kawt in Möng Lōng sub-State, on the north-east by Man Ka, on the south-east by Kywai Kung, on the south by Pyawng Kawng, and on the west by Hsi Hku.

In that year it paid Rs. 1,887-8-0 net revenue and supplied one thousand nine hundred and eighty-seven baskets of paddy.

It had also Rs. 170 revenue-paying *thanatpet* trees, for which Rs. 19-4-0 was rendered. The population is engaged in lowland paddy cultivation. The railway passes through a portion of the circle, which is therefore likely to become of increased importance.

MÖNG TAT.—A circle in the Northern Shan State of North Hsen Wi.

The circle.

It had in 1898 three Shan, one Palaung, and five Kachin villages, with a total of eighty-one houses and a population of about four hundred persons. It it situated on the western border of North Hsen Wi State, adjoining Tawng Peng and Möng Mīt States, on the right (northern) bank of the Nam Tu (Myit-ngè) river. It consists of low jungle-clad hills, with a small paddy plain in the valley of the Nam Tat. The circle was formerly a very rich one, but has lost enormously in population through the civil wars.

The village.

The Myoza's village contains thirty-one houses, with a population of about one hundred and thirty Shans, and is situated on the edge of a small paddy plain irrigated from the Nam Tat, a mile above its junction with the Nam Yi, a tributary of the Myit-

ngè. It has a substantial *kyaung* and group of ruined pagodas in a grove of fine *gangaw* trees, and there is a tiny bazaar with ten stalls.

MÖNG TAW.—*See* Möng Hè, in the Southern Shan State of Kēngtūng.

MÖNG TAWM.—A circle in the Northern Shan State of South Hsen Wi. Like Man Kat, to the north of which it lies, it consists in great part of the sub-features of the great mountain mass Loi Ling, but there is a much greater extent of paddy-land towards the Nam Pang than there is in Man Kat, and there is a larger proportion of new settlers.

Natural features: Loi Ling.

In 1892 it contained twenty-three villages, and these in 1897 had increased to forty, with a total of four hundred and eighty-seven houses, thirty-eight of which were inhabited by Palaungs and the rest by Shans. The population in 1897 numbered two thousand one hundred and one persons.

Villages and population.

Some tobacco and a good deal of cotton are grown in addition to rice. The Nam Tawm flows through the circle, which was formerly in charge of a *htamōng*, but is now administered by a Myoza.

In 1897 it was assessed at Rs. 1,260 annual revenue. There were in that year three hundred and eleven acres of wet paddy cultivation, four hundred and thirty-nine acres of hill-paddy, and eleven acres of garden land. The area of the circle is about one hundred and fifty square miles, and many of the spurs are covered with pine forest. The people being recent settlers are not yet well-to-do, but in 1897 they owned nearly one thousand five hundred buffaloes and bullocks and had thirty-nine ponies.

Revenue.

MÖNG TĪM.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it contained six Shan and two Palaung villages, with a population of about seven hundred and fifty persons. It is situated about twelve miles east of Lashio and consists of low-lying land, principally paddy plain.

The circle.

Möng Tīm village in that year contained thirty Shan houses, with a population of about one hundred and seventy persons. It is situated at the edge of a large paddy plain and has a dilapidated *pôngyi kyaung*, a group of pagodas, and a small bazaar. There is a hot spring in a swampy sheet of water close to the village. The Mandalay-Kun Lōng railway passes through the circle.

The village.

MÖNG TIN-LANG SĀT.—A township of the Southern Shan State of Kēngtūng.

It lies south-east of the capital town, on the upper waters of the Nam Yawng and its tributary streams. On the north it is bounded by Möng Kai; on the east by Möng Yawng; and on the south by Möng Hpayak. Roads run to all these places.

The district consists mainly of jungle-covered hills, but along the rivers there are narrow valleys, and it is here that the Shan population is gathered. Möng Tin has two villages north and south). They are built on the western edge of a small plain surrounded by steep limestone hills. The plain is laid out in rice fields, and small gardens of vegetables and tobacco surround the houses. Of these

Möng Tin.

there are twenty-five in the northern and nine in the southern village. Each village supports a monastery, that of the northern being a substantial brick building on a hill above the village.

Lang Sāt and other villages.

Lang Sāt is south of Möng Tin and like the latter consists of two villages, numbering about fifty houses in all. Möng Pang, on the eastern border of the district, has seven houses and a small monastery; Ta Kyè, to the north of Möng Tin, two hamlets with seven and three houses respectively and a small monastery. Möng Ngen and Nam Yāng are the other Shan villages. These are all, like Möng Tin, in small river valleys where there is level land for rice cultivation. The population is Lü.

The mountainous part of the district has villages of Kaw, Akö, and a few Mu-hsö. Rice and cotton are the chief hill crops.

MÖNG TO.—A small township of the Southern Shan State of Kēngtūng. It lies on the upper waters of the Nam Kôk (Mè Kok), twenty-three miles south-west of Kēngtūng and thirty-nine miles north-east of Möng Hsāt.

The Kēngtūng-Möng Hsāt road passes about two miles to the east of the village. Möng To is shown in the State records as containing twenty-three houses and paying a revenue of Rs. 40.

MÖNG TÔN, called by the Siamese Möng Tuen.—A trans-Salween district of the Southern Shan State of Möng Pan and the most northerly of the districts belonging to that State.

Boundaries.

It is bounded on the east by Möng Hsat; on the south by the southern watershed of the Mè Hsai, thence by a line running through Ta Seng Wôk towards the Loi Hki Lek, and thence by the watershed of Möng Kyawt; on the west by the Salween. To the north the boundary is, roughly speaking, the districts of Möng Kang, Möng Pu, and part of Möng Hsat. The Siamese when they laid claim to this district, however, put the boundary at the Nam Hsim.

The Nam Tôn valley has a general level above the sea of two thousand feet, the hills running up to five thousand and six thousand feet. By the end of March the heat becomes considerable in the valley, the altitude of Möng Tôn village being considerably less than the general level.

Population: chief villages.

Though the district covers a considerable area only the valleys of the Nam Tôn and its tributaries are at all well peopled. The principle village is Möng Tôn, which with its suburbs, Wan Maü and Ho Na, has over a hundred houses, and, judging by its market and its *pôngyi kyaungs*, is a fairly well-to-do place. It stands about one thousand nine hundred feet above the sea.

Besides Möng Tôn there are some villages and hamlets, the greater number and the richest being on the Mè Kem and the Mè Hsai. Wan Mè Ken is fairly large and prosperous.

The whole district in 1890 contained about four hundred houses or, say, a population of two thousand persons.

In Möng Tôn there is a considerable amount of valuable timber.

Communications.

The main road from the Tā Hsang ferry to Chieng Mai runs through Möng Tôn and Möng Hang, and there is a cross-road from Möng Tôn to Möng Hsat. This is the easiest route to Möng Hsat from Burma, as the road through Möng Pu is very difficult.

The *Paw Möng* of Möng Tôn in March 1890 refused to recognize the authority of the British, as represented by the Anglo-Siamese Commission, and declared himself subject to Siam. He was accordingly seized by the Commission and deported across the Salween. Since then the district has enjoyed complete peace.

History.

MÖNG TÔN.—The residence of the *htamōng* in charge of the circle of the same name in the Northern Shan State of South Hsen Wi.

It is situated in the rolling country near the Nam Ma, and contained in March 1892 eighteen houses, with a population of one hundred and two persons. There is a *pôngyi kyaung* in the village with five robed inmates, and a bazaar is held every five days. No money collections are made, but the *htamōng* regularly collects tithes in kind for the support of himself and of his followers. Paddy cultivation is the chief industry. Möng Tôn was practically destroyed in the civil wars, and the present village cannot be said to be more than three years old.

MÖNG TŪM.—A village and district of the Southern Shan State of Kēngtūng.

It lies in the south of the State, on the head waters of the Nam Hsai (Mè Sai), and extends to the Siam boundary. On the west it is bounded by the Möng Hsat, and on the east by the Möng Hkwān district.

Möng Tūm in 1895.

"It lies in a large well-cultivated valley some two miles wide and three miles long, dotted with villages on its south side, and well watered by the Mè Sai, here a fair-sized stream of twenty-five yards by three and half to four feet deep in November, and flowing just below the central village of the township, Wan Ma Hum, which is situated at the extreme south-east end of the valley on high ground.

"There is a large *wat* house (monastery) where the best accommodation for small parties may be found. For large numbers of troops ample accommodation may be found to the west, near the villages of Wan Pak Hkam and Wan Tawng Nu. After December the paddy-fields afford unlimited accommodation anywhere. Supplies good. Fair grazing for animals in the plain land. Elevation two thousand and eighty feet."—*Captain H. B. Walker, D. C. L. I., Intelligence Branch, 1895.*

In the State records Möng Tūm appears as containing one hundred and twenty-six houses, paying a revenue of Rs. 230.

The population is for the most part Western Shan, but there are some Hkön. A few Lihsaw are found in the hills.

MÖNG TŪNG (Burmese, Maing-tôn).—A sub-State of Hsi Paw, Northern Shan States, ruled by a Myoza, Haw Yawt, subordinate to the Hsi Paw *Sawbwa*.

Area,

It has an area of about four hundred and forty-eight square miles, and lies approximately between 22° 22′ and 21° 50′ north latitude and between 97° 35′ and 98° 5′ east longitude.

and boundaries.

It is bounded on the north by the Hsi Paw State; on the north-east by South Hsen Wi; on the east and south-east by Kehsi Mansam; on the south and south-west by Möng Küng; and on the west by Hsi Paw. There are no well-defined physical boundaries. On the north-west the boundary line is the main road from Hseng Hkio (Sin-kyaw) to Man Sam, and elsewhere the boundaries are hardly more definite or permanent.

Natural features.

The general impression of the State is a mass of low hills, except in the neighbourhood of *Wying* Möng Tūng, where there is a large paddy plain walled in by hills. The principal feature is the small detached range of hills about the hill peaks of Loi Pan, Loi Htan, and Möng Hko; on the north, west, and north-east sides the hills rise abruptly above the level of the surrounding country. On the east and south-east the range throws out many spurs towards Man Pan and Man Nawng. To the south and south-west the range continues, forming the north, west, and south-west sides of the Möng Tūng town valley basin.

Wying Möng Tūng valley.

Wying Möng Tūng itself lies in an upland valley of an elevation of about 3,500—3,800 feet, runing down south of Loi Htan. The valley is some five miles long and from one to two broad, and shelves down gradually south-south-east towards Kehsi Mansam. At its upper or north end it is lined with island-like fir-covered knolls, with paddy-lands all round them. The knolls, which are really a continuation of the spurs that run down from south of Loi Htan, diminish in height and number towards the south.

The eastern part of the State, from Man Pan to beyond Mak Man, is a rolling-fir-tree down. From Man Pan to Möng Tūng the country is scored with pine-covered spurs, as are also the circles of Man Hsio and Pung Lawng. From Möng Tūng towards Nam Un, south of the spurs, the country is an open rolling down.

Hills.

Loi Pan is the highest peak in Möng Tūng sub-State. It rises to six thousand eight hundred and forty-eight feet and culminates a narrow circumscribed range standing out from the surrounding upland plateau, which averages some three thousand feet only, or less.

Loi Htan, south of Loi Pan and connected with it by a ridge, is six thousand two hundred and seventy feet high. It is separated by the valley of the Nam Salai from the hills that encircle Möng Tūng town to the north, north-west, west, and south-west but joins, round the head of the Nam Salai, with the first considerable hill above Möng Tūng, Loi Pang Hai, west of Möng Tūng town.

The next hill of size is Loi Pan Wan to the south-west; it connects with Pang Yum in Tawng Lan circle of Möng Kūng. The continuation runs southwards and ultimately joins the Karen hills east of Toungoo.

Rivers.

The town of Möng Tūng stands on the Nam Tūng, a tributary of the Nam Hen. The Nam Hen flows out of Kehsi Mansam, forms the boundary for a short distance on the south-east, and then returns to Kehsi Mansam.

The Nam La rises in the hills north-east of Möng Tūng and, after a winding course of about twenty-seven miles, joins the Nam Hen, just at the point where this stream ceases to form the boundary. Throughout the Nam Un circle it is some thirty to fifty feet broad by one to three feet deep. There are no boats upon it. Neither of the streams is of any size, but they are much used for irrigating the fields. Other streams are mere rivulets, only becoming considerable with the freshets of the rainy season.

The Nam Hka rises in Man Pan circle and runs first north and then round the hills west to south into Hsi Paw. Within Möng Tūng it is an unimportant stream and there are no boats on it.

Administrative divisions.

Möng Tūng sub-State is divided up into the *Hsang Hkè Hpōng*, or suburbs of Möng Tūng circle, and fifteen other circles. These are—

Man Maw.	Mang Kang.
Hai Lai.	Nam Ūn.
Nā Pūng.	Möng La.
Man Hawn.	Pōn Leng.
Sa Li.	Mak Man.
Man Nawng.	Man Pan.
Man Hsio.	Ho Ūn.
Hsu Tūng.	

Möng Tūng town.

The town of Möng Tūng consists simply of the Myoza's *haw* and the houses of his service men with two small villages, some two hundred or three hundred yards distant, on a low flat knoll, separated from another knoll which lies on the road from Man Li to Möng Tūng by a raised and embanked road across the paddy-fields, some five hundred yards in length. On this latter knoll is a small village and a camping and resting ground for troops and traders.

Population and revenue in 1898.

The population of the sub-State in 1898 numbered five thousand and ninety-seven persons, in one thousand one hundred and sixty-four houses and one hundred and forty-two villages, and the revenue paid amounted to Rs. 9,381-8-0, with six thousand and ninety-nine baskets of paddy.

The revenue from paddy for 1897-98 was seven thousand and sixty-six baskets of paddy.

					Rs.
Beef licenses for 1898-99 produced			...	...	882
Betel-nut	do	...	...	...	288
Opium and liquor	do	...	...	...	132

Rupees 5 was charged on opium cultivation.

There was in that year an average of 4·3 persons in each house and eight houses in each village, and the females only exceeded the males by 191, the numbers being 2,659 and 2,468.

Cultivation: crops.

The population is almost entirely engaged in lowland paddy cultivation, and the only crop of importance is rice. Lowland fields yield per *din-gya*, *i.e.*, land sown with one basket of paddy, on an average throughout the State, thirty baskets. There are about thirty Palaung households in Möng Tūng, and these like the rest of their race live in the hills, but otherwise there is very little hill cultivation. A little sessamum is grown in Ho Un, Man Pan, and Mak Man circles, and also a little cotton. Some tobacco is raised in Möng La and Man Kang circles. It is of the fine kind used for chewing with betel. There are a few orange trees at Nam Ai village in Hsup Tūng circle. Two acres of opium are grown in Mak Hin Lai, a Palaung village.

Industries.

Each village has generally one household engaged in turning out bamboo spathe hats, forty to sixty of them a year. A few earthen pots are made at Sang Wan village near Möng Tūng. Two households in Möng Tūng village make small *das* with iron brought from Burma by caravan.

There is little sale for the rice produced. Kehsi Mansam is almost the only buyer and there are practically no resident traders.

Pinewood billets and torches are almost the only other articles exported for sale. The small amount of pottery and blacksmith work turned out is so inferior to that of Lai Hka and the neighbouring States that there is nothing beyond a local sale. With the advent of the railway much progress may be expected.

Minerals: gold, Iron.

Gold used to be extracted, thirty to forty years ago, at the northern base of Loi Tawn and was washed in a stream south of Möng Tūng village. A little iron was also worked, fifteen years ago, at Hsup Tūng, but it is of poor quality.

Communications.

A fairly wide track leads south-south-east from *Wying* Möng Tūng to Kehsi Mansam capital, eight miles distant. The border is crossed at the sixth mile.

Man Li, by a very steep, rocky, and bad track over the hills, is eighteen and a half miles distant.

A track runs from Möng Tūng to Nam Un in the south-east corner of the State *viâ* Hai Lai, Hsup Tūng, and Man Kang.

The route generally taken to Hsi Paw is *viâ* Man Nawng, Mang Pan, and Ho Un, as the hills are not so bad as those on the road to Man Li.

A cart-road is being made from Möng Tūng to Man Li. Eighteen miles from Möng Tūng had been traced and worked out to various widths in 1898, and seven miles of it were used by carts. Man Li is at the end of the *Sawbwa's* cart-road from Hsi Paw, and is about fifty-five miles distant from that place. A good site for a sanitarium could be found near Loi Htan.

The track to Kehsi Mansam will be improved into a cart-road. It only needs mending and widening. A cart-road will also be led from Möng Tūng to Nam Un, and will require but little making.

The projected railway from Hsi Paw to the Southern Shan States will probably run *viâ* Man Pan and Hsūp Tūng.

Prices.

The average price of paddy in 1897 was six annas the basket, and of rice Rs. 2. Bamboo hats sell from four annas for a child's hat to Rs. 2-8-0 for the best kind of large hat with an ornamented crown.

Forests.

There are no forest trees of any value in the State. The hills are covered chiefly with pine, which are utilized for firewood and for making torches, to be sold in the bazaars.

The Nam La dam

There is an irrigation dam across the Nam La in Nam Ūn circle. It is about four hundred feet long and is kept in repair by the people of two households who are exempted specially from *thathameda*. The bund is a wattle of earth, stakes, and mats. The water runs into a fair-sized channel, about twelve feet deep at its parting from the dam by five feet broad. It runs for over a mile into the Nam Ūn fields.

Antiquities: pagodas.

There are no memorable pagodas in the State. The best preserved pagoda is in Man Pan village, and there is a fairly large white pagoda near the Myoza's house; remains of a few of greater age are to be seen round Möng Tūng town.

Wying Hö: the old city.

There are the remains of an old city near *Wying* Hö village, about half a mile south of Möng Tūng. It is encircled by a ditch of about three miles circumference, some twelve feet broad by ten feet deep. Even now it is not passable

62

by cattle except at broken places. The ditch is still well preserved, but is a good deal overgrown with jungle. There are no remains of pagodas within the ditch limits.

It is said to have been built over two hundred years ago by the eldest son of the Hsi Paw *Sawbwa*, who brought people from Hsi Paw to settle in Möng Tūng as the place was conveniently situated for meeting neighbouring *Sawbwas* and rice and water were plentiful. The people remained for about twenty years or so, and then gradually returned, or dispersed. The site is on a detached eminence surrounded by paddy-fields, and the present Myoza would remove there if he could get together one hundred houses.

There are no remains of the old city or walls round Möng Tūng town itself, non are any notable festivals or fairs held there. The people used to go, and they still observe the custom, to Möng Hkö, Möng Kūng, or Hsi Paw festivals. There is a *natsin* or small spirit shrine west of Möng Tūng village, under large trees. A household is exempted from *thathameda* by the Hsi Paw *Sawbwa* to look after it and to keep the water-pots full.

Population: the Palaung element.

There are six Palaung villages within the sub-State. They number one hundred and sixty-eight persons, in twenty-seven houses. It is said that there was a large Palaung village of two hundred houses near Loi Htan about 1885, but that the people left in all directions when the country was ravaged in the civil wars between Hsen Wi and Hsi Paw. The Palaungs in Hpa Lawng village and near Loi Pan have always lived there. The Pang Hai, Mak Hin Lai, and Hwe Lük Palaungs came according to local historians from North Hsen Wi about 1883 or 1884. There is only one village of Palaungs, Hwe Lük on Loi Tawn, south of Möng Tūng sub-State.

The rest of the inhabitants are Shans.

History.

Little is known of the ancient history of Möng Tūng. It seems to have been ruled by Myozas, subordinate directly to the King of Burma, after the otherthrow of the great Hsen Wi State, of which Möng Tūng, like Hsi Paw, was only a province.

For at any rate one hundred years previous to the Annexation, Möng Tūng was certainly ruled by its own hereditary family. In the time of Hkun Sang Kang, the grandfather of the last actual Myoza, the State was very populous and wealthy.

Hkun Sang Kang was succeeded by his son Hkun Kyaw Htam. It is asserted by Hkun Saing, the Hsi Paw *Sawbwa*, that in 1228 B.E. (1866) the revenues of Möng Tūng were as- signed to his father, Hkun Htun, for services rendered during the Myingun and Padein rebellions, but the assertion lacks support.

1885: Hkun Hsa Myoza.

It is certainly admitted that Möng Tūng was independent immediately before the fall of King Thibaw, for in 1885 Hkun Hsa, who had succeeded his father, Hkun Kyaw Htam, obtained a Royal Order assigning fifty-eight villages to him. There was then a Burmese Military Officer stationed at Hseng Hkio (Sinkyaw), who discovered that some of the fifty-eight villages named belonged to Hsi Paw, some to Hsen Wi, some to Möng Kūng, some to Kehsi Mansam, and some to Möng Nawng. He thought that the country was already sufficiently disturbed without such additional irritants and therefore ignored the order and ordered Hkun Hsa, who had the rank of betel-bearer to the

King, to retain only the villages already in his possession. Soon after this King Thibaw was dethroned and the Hseng Hkio officer disappeared.

dethroned by Hsi Paw.

Hkun Hsa seized the opportunity to endeavour to appropriate the Hsi Paw villages, the chief of which was Nam Lan. Meanwhile, however, Hkun Saing had established himself in Hsi Paw with mercenaries got from Sawlapaw in Karen-ni. He sent these to the defence of his villages. Hkun Hsa was driven back and pursued with such effect that Möng Tūng was taken and burnt and he himself had to fly for protection to Möng Nai. Thus, when British troops arrived in the Northern Shan States, Hsi Paw was found in possession of Möng Tūng.

Hkun Lun.

He was confirmed in possession of it and an attempt was made to get him to appoint Hkun Hsa tributary Myoza. This, however, he refused to do, and appointed instead Hkun Lun, a cadet of the Kehsi Mansam family, who had married one of Hkun Saing's cast-off wives. Hkun Hsa was pensioned off on Rs. 100 a month. He had been very popular, and Hkun Lun, an entire stranger, failed to find favour with the people so that Möng Tūng steadily lost population for the first six or eight years after the Annexation. Many of the people migrated to Kehsi Mansam and South Hsen Wi.

1896. Haw Yawt.

Hkun Lun died in 1896, and in his place was appointed Haw Yawt, who had married a sister-in-law of Hkun Saing of Hsi Paw. Migration has now ceased, but the population is very far short of what it was even so recently as 1887, though it has increased latterly.

A former *Sawbwa* of Möng Tūng pawned the lowland between the Nam La and Nam Hawm streams, now just outside the Nam Ūn circle of Möng Tūng, for Rs. 80 to Kehsi Mansam; it is said that there are no other changes from the ancient boundaries.

Revenue in Burmese times,

Hkun Hsa used to collect nominally a nominal revenue of Rs. 6,000 annually from the State, of which Rs. 4,000 was remitted to Mandalay.

Revenue was then only derived from the lowland paddy. If the cultivator did not render service when the Chief went fighting or on journeys, Rs. 20 to Rs. 30 would be collected from every piece of land sown with a bullock load of paddy. Some of the money and paddy thus collected from the cultivators was divided amongst those who did accompany.

and since the Annexation.

Until 1897-98, when the *thathameda* was reduced by Rs. 2 on every household, the tax was levied at the rate of Rs. 12 on each married couple or household, and Rs. 8 on each widow or widower.

Eight annas was also collected from every household, this collection being called *kadaw* and paid in by the *nè-baings* and Myoza to the *Sawbwa* at the October festival.

The *nè-baings* prepare lists of the demand from the roll of names made out by the village headmen, and receipt tickets are nominally given out by the *Sawbwa's* office.

Revenue is collected on lowland paddy by a tax varying from six to eight or ten baskets for every one basket of paddy sown. The *lè-wun*, or Minister of Lowland Rice-fields, who looks after the paddy-land east of the Myit-ngè or Nam Tu river, comes annually in the open season and fixes

the demand. The *nè-baings* store the *Sawbwa's* paddy, and as a rule it is not sold till the *lè-wun* comes and sells it. As there is no market for paddy three or four years' stocks of *Sawbwa's* paddy have accumulated in some circles. *Taungya* cultivation is not taxed, and there are no *thanatpet* trees.

The *nè-baings*, village clerks, and criers, as well as the Myoza and some of the officials, are given a little paddy-land by the *Sawbwa* to work or "eat" for which as a rule they give one basket of paddy for every basket of seed grain sown.

MÖNG TŪNG.—A circle in the sub-State of that name of Hsi Paw, Northern Shan States, in charge of a *nè-baing*, under the Myoza.

The circle: area and boundaries.

With the *Hsang Hkè Hpōng*, or suburbs, it has an area of about 100 square miles. In 1898 it had a population of 948 persons, in two hundred and four houses and twenty-five villages, having lost seven villages in three years.

The circle is bounded on the north by Ho Un and Man Nawng and Möng Hkö; on the east by Hai Lai; on the south by Man Maw and Ho Kai circles of Möng Küng; and on the west by Mau Li and Ho Hko.

The revenue paid amounted to Rs. 1,498 and about one thousand two hundred and eleven baskets of paddy were also sent in. The cultivation is almost entirely lowland, but a few Palaungs work *taungyas* on the hills.

There are five Palaung villages,—Pa Lawng (two villages), Pang Hai, Mak Hin Lai, and Hwe Lük. A little pinewood is sold for torches.

Tsāng Wāng village makes a few earthern pots.

The village.

Möng Tūng is merely a couple of small villages round the Myoza's *haw*, and stands on two hillocks in the midst of paddy-fields once all cultivated. Before its destruction and subordination to Hsi Paw the plain supported two thousand households, and the hillsides are still dotted with the sites of abandoned villages. The old fortified capital was on a spur about half a mile south-west of the present site. Want of water is said to have led to its abandonment. Möng Tūng in 1894 had sixty houses, but the number has since decreased.

MÖNG TWE.—A district and village of the Southern Shan State of Kēngtūng. It lies in the north of the State, seven miles from the town of Möng Yāng.

Up to 1893 it was a sub-circle of the latter district, but it was then detached and created an independent charge.

The Kēngtūng State records describe Möng Twe main village as having twenty houses, and give thirteen other villages, with a total of one hundred and seventy houses. It must be noted that this enumeration was made several years ago, and was probably even then very imperfect, non-tax-paying households being frequently omitted. For 1897 the district was assessed at Rs. 225 revenue.

MÖNG ŪN.—A small township in the north-east of the Southern Shan State of Kēngtūng. It lies on a small stream tributary to the Nam Ngā, on the banks of which are rice-fields.

There is but one Shan (Lü) village, of twelve houses and a monastery. The hilly part of the circle is inhabited by Kaw.

Möng Ūn is eleven miles north-east of Möng Hè on the road to Möng Htān. A track runs to Tā Hki Lek on the Nam Ngā, whence one of the main routes to Kēng Hūng is reached.

History.

At one time Möng Ūn was a sub-circle of Möng Hè, but it is now an independent charge. It passed to Kēngtūng in May 1896, on the absorption of the Cis-Mèkhong Kēng Chēng territory.

MÖNG WA.—A district and town of the Southern Shan State of Kēngtūng.

Position and boundaries.

MÖNG WA is one of the largest and most important of the Cis-Mèkhong districts of Kēng Cheng, which were annexed to Kēngtūng in May 1896. It lies on both banks of the Nam Lwè, from the junction of the Nam Lam with that river to the boundary of the Kēng Hkāng district on the east. To the south it is bounded by the Loi Pang Nao range, and to the north by the Möng Hun and Möng Lông Pannas of Kēng Hūng. The Nam Lwe flows through the district from west to east, and along its banks are considerable stretches of excellent paddy-land, with numerous streams for irrigation. The inhabitants of these plains are Lü.

Möng Wa town and chief villages.

Möng Wa town is built on the north (left) bank of the river. It has eighty-seven houses and a fine monastery. The gardens have areca palms and fruit trees, and there are a few toddy palms.

There are six other Lü villages, of which the principal are: Wān Ta on the south bank, opposite Möng Wa, with fifty-six houses; Wān Hkam, with fifty-three houses and a monastery; Wān Hôk (east and west), with thirty-seven houses and a monastery, and Hsop Lam-Hsop Lwe, with forty-five houses and monastery.

Population: races,

The Shan (Lü) population of the district numbers probably from 1,500 to 2,000 persons. There are many hill villages, chiefly of Tai Loi, and various tribes of Kaw.

The village of Hsop Lam-Hsop Lwe (*hsop* = mouth) marks the upper limit of easy navigation on the Nam Lwe (though dugouts can be taken much higher), as Hsop Nam marks the lower limit. On this reach of the river, some sixty miles, all the villages have boats and make use of the waterway.

Communications.

The main-road from Möng Ye passes through Möng Wa and goes thence to the Hsam Tao district. There is also a road to Möng Lōng in the XII Panna.

Administration.

The district of Möng Wa is under a *hpaya*. Early in 1895 the holder of the office was shot while in the monastery of the town. The crime was, however, believed to be an act of private revenge, and neither before nor since have there been any disturbances.

MÖNG WAI or MEUNGWAI.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 10′ north latitude and 97° 31′ east longitude.

In 1892 it contained twenty-three houses, and its population numbered one hundred persons. The headman of the village has no other subordinate to him; the inhabitants are of the Maran tribe and Lana sub-tribe, and own eleven bullocks and three buffaloes. The village has good camping-ground and water-supply.

MŎNG WAI.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 24′ north latitude and 97° 37′ east longitude.

In 1892 it contained fourteen houses; its population was not known.

The headman of the village has no others subordinate to him; the inhabitants are of the Lepai tribe and Lahkum sub-tribe, and own no cattle. All their guns were taken away in 1890-91 for an attack on a Chinese caravan in December 1890.

MÖNG WAK.—A village and small circle of the Southern Shan State of Kēngtūng. It is situated in the valley of the Nam Wāk stream, near the Nam Lwe, twenty-three miles from Kēngtūng town.

Villages.

There are four villages in the circle. The main village has twenty-three houses. On a knoll above it is a picturesque brick monastery. Wān Löm has four houses, and the remaining two villages (Wān Hkum and Wān Töng) are also small.

The Nam Wāk stream descends rapidly over many falls from the hills. Along its lower course there is a certain amount of fairly level land, and all of this is laid out in rice-fields.

The people are probably Lü, though they are in the habit of describing themselves as *Hkön-hwe.* Is situated about twenty-four miles from Nam Hkam, in a valley formed by two ranges of mountains running almost due south from that place, the ridge of the western range being the boundary between North Hsen Wi and Möng Mīt State. It consists chiefly of paddy plain, varied here and there by small spinnies of stunted cutch and other trees.

MÖNG WI.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it had three Shan villages, with one hundred and fifty houses and a population of about seven hundred and twenty persons.

The village.

The *htamông's* village had twenty houses and a population of about two hundred houses. It stands on the east (right) bank of the Nam Wi, a tributary of the Shweli, into which it flows a few miles below Nam Hkam. It has a fair-sized bazaar, a *pôngyi kyaung,* and a group of dilapidated pagodas. The other chief village is fifteen miles away on the banks of the Nam Mao (Shweli).

The Kachin element.

There were formerly a number of Kachin villages in Möng Wi, but they were fined for a rising made by the Shan *htamōng* in 1889 against the *Sawbwa* and thereafter broke off all connection with the district and now form separate circles.

MÖNG WUN.—A small circle in the Northern Shan State of North Hsen Wi.

In 1898 it had four Chinese, one Palaung, and forty-five Kachin villages, with a population of about 3,000 persons. It is situated north-east of Hsen Wi town, and the circle is very long and narrow, beginning five miles from the valley of the Nam Tu, about six miles above Hsen Wi, and extending nearly forty miles in a northerly direction. The northern portion of the circle consists of heavily-wooded hills, and the southern of high grassy plains varied by small thinly-wooded hills.

Möng Wun village.

The main village contains sixteen Chinese households and a population of about sixty souls, and is situated in a grassy valley near the southern border of the circle. It has a small Chinese monastery.

Opium is largely cultivated throughout the circle.

Administration: the Kachin population.

The headman of the circle is a Chinese Myoza, who was fifteen years of age in 1893. His mother, the widow of the late Myoza, managed the *möng* for him, but it was not till the establishment of the Kut Kai post that any real authority was established over the Kachins.

The lofty peak of Loi Hsam Hsip rises close to the Myoza's village. The higher slopes are covered with poppy fields.

MÖNG YA.—A district in the Northern Shan State of North Hsen Wi. In 1898 it contained ten Kachin, four Shan, one Palaung, and two Chinese villages, with a total population of about one thousand two hundred persons. It is situated partly on a high range of mountains, overlooking the Salween and cut into by the deep valley of the Nam Mwe. This tract consists of heavily-timbered mountainous country, with a fair area of paddy plain.

The Kachins are mostly of the Lahtawng clan, and their *Duwa* is in charge of the district.

Population: Shans and Kachins.

The only wet paddy cultivation is in island strips along the banks of the Nam Mwe and its affluents, and it is here that the Shan villages are mostly situated. A great proportion of the paddy land, however, is cultivated by the Kachins, who are emphatically the masters, and a majority of the Shans are simply the agents or middlemen of them.

The Hpi Nangtang.

The Lahtawng are particularly numerous in Möng Ya, and their great spirit, the *Hpi Nangtang*, haunts the hills of the district. He is worshipped every nine or ten years by all the Lahtawng Kachins of the Shan States, and in March of 1892 they assembled in Möng Ya for the ritual.

History.

Möng Ya had shaken off all control from Hsen Wi during the civil wars in King Thibaw's reign, and it was only after the British Annexation, and not then till 1891, that the *Duwa* submitted to the *Sawbwa* and received the title of Myoza. He lives at Wa Mu, a village perched in the hills three thousand feet above Man Sè, the village which in the map is styled Möng Ya. Möng Ya is the name of the district, not of any village in it.

Wa Mu village.

Wa Mu is very large for a Kachin village, and numbered forty-one houses in 1892, straggling from the knife-edge of the ridge for a considerable distance down the slope. The *Duwa* is a Lana, though the bulk of the Kachins of Möng Ya are Lahtawng.

Crops.

Möng Ya produces a certain amount of cotton, but rice is the chief crop, and most of it is hill-grown. Very little, if anything, is regularly exported from the district, which is in the main self-supporting. Opium is grown as a garden crop by the Kachins and as the only crop by the Chinese villages. Ten rupees was quoted as the price per viss, but money is rather a curiosity than a medium of barter in this stretch of country, and the statement has a mere theoretical value.

MÖNG YAI.—A circle in the South Hsen Wi Northern Shan State, administered by a Myoza with headquarters at Möng Yai-Wan Hkao, a short distance west of the capital. The circle touches the Kehsi-Mansam State of the Southern Shan States on the west.

It is bounded on the north and south by Ho Ya and Man Hpai circles respectively, and on the east by the capital and suburbs.

Sources of revenue.

There were sixty-seven villages in the circle in 1897, and it covered an area of about one hundred square miles. It had a population, of adults, of nine hundred and three males, and one thousand and eighty-seven females, and of children, four hundred and eighty-one boys and five hundred and twenty-three girls. There were four hundred and twenty-five acres of lowlying paddy fields, eight hundred and twenty-five acres of hill paddy, and ninety-nine acres of garden land under cultivation.

The inhabitants are mostly Shans, but there are several Yang villages.

A good deal of cotton is grown, but there are no industries of note.

Moug Yai pays Rs. 2,520 revenue annually.

MÖNG YAI.—The capital of the State of South Hsen Wi, Northern Shan States, situated in a wide and fertile plain at an altitude of two thousand eight hundred and fifty feet, in latitude 22° 25′ north and longitude 98° 5′ east.

The two villages.

There are two villages of the name, distant about a quarter of a mile from one another, each on a gently sloping eminence. The eastern village, the capital of the *Sawbwa* of South Hsen Wi, contained in 1897 one hundred and twenty houses, with a total population of five hundred and thirty-three persons, all of them Shans.

The western village, the residence of the Myoza in charge of the Möng Yai circle, had at the same time sixty-one houses, with two hundred and twenty-seven inhabitants. There was a *pôngyi kyaung* in each village, that in the eastern with twenty-one and in the western with nineteen robed inmates. In the *Sawbwa's* village there were fourteen resident traders owning one hundred and twenty-two pack bullocks, and there were also six artizans, blacksmiths, and carpenters.

In both villages the great majority of the inhabitants render personal service, pay no taxes, and do little cultivation.

History.

The village has had many vicissitudes, even since the Annexation. It was burnt several times before the Occupation, and Kun Hsang of Tōn Hōng burnt it to the ground in August 1887. It was again burnt out by local rebels in 1889, so that the present capital is of quite recent date.

In February 1888, when Möng Yai was first visited by British troops, there were only fifteen houses on the *Sawbwa's* present site. The Myoza's village did not exist and the hill was overgrown with jungle, while in the neighbouring plain there were only a few scattered houses. There are now well on for one hundred villages, with many hundreds of households, and the irrigation canals, which are being repaired under the direction of the *Amat-gyi* Hkam Hso, A.T.M., are yearly increasing the area under paddy cultivation, which is the general industry.

The bazaar.

There is a bazaar between the two villages which is fairly well attended, but, as is the case in most of the States, is not so large as the more local markets. No money collections are made, but the usual tithes in kind are taken for the support of the Myoza's followers

There are the remains of a moat, which has now been converted into a tank for irrigation purposes, but there are no defences. The country is very fertile and with proper communications a great deal of paddy could be exported. Unlimited camping-ground is available; grazing is plentiful and good; water is abundant, but not of good quality.

Communications.

Roads lead to the west to Hsi Paw; to the north to Lashio; to the south to Möng Kao; to the east to Nam Hpa and Möng Hpang. There are also roads to Kēngtūng, *viâ* Man Pan, and to Möng Nai (Monè) *viâ* Kehsi Mansam. Signalling communication can be kept up with Lashio and elsewhere from Loi Ling, which lies about eighteen miles to the north.

Pagodas.

Close to the bazaar is a group of three pagodas, about whose history no particulars are obtainable. They do not, however, bear the appearance of great antiquity. They were entirely choked with jungle in 1888, and after the site had been again cleared, according to popular belief, a *hpi*, or spirit, came down from the skies and gilded one of them, in proof of which a dusky spot near the bell frame on the summit is pointed out. This is supposed to be the mark of the fairy's hand, a sort of celestial thumb-mark or *lo-wen*. Near the pagodas is a very fine banyan tree, walled round at the base, and close by are some substantial *zayats* built by the *Sawbwa*.

The *nat-sin*.

On a wooded hill to the east of the capital is a large spirit shrine in the thickest part of the jungle, surrounded by a bamboo fence and with great store of little wooden models of guns, spears, *dhas*, and the like, for the use of the spirits when they are minded to fight, together with frequent offerings of rice, fruit, and flowers to keep them in good temper and prevent them from raiding the town.

MÔN GYAING.—A revenue circle and village in the Salin-gyi township of Lower Chindwin district, with five hundred and sixty-two inhabitants. It lies in the plains in the west of the township.

The revenue derived from the circle amounted to Rs. 1,460 from *thathameda* for 1896-97.

MÖNG YANG.—A circle in the Northern Shan State of North Hsen Wi. It is situated about twenty miles east of Lashio in undulating country, and has a fair area of paddy plain.

In 1898 it included eight Shan villages, with a population of about 900 persons.

The village.

The *htamōng's* village contained thirty Shan houses and a population of about 170 persons. It is situated on the top of a small hill overlooking a good stretch of paddy plain and has a small bazaar and a *pôngyi kyaung*. The Mandalay-Kun Lông railway will pass through the circle.

MÖNG YĀNG.—A town and important district of the Southern Shan State of Kēngtūng.

Boundaries.

The district lies due north of the capital, and formerly marched both with Möng Lem and the Hsip Sawng Panna. In 1893, however, the then *Sawbwa* separated Möng Twe and Möng Pyen from Möng Yāng and created them independent charges. The district does not therefore now touch Möng Lem.

Natural features.

The greater part, at least as regards value, of Möng Yāng district consists of a fairly high-lying undulating plain, watered by a number of small streams, tributaries of the Nam Lwe. The plain is by no means continuous, but is broken by low hill ranges as a rule densely wooded. There are, however, wide stretches of irrigable rice land, of which a considerable area is carefully cultivated.

Products.

The outturn of rice must be large, though for Kēngtūng State the land is not inordinately fertile. But little is sold, except to travellers passing through, and in times of scarcity to the hill tribes. Sugarcane (grown on high ground and not irrigated) is largely cultivated. The crude sugar is exported to Kēngtūng town. Sessamum and cotton are the principal crops of the hills. Chinese caravans come for the cotton.

Industries: dyeing.

A curious product of the district is a tree from the bark of which a blue green dye is obtained. The colour is a favourite one with the Lü and Hkön women for their jackets, and the dyeing of the cloth is an industry in almost every village. The crude bark is also exported, and is sold under the name of *nang keo* (green bark). Cloth dyed in Möng Yāng district is, however, considered to have special merits. A feature in the dyeing process is the practice of exposing the yarn or cloth to the dew at night. This is considered essential to obtaining a good colour. The tree that yields the bark has unfortunately not yet been identified.

Chief villages: Mong Yang.

The town of Möng Yāng is made up of four villages, adjoining each other. Of these the *hpaya's* village has fifty-four houses and a monastery, Wān Kyawng has thirty houses and a monastery, Kēng Yin and Pa Mun thirty-eight houses and a monastery. The monasteries are all very substantial. One (known as Wāt Mān) is on the Burmese model. There are a few pagodas and five banyan trees. Two jheels adjoining the town yield quantities of fish. The bazaar is large and well attended. It is held on the day following the big bazaar of Kēngtūng.

Near Möng Yāng town are the following villages :—

Wān Haw, twenty houses.
Wān Pa Sāng, thirty-four houses.
Wān Kyè, thirty-nine houses and a monastery.
Wān Pa Hkān, thirty-five houses and a monastery.

In the plain further off are—

Wān Hôk, forty houses and a monastery.
Wān Peng, twenty-five houses.
Wān Hsawm Sili, fifteen houses.

Möng Tü has—

Wān Kang, with twenty-five houses and a monastery, and two other villages.
Nawng Laü, with seventy houses and a monastery, paying revenue direct to Kēngtūng.
Wān Yang Paw, fifteen houses.
Wān Kyè, thirty houses.
Wān Kawng, twenty-two houses.
Wān Pôn, twenty-six houses and a monastery.

There are said to be altogether some thirty Shan villages in the district, besides those forming the chief town. The population is mixed, consisting of Lü, Western Shans, Lem, and Shan Chinese. In the hills are Mu-hsö, Kaw, Wa, and a tribe called Pyin by the Shans. The Wa are "tame," and, except that they have not yet adopted Buddhism, differ little from the Tai Loi of other districts. The people called Pyin seem to be a tribe of Wa, and are probably the same as the Hsen Hsūm of the hills near Kēngtūng town or closely allied to them.

Population : races.

Möng Yāng was formerly a walled town, and the remains of the wall (or rather of the earthern rampart) still exist. The *Sawbwa* Maha Hkanan took refuge here in 1804, and did not finally leave for Kēngtūng town till 1817, according to the chronology of the State annals.

History : Maha Hkanan takes refuge here in 1804.

He was attacked first by the Siamese and subsequently by the Burmese, aided by contingents of Western Shans, and for many years the district was either at war or prepared for war. Finally, when Maha Hkanan was appointed *Sawbwa* of Kēngtūng by the Burmese king, he caused the walls of Möng Yāng to be destroyed, as being no longer necessary and a possible source of danger. An official was stationed here by the Burmese Government to collect transit dues on the trade routes passing through the district and remained till the overthrow of Burmese authority.

For 1897 the district was assessed at a revenue of Rs. 1,352.

MÖNG YĀNG.—The Shan and Chinese name of Mo-hnyin, *q. v.*

MÖNG YAW.—A circle in the Northern Shan State of North Hsen Wi.

In 1898 it included thirty Shan and five Palaung villages, with a population of about 2,000 persons. The circle lies in the valley of the Nam Yao, to the east of Lashio and adjoining Möng Hat, and consists of grassy downs, with paddy-fields skirting the river and a few isolated hills here and there.

The circle is in charge of a *htamöng* and was formerly a very wealthy and prosperous one. It suffered severely during the civil wars prior to the Annexation, but has enjoyed peace since, though the proximity of the Kachins on the hills to the north as well as on the south-east has deterred former inhabitants from returning to settle. With the advent of the Mandalay-Kunlông railway it is certain to increase very greatly in importance.

History.

Möng Yaw was always one of the most important *möngs* of Hsen Wi and during the years of discord which preceded the Annexation it became practically independent. The *htamöng*ship had long remained in one family and the holder, during the wars, had been educated at the Burmese Court and was a man of considerable diplomatic ability. He was singularly successful in preventing the settlement of Kachins in the surrounding hills belonging to the *möng*.

The township extends to the watershed of the Irrawaddy and the Salween and has a general altitude of 3,000 feet above sea-level. It has little irrigated land, but there is abundant grazing-ground for large herds of cattle, and it grows excellent hill-rice. The abrupt peak of Loi Hsak (*q. v.*) towers above it.

Natural features.

There are several resident merchants who trade with their caravans throughout the Shan States. Some ponies are bred.

MÖNG YAW.—The chief village in the tract of the same name, in the Northern Shan State of North Hsen Wi; it stands at an altitude of 2,800′ in longitude east 98° 9′, latitude north 23° 3′, on the Nam Yao, a small stream which rises in the Loi Hsak range.

It has a large five-day bazaar, with supplies of beef, paddy, and other country produce; some small European articles such as needles looking-glasses, and the like can also be purchased. There is unlimited camping-ground and good water.

Communications.

Möng Yaw is thirty-two miles distant from Lashio on the line of the Mandalay-Kun Lông Railway, which will eventually pass through it. There are also roads east to the Kun Lōng and Hsup Ket ferries; north to Hsen Wi and Nam Hkam *viâ* Möng Yang; south-west to Möng Yai *viâ* Ti Lang and Man Sè; south to Nawng Hpa *viâ* Möng Ma and Möng Keng. Signalling communication can be established with Lashio through an intermediate station at Loi Hsak, which is visible from Lashio Residency. The country east, west, and south of Loi Hsak has an altitude of between five and to six thousand feet and is eminently adapted for a sanatorium.

In 1898 Möng Yaw had seventy houses and paid Rs. 400 revenue. It has a fine *pôngyi kyaung* and there is a picturesque group of pagodas. The Nam Yao divides the town and is spanned by a fine timber bridge. This has taken the place of a much more ambitious brick bridge, of which the pillars only are now standing. The population is entirely Shan (Tai Yai).

History.

The late Myoza, who died a few years ago, was for a long time a hostage for the good behaviour of his father, and was educated at Mandalay. The State was apparently well conducted, and when he came to rule it he wisely acquiesced in the Burmese suzerainty. He also consistently refused to allow Kachin settlers within his boundaries, and the result of this sensible measure has been that Möng Yaw has almost entirely escaped trouble at the hands of Kachins.

An old stone causeway once led through the town right up the side of Loi Hsak, but it is now a mere ruin overgrown with jungle. The walls of the old town are visible here and there where the earth has been accidentally scraped away.

Wying Sang.

The present village is built both on sides of the ruined walls and moat of an ancient city, concerning which no details can be ascertained more than that it was called *Wying* Sang and that it was destroyed fifty generations ago. It was no doubt one of the old Hsen Wi capitals.

MÖNG YAWNG.—A town and district of the Southern Shan State of Kēngtūng.

The district:

The district lies east of Kēngtūng town and comprises the valley of the Nam Yawng, and its tributaries and the hills that fall within the watershed of these streams. Möng Yawng town is seventy-seven miles from the capital by the route *via* Möng Kai, which though very round-about is that usually followed.

Boundaries.

On the north the district is bounded by the Loi Pāng Nao hills, which contain the highest peak in Kēngtūng territory (8,392 feet); on the west by the Möng Tin-Lang Sāt townships; on the south by a hill range separating it from Keng Lāp; on the

west by a range marking the western boundary of the Kēng Hkum and Möng Hpan townships.

The Central valley: cultivation.

The Möng Yawng valley is of considerable extent, and is well watered by the Nam Yawng and its tributaries, of which the largest are the Nam Wāng and the Nam Pōng. The soil is fertile and the yield of rice large. Except vegetables and tobacco for home consumption, little is produced in the plain but rice. All the villages, however, have groves of areca palms, and a considerable quantity of the nut is exported, chiefly to the Hsip Hsawng Panna. In the hills a good deal of cotton and some opium the raised.

Population: races.

The Shans of the plain are Lü, but they often describe themselves as Tai Yawng, or simply Yawng. In the hills the people called Hka La and Hka Law by the Shans are found. They are converts to Buddhism, and a monastery is to be seen in all their villages, which are usually large and comfortable. Daw Kwi, a few Muhsö, and on the hills towards the Mèkhong some small settlements of Yao and Miao make up the hill population.

The Yao and Mao.

The Shan population of the district may be roughly estimated at 10,000 persons. It is impossible to give the number of the hill people. Of the several races indicated the settlements of Yao and Miao are interesting as being the only ones of these tribes in the Southern Shan States. In the Möng Hsing territory they have several villages, but west of the Mèkhong it is only in the Möng Yawng hills that settlements have so far been established.

The capital.

Möng Yawng town is prettily situated at the base of the Loi Pāng Nao range. On the west and south it is surrounded by the Nam Wāng river and its tributary, the Nam Kāp. Formerly it was a fortified town, probably of considerable strength. The ditch and rampart still exist in good enough preservation, but there are now no gates. As in the case of the capital of Kēngtūng State, the area enclosed by the fortifications is much larger than that actually occupied. Roughly speaking, all the houses are built on the lowlying ground towards the rivers, while the hilly part of the enclosure is under jungle. The houses are of the usual Lü type, large and comfortable, all the better class standing in their own compounds, which are full of areca palms with a sprinkling of cocoanut and fruit trees. There are now (1897) one hundred and ninety houses and three good monasteries. In the eastern corner of the enclosure are the ruins of pagodas and other buildings, now hidden by jungle. There are also two shallow artificial lakes inside, and one just outside the walls.

and chief villages.

The Shan villages of the valley number about sixty. Some are of fair size, but the majority are hamlets of from half-a-dozen to twenty households, built in the open plain so as to be near the rice-fields. Of the larger villages, Wān Tāp on the Möng Yu border (fifty-five houses and a monastery), Wān Hpung, about three miles east of the town (thirty-five houses and a monastery), Wān Kawm (about sixty houses), near the Hsawm Yawng shrine, Wān Yun-Nawng Kwe (together twenty-four houses, a monastery, and a good bazaar), Wān Lem (thirty-two houses and a monastery), Möng Lai (thirty-six houses and a monastery), may be mentioned. Wān Tap was the old frontier village before Cis-Mèkhong Kēng Cheng was absorbed by Kēngtūng. It has a

fine rice plain. Wān Hpung takes its name from a hot spring beside which it is built.

Pagoda villages.

Wān Kawm, Lawng Tawng, Wān Poi, and one or two other hamlets are villages dedicated to the Hsawm Yawng shrine. The rule against intermarriage with pagoda slaves is enforced. The slaves are exempted from taxation and have lands allotted for their support.

The official in charge of the district is styled Myoza. The office has been in the family of the present incumbent for several generations, and is the most important under the Kēngtūng *Sawbwa*.

Recent history: Relation with Siam.

Towards the beginning of the present century Mōng Yawng was ravaged by the Siamese and many of the people were carried off. The Chief of the State fell into their hands about the year 1803 along with the *Sawbwa* of Kēngtūng and his brothers. On the Siamese side it is represented that these Chiefs rebelled against the Burmese Government and voluntarily placed themselves under the protection of Bangkok. The Kēngtūng and Mōng Yawng people deny this, and affirm that their rulers were seized and carried off.

Whatever were the circumstances, a large number of Kēngtūng and Mōng Yawng people settled in Chieng Mai and other towns in Northern Siam about this period. Whether they originally went voluntarily or were taken there as prisoners, they were placed under the local Lao officials and forbidden to return to their old homes. McLeod says that these people formed a considerable portion of the population of Chieng Mai in 1837.

In the invasions of Kēngtūng of 1852, Mōng Yawng was ravaged by a Siamese army and many of the inhabitants carried away as slaves.

Again, in the attack of 1854, the district was overrun by a still larger force. The people seem to have been less taken by surprise on this occasion. They fled to the hills, burning all the grain they were unable to take with them. The Siamese army was reduced to great straits for food and found itself obliged to retreat. In this retreat it was nearly exterminated by the pursuing Shans and by the hill people.

Under the Burmese Government a Myoôk and a *Boda-ye* with a small establishment, were stationed at Mōng Yawng to collect transit dues on the roads passing through the district.

Garnier's visits in 1867.

The town was visited in 1867 by the members of the French exploration party, who, much against their will, were obliged to spend some time here, owing to the ill-will and obstruction of the Burmese officer. With reference to the ruins within the walls, Francis Garnier observes :—" The material of these is much "inferior to that of the structures of Angcor, but the main arrangements, "and the disposition of the various parts, recall the Khmer monuments. "The Cambodgian Empire has indeed left a deep impression on the "memories of the people, and the monks often asked us with respectful "curiosity for more information about the *Tevata Nakhon* (or "Kingdom "of Angels"),—the name they give to the ancient empire of the Khmers. "But concerning things nearer home (such as these adjoining ruins, which "they never visit, and which the jungle has overgrown) to all your ques-"tions you can get no answer, save the eternal *bo-hou*—'I do not know.'"

Legendary history: the founding.

The legendary history of the district assigns the founding of the State to the earliest time of Buddhism. As in the case of Kēngtūng, tradition goes back to the period when the valley was a lake. The *Buddha* Kasapa is fabled to have stopped at the Hsawm Yawng hill on his way to China, and to have told his followers that the country would at a future date be an inhabited State, where religion would flourish. After many centuries, one Pan Hpa, a native of Alevi (Kēng Hūng), came to the Hsawm Yawng hill. He cut down the jungle and burnt it. The fire spread far and wide and the smoke and ashes were carried by the wind to a great distance.

The rise of the Seven Wa Cities.

The wild tribes of the country were thus led to the place. They saw that the valley was fertile and they founded seven cities on the banks of the lake. And because the smoke and ashes had been carried far and wide by the wind, the country was subsequently called *Möng Yawng* by the Shans.

The tribes that established themselves on the shores of the lake are called *Tamila*, and are said to have been of Wa origin. Some time later a body of Wa came from the adjoining country of Khemarata (Kēngtūng). But the available lands had already been occupied and a fight ensued, in which the Khemarata men got the worst of it, and were absorbed in the seven kingdoms already established. These grew rapidly in strength, and attacked and subjugated the whole country as far south as Chieng Khong and Chieng Sen, and northwards to the Kēng Hūng border. The vanquished peoples became vassals of the Chief of the Tamila, Tao Luk.

Tao Luk was succeeded by his son Tao (or *Hpaya*) Ngam. The Tamila were then so powerful that they could put forty thousand horsemen in the field.

Kēng Hūng subjugates the Seven Cities.

It was at this time that the Chief of Alevi (Kēng Hūng) said to his four sons and to his ministers that it was shameful to see Shans under the yoke of Hkas and invited them to suggest a plan of action for freeing their race. Sunanta Satru Kuman, his second son, replied that, if he were given five hundred men and a certain quantity of gold and silver, he would undertake to defeat the *Hkas*, and would do so without involving his father's kingdom in war. The latter agreed to the proposal and, having received the men and treasure he demanded, Sunanta departed for Möng Yawng.

The founding of Vyeng Sāng

Arriving here, he made valuable presents to the Tamila Chief, and received permission to found a city and settle with his followers. The site he selected was at the base of a hill, enclosed by rivers on two sides. With the money he brought with him Sunanta was able to hire the Tamila to dig the ditch and throw up the fortifications, and so the city was called Vyeng Sāng [Sāng (ထ၆) = to hire]. A lake was made within the city and stocked with fish. Each year a quantity of fish were caught and a feast given, to which *Hpaya* Ngam and the Tamila were invited.

Three years passed, and the friendship between the Shan community and the Tamila Chief continued unbroken. When the fourth year came, Sunanta thought it was time to put into execution his plans. *Hpaya* Ngam and a large number of his followers were invited to the feast, and they came, suspecting no treachery. Three kinds of liquor were served—

one good, one very intoxicating, and one poisoned. Sunanta instructed his people to drink the first and to ply the Tamila with the other two kinds. When all were drunk or helpless, the Shans fell upon and massacred them. Ten thousand of the Tamila were slain, and their bodies were thrown into the lake within the city, which was henceforth knōwn as Nawng Hsen ("The lake of the ten thousand)."

Sunanta at once attacked the Seven Cities and killed or drove away all their inhabitants. They retreated to the south to the country of Lāng Sān and the Lao States. In this retreat the people of one village lingered behind to cook some prawns, and were overtaken and captured by the victorious Shans. Their descendants have since been subordinate to the Shans of Möng Yawng. They occupy the hilly part of the district, and from the circumstance which led to their being captured are sometimes called *Hka Kung Leng* [*kung* (ၵုင်) = a prawn.]

Sunanta's dynasty.

Sunanta sent word to his father that he had cleared the country of the Tamila, according to his promise. The Chief of Alevi despatched colonists to Möng Yawng, with cattle, grain, money, and other necessaries. People also came from all the neighbouring Shan communities, and the country was resettled. Sunanta built a gorgeous palace and took the name of Sunanta Pomma Minta Raza. The State was called Maha Yanka Puri. It was held as a feudatory of Alevi, and homage was paid every year to the Chief of that State. When this ruler died, his eldest son became a Chief in China: the third son got Möng Hsing, and the fourth son Möng Ham.

Sunanta ruled Möng Yawng till his death, and his decendants held the State for five generations. It was in the time of *Hpaya* Nala (great grandson of Sunanta) and his son Sulang Ka Wutti* that the Hsam Yawng shrine was built. The latter ruler left four sons, who all became *rahans* and died in the Religion. The line of Sunanta thus became extinct. Möng Yawng, however, continued to be feudatory to Alevi. No tribute was paid, but the principal officials went three times a year to do homage to the Alevi Prince.

King Asoka visits Möng Yawng.

Long afterwards, the King Asoka visited Möng Yawng (Maha Yanka Puri) after having conquered all the countries of the east. He built a new (or an additional) shrine at Hsawm Yawng, and laid down numerous regulations for its upkeep. Boundaries were also fixed between Möng Yawng and the adjacent States. Asoka then returned to Patali Pura (Patna).

The Chinese invasion. Chieng Mai is saved by a trick.

For many generations the State remained under the protection of Alevi, and enjoyed peace and prosperity. The Chinese then invaded the whole of the southern country. They conquered Alevi and all the States up to Chieng Mai. Here they laid siege to the capital. The Chieng Mai ruler proposed to the Chinese Commander that they should each build a pagoda, and whichever side had first finished should be declared the victor and receive the submission of the other. This was agreed to, and a day and night were allotted to the work. The Chieng Mai people built their pagoda of mats covered with mud, and so made an erection very rapidly which looked solid and substantial from a distance. The Chinamen laboured with earth and bricks in the usual way. They had made but

* The Sourang Cavati of Garnier.

little progress towards a pagoda, and when morning dawned they saw the completed work of their opponents. The leader and his troops were terrified at what seemed to them a miracle. They broke up their camp in haste and retreated northwards to Möng Yawng. The beginning of the Chinese pagoda may be seen at Chieng Mai and is known as *Ku Haw* to this day.

The Chieng Mai version of it, from McLeod's journal.

McLeod gives the Chieng Mai account of the affair in his journal under the date of the 24th January (1837) :—"Tradition mentions that an army of Chinese once appeared before this town much too strong for the inhabitants to cope with; and they had recourse to a stratagem which, though not the first time called into play, proved successful and the means of saving the place. It was agreed that each party should erect a pagoda of a certain height, the *hti*, or umbrella, at the top of which should be distinctly seen by the other, and whichever was first finished the party who erected it was to be considered as the conquerors, and thus bloodshed would be avoided. The time fixed on for this trial of numbers was short. The Siamese found a high mound of earth, the trees in the town concealing it, and merely raised some brickwork at the top to support the *hti* which was placed on it; whereas the Chinese, who were far more numerous, built a regular pagoda of brick, which they finished within the prescribed period, with the exception of putting up the *hti*; but on seeing the one in the town towering above the trees, they were satisfied the Zimmeers were too numerous, and at once retraced their steps. Whatever foundation there be for the story, the pagoda is still called the Chinese pagoda, and has a Chinese name *Utau*, given it after the commander of the expedition. It differs totally in from from any I have before seen, consisting of five round balls of masonry, raised on a square pedastal, each diminishing in size towards the top, and without any *hti* on it. It is situated about five hundred yards from the northern face of the inner fort opposite the White Elephant Gate."

Möng Yawng comes under Chieng Mai,

A son of the Chief of Chieng Mai (Hkun Hseng) at once collected troops to pursue the Chinese. He first expelled one of their armies from Chieng Sen, and then marched to attack the force at Möng Yawng. He found it entrenched on the Nam Wāng river. Hkun Hseng placed his men on the southern bank of the river, immediately opposite. He attacked the Chinese during the night and utterly defeated them, kill ing a great number and compelling the rest to fly.

This victory saved Möng Yawng. The inhabitants, who for three years had been hiding in the hills and jungles, returned and re-settled the valley. Hkun Hseng appointed officials and organized a government. He obtained the recognition of Chieng Mai suzerainty over Möng Yawng from the prince of Alevi, its former overlord. Boundaries were agreed to, the northern being fixed at the Nam Lwe. A tribute was not exacted, but the officials and elders were bound to attend and pay homage to the ruler of Chieng Mai once each year. After completing these arrangements Hkun Hseng returned to his native place.

but revolts Hpaya Inta Wisai is taken prisoner.

For three years the Möng Yawng people duly observed the orders as to paying homage. An epidemic of cholera then broke out, and in the trouble and panic which ensued they neglected to send the usual representatives to Chieng Mai. This led to the Chieng Mai Chief taking steps to

assert his rights. At the time one *Hpaya* Inta Wisai ruled Möng Yawng He had a younger brother, and it appears to have been arranged that one of the two should always be in Chieng Mai as surety for the other, and that each should in turn perform this duty. Whatever the precise arrangement was it was not observed, and the Chieng Mai Chief attacked the State. *Hpaya* Inta Wisai fell into his hands and was taken prisoner to Chieng Mai.

For three months he was kept in chains, and then he was led to execution. But he had a charmed life, and beheading did him no seathe. He re-appeared shortly afterwards at the Chieng Mai Chief's palace. All manner of ways of killing him were tried, but all were fruitless.

His escape: the finding of the White Elephant.

At length (tired it would seem of being the subject of these experiments) *Hpaya* Inta Wisai fled from Chieng Mai to the country of the Red Karens. He had first attempted to re-establish himself at Möng Yawng, but was driven thence by the Chieng Mai forces. A certain number of Möng Yawng people followed him into exile, and with them he settled peaceably in the Karen kingdom.

For three years they remained here, on good terms with the Karens and fairly prosperous. It then happened that a white elephant was found in the country. Traders brought the news to the King of Burma, who at once despatched a force to secure the animal. It was, however, defeated. Another and larger force was then sent, and this drove the Karens before it and arrived within two days journey of their capital.

Hpaya Inta Wisai then sent two of his men to the Burmese Commanders, but before any agreement was come to he was himself summoned by the Karen Chief and begged to fight on the Karen side. Inta Wisai could put five hundred armed men in the field, and the Karens promised that if he could drive out the Burmese they would acknowledge him as ruler of their country. He accepted the offer and got ready his men. An altar was made, and all worshipped the divinity of the Hsawm Yawng shrine and the guardian spirits of the hill. They then marched against the Burmese, confident of victory. When the forces met it was manifest that their confidence was well-founded. By the power of the Spirits of the Shrine the Burmese army fell under a spell, on the instant when *Hpaya* Inta Wisai's followers appeared in sight. Each man remained without power of motion in the attitude he happened to be in at the moment. Resistance was hopeless, and they begged for their lives. Taking thirty of the leaders, Inta Wisai went to the Karen Chief and recounted what had happened. The latter refused to believe the tale and, suspecting Inta Wisai to be in league with the Burmans in some deep plot against the Karens, tried to kill him. But he failed in this, as the Chieng Mai Chief had failed. He was then convinced and submitted.

He becomes Chief of the Red Karen country.

Inta Wisai was proclaimed Chief of the country. He founded a city and built himself a palace. The Karens dug the fortifications, while the captive Burmese were employed to cut and bring in timber. In three months the work was finished. Inta Wisai married the daughter of the Chief of La Ngaw, and settled down in the new city, and the Burmese were sent back to Ava with instructions to tell their King that the white elephant was not to be found.

Some time after this the King of Burma sent to Karen-ni for carpenters to help to build a palace. These were duly furnished and despatched in charge of two officials. When the palace was completed the workmen were dismissed with valuable presents, and the officials secured a treaty of friendship with Ava.

Affairs in Möng Yawng: the Burmese invasion.

Inta Wisai's brother now went to Chieng Mai and received an appointment as Chief of Möng Yawng. He ruled here for some years and died, leaving a son, Hsai Ya Kuman, seven years old. The boy was too young to hold the State together and many of its subjects secceded. Hsai Ya Kuman himself abandoned the place and took refuge with the hill tribes.

The State was in this disorganized and defenceless condition when a Burmese army came northwards, subduing all the country before it. It had reached the borders of Kēng Cheng, when two brothers known as Hsen Sulin and Ban Noi Ngawk Kyek went to the Burmese Commander and represented the poverty and insignificance of that State—at the time under a woman ruler. They offered to join the Burmese army with all the men they could raise. The offer was accepted and the Kēng Cheng contingent took part in the ensuing campaign, which was entirely successful. Möng Yawng was overrun in the course of the operations and its inhabitants carried off. At the time there were no more than one hundred and fifty households in the State.

When the campaign was over the Burmese Commander went down to Ava, accompained by the Kēng Cheng brothers. As a reward for their services the elder, Hsen Sulin, received a royal order appointing him to Möng Yawng (with the title of Surin Pominta), and the younger brother was given Möng Yu. The districts of Möng Lwe, Möng Wa, Möng Kai, Möng Tin-Lang Sāt, Paliao, Kēng Lāp, Tasa, and Kēng Hkum were declared subject to Möng Yawng. The new ruler was granted regalia, and he was ordered to attend at the Burmese Court and pay homage for his State once in three years.

Inta Wisai's dynasty is re-established there.

Coming to Möng Yawng, Surin Pominta showed his appointment order to the monks of Hsawm Yawng and such inhabitants as were left in the State. He undertook to respect the shrine and support the monks, and was accepted as ruler. He held the State till his death and, being without issue, was succeeded by Hsai Ya Kuman, son of the former Chief. The descendants of this ruler held Möng Yawng for eight generations.

Authentic history.

This completes the legendary history. A quarrel with Kēng Cheng is recorded in which the Chief of that State, with the assistance of the Lao, attacked Möng Yawng. The combined force was defeated and put to flight at the village of Tāng Te in the Möng Lwe district. A further attack of Kēng Cheng aided by Kēng Hung was likewise repulsed.

The Kēng Cheng Chief then went or was summoned to the Burmese Court, and Möng Yawng was left in peace. This peace was not, however, of long duration, for the Siamese came with a vast army and ravaged the whole of the Shan country east of the Salween and up to the borders of China. At this time Sao Yawt was Chief of Möng Yawng and lived at the city founded by Hkun Hseng, known as *Vyeng* Chieng Mai. He was unable to resist the Siamese. Möng Yawng was easily overrun, and the people were carried off to Chieng Mai and other Siamese towns.

One Sao Suriya Wong Sa, however, managed to escape and return to Möng Yawng. He collected the people who had escaped capture by flying to the hills, and in a measure restored the State. He lived for eight years at Wān Hpai.

1803: Second invasion from Siam.

About 1803 Kēngtūng and Möng Yawng were again invaded by the Siamese, and the people carried away captive. The Möng Yawng prisoners had been taken as far as Möng Hko-Ho Pong in the south of Kēngtūng State when they rose against their guards and escaped. They met Maha Hkanan of Kēngtūng, who had also escaped from the Siamese.

1814: Möng Yawng is put under Kēngtūng.

Returning to their State the people for the most part settled in the mountainous part of the country between the mouth of the Nam Yawng river and Möng Lwe. For twelve years (1803—1815), while Maha Hkanan was endeavouring to maintain himself in Möng Yāng and Little Möng Lwe, Möng Yawng seems to have been free from invasion. It was probably too impoverished and depopulated to be worth ravaging. Then came Maha Hkanan's submission to the Burmese and appointment as *Sawbwa* of Kēngtūng (1814-15). Möng Yawng was declared to be subordinate to that State, and one Buddha Wōng was appointed Myoza. He set himself to restore the State.

In 1179 B. E. (1817 A. D.) a new town was begun, but in the succeeding year Wāng Ang Hkam was chosen as the capital.

1821: the present capital is founded.

Finally, in 1183 B. E. (1821 A. D.) the present town was built on the site of the old city of Vyeng Sāng founded by Sunanta, son of the Chief of Alevi.

MÖNG YIN—A *möng* in the Northern Shan State of North Hsen Wi In 1898 it had twenty-one Shan, two Palaung, and seven Kachin villages with a total of three hundred and seventy houses and a population of about 1,800 persons. It is situated on both banks of the Nam Tu (Myit-ngè) some thirty-miles below Hsen Wi.

The flat valley bottom here broadens out before the stream enters the gorges of Tawng Peng State, and the circle consists of a paddy plain bordered by an undulating lowland and the lower spurs of the surrounding hills. North of the stream the fields are irrigated from small tributaries, and are fairly fertile; to the south the rainfall only is depended on and the yield is somewhat less; on the hills, which are densely jungle-clad, highland, clearings are cultivated.

Möng Yin village.

The official in charge of the *möng* is a Myoza and lives in Möng Yin village which lies on the left (south) bank of the Myit-ngè and contains eighty-one houses, with a population of about three hundred and fifty Shans. There is a large *kyaung* and well attended bazaar; the paddy plain is extensive, and considerable portions of it remain unworked for want of sufficient population.

History.

The circle suffered a good deal and lost a good many inhabitants during the rebellion raised against the *Sawbwa* by his brother-in-law, a son of Sang Hai, in 1889, and it was raided and threatened so much by the Kachins in 1893 that a Military Police post was kept up for about a year. It is now rapidly recovering.

Rice is the chief crop, but a good deal of sugarcane is grown near the river, and the Palaungs grow some cotton in the hills. A good deal of rice is frequently sent to Tawng Peng, and the trade will soon reach its old proportions.

Products.

The *möng* has since 1893 been reduced in size by the withdrawal of Kachin circles.

MÔN-GYIN.—A village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of thirty-one persons and a revenue of Rs. 70 in 1897.

MÖNG YÔK.—A *möng* in the Northern Shan State of North Hsen Wi. It had in 1898 only two Shan villages, with ninety-one houses and a population of about four hundred persons. It is situated in a valley on the western border of North Hsen Wi, adjoining Möng Mīt State, and consists for the most part of a paddy plain.

The headman's village has sixty Shan houses and a population of about two hundred persons. It has a neat *pôngyi kyaung* and a small bazaar with six stalls.

The circle was formerly a thriving one, with a far greater area and a much larger population than it now has, but the Shans have all been driven away by the Kachins, who themselves do not care to settle in the Möng Yok plain. Several Kachin circles have been cut out of the old *möng*, which used to be a *myoza*ship and had a very considerable number of villages. These will soon be re-established, with the return of order.

MÖNG YU.—A town and district of the Southern Shan State of Kēngtūng.

The district lies on both banks of the Nam Lwe, the principal tributary of the Mèkhong from Kēngtūng territory. On the north it is bounded by the Möng Lōng Panna of Kēng Hūng, and on the south by the Kēngtūng district, or subState, of MöngYawng.

Boundaries.

The productive area of Möng Yu district is the plain of the Nam Hpōng, a fair-sized river which joins the Nam Lwe a mile below the town. Just above the town the Nam Lwe itself emerges from a narrow gorge, but the valley suddenly widens, and there is a belt of fairly level ground between the river and the hills rising from the left bank. On both banks of the Nam Hpōng, from the point where it enters the district to its junction with the Nam Lwe, there is a large area of irrigable rice-land, much of which is under cultivation.

Möng Yü town is practically situated on the Nam Lwe. The houses come down close to the water on the right bank, where the nature of the ground admits, but by far the greater number are dotted along the highlying and somewhat broken knolls which here rise from the river. On the left bank there are a few houses which are included in the town.

Möung Yü town.

Up to the year 1886, Möng Yu was the capital of the State of Kēng Cheng, and a place of some importance. The chief is described by Francis Garnier, who visited the town in 1867, as occupying a large and elaborately ornamented palace of wood. At this time a Burmese official was stationed at Möng Yu. The town was surrounded by a brick wall on all sides except that facing the river. The wall has been allowed to fall to ruin, but much of it still remains, and its course can everywhere be clearly traced. The palace has

In Burmese times.

entirely disappeared, the more valuable pieces of timber having been removed, and the rest of the building having been accidentally burnt.

When Möng Hsing was founded in 1886, the Chief was followed there by many of the Möng Yu people, and the place has not yet recovered the loss of population it then sustained. It is still, however, a considerable town for the Shan States, and the people are comfortable and prosperous. There are in all one hundred and twelve houses (ninety-six on the right and sixteen on the left bank) and three fine monasteries. Areca palms grow everywhere in the gardens. A small bazaar is held every fifth day.

There are four other Shan villages, of which the largest (Wān Nam Noi) has thirty-five houses.

Other villages: races.

The entire Shan population of the district is Lü, and numbers from one thousand two hundred to one thousand five hundred souls. Besides these there are some villages of Kaw in the hills.

Communications.

Möng Yu is one hundred and nine miles east of Kēngtūng town, by the route *viá* Möng Kai and Möng Yawng. Roads go north-east to Möng Lwe, and west to Kēng Hkang and Möng Wa. Möng Lōng in the XII Panna is reached either by the route *viá* Kēng Hkang or that by Möng Lwe. Boats go up the Nam Lwe as far as Hsop Lam-Hsop Lwe, and down as far as Hsop Nam.

The district passed to Kēngtūng in May 1896, on the absorption of cis-Mèkhong Kēng Cheng by that State. It is under a *hpaya*.

MÖNG YU.—A circle in the Northern Shan State of North Hsen Wi in latitude 23° 35′, longitude 97° 50′, at a height of 3,300 feet.

The circle.

Möng Yu lies half way between *Wying* Hsen Wi (Thein-ni) and Nam Hkam. It is situated in the valley of the Nam Maw on the right bank of that river, which is twenty yards wide and two feet deep in December. The valley opens out about a mile above Möng Yu to a breadth of from half a mile to one mile, and closes in again about a mile below the village.

Möng Yu and other villages.

There are three villages in the plain, lower down, the Shan villages of Möng Yu and Nā Leng and the Palaung village of Ho Hko, on the left bank of the Nam Maw. Besides these there are many Palaung and Kachin villages in the hills, the Palaungs being slightly in the majority.

Considerable numbers of ponies are bred at Möng Yu and the circle formerly had a great name both for ponies and cattle. The village contained forty houses in 1894: a bazaar is held every five days. There is a *pôngyi kyaung* and unlimited camping space. Good water can be drawn from the Nam Maw, and fairly good grass is available. Supplies of rice and paddy can be got in small quantities, with vegetables of various kinds on bazaar days.

Distances.

	Miles.
From Möng Yu to Nam Hkam	27
From Möng Yu to Hsen Wi	26
From Möng Yu to Sè Lan	33¾

MÖNG YU.—A village in the circle of the same name in the Northern Shan State of North Hsen Wi. It is situated on a slight slope, overlooking a stretch of several hundred acres of paddy-land along the banks of the Nam Maw.

There were forty-one houses in the village and a population of one hundred and seventy persons, all of them Shans, in February 1892. The village used to be much larger, but was destroyed in the civil wars, and later suffered very severely from cattle disease in 1890 and 1891. It was formerly noted both for cattle and pony breeding, but the cattle had almost all died out by 1891.

There is a monastery in the village with seven robed inmates.

Möng Yu is a Shan village. It stands at an altitude of three thousand six hundred feet.

MÔN-NYIN.—A village in the Kwe-myôk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of seven hundred and ninety-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,700 for 1897-98.

MÔN-NYIN.—A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and forty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,970 for 1897-98.

MÔN-NYIN.—A village in the Môn-nyin circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,970 for 1897-98.

MÔN-NYIN-ZU.—A village in the Pakôkku circle, township, and subdivision of the district of the same name, with a population of three hundred and twenty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 320 for 1897-98.

MÔN-NYO.—A village of sixty-seven houses, in the Sagaing subdivision and district. It lies eighteen miles north-west of Sagaing, on the west side of the Ye-myet *in*.

Salt is manufactured. Here too is obtained *mo-nyin* grass, which is made into *thekke* for the roofing of houses.

MÔN-TEIN.—In the Ma-hlaing township, Northern subdivision of Meiktila district, has about two hundred houses and a small Chinese colony. The village is surrounded by toddy palms.

MÔN-THWIN.—A revenue circle in the north of the Mintaingbin township of Lower Chindwin district, with seven hundred and sixty-eight inhabitants.

It includes the two villages of Hlaing and Mônthwin. The revenue from the circle amounted to Rs. 1,970 from *thathameda*, and Rs. 26 from State land for 1896-97.

MÔN-YWA.—A township of the subdivision of the same name of Lower Chindwin district, is bounded on the north by the Budalin township; on the south by the Chaungu township of Sagaing district; on the east by the Mu; and on the west by the Chindwin rivers.

Boundaries.

Cutch, sessamum oil, and peas are exported from various places in the township, and saddles from Môn-ywe and Kye-môn; copper work at Indaing, silk cloth at Kothan, and combs at Thet-ke-gyin are also turned out for export. The chief imports are rice and paddy from Tabayin and the Upper Chindwin, and *ngapi* and salt from

Trade.

Lower Burma. Trade has increased greatly since the Annexation, with security of travel and the increased facilities for transport afforded by the development of internal channels of communication.

There are forty-nine circles in the township, with some three hundred villages. The headquarters are at Mônywa.

MÔN-YWA.—A revenue circle in the Mônywa township of Lower Chindwin district.

The villages included in the circle are Mônywa, Ettaw. Zalôk Shaukka, Kantha, Kama, Padaukkôn, and Htadaw. The population of the circle in 1891 number 3,106 persons. The revenue for 1896-97 amounted to Rs. 7,390, from *thathameda*.

MÔN-YWA.—The headquarters station of Lower Chindwin district, is situated in 22°7′45″N. and 95°13′13″ E., on the left bank of the Chindwin river: it had three thousand one hundred and six inhabitants in 1891.

Mônywa in Burmese times and now.

In Burmese times the headquarters of the *wun*ship were at Alôn, seven miles north of Mônywa on the river bank, but in 1887, after the Annexation, they were transferred to Mônywa, which was at that time a village of three hundred and forty-five houses, with a large number of pagodas and *kyaungs*; since then many new houses and some brick buildings have been erected, and the annual flooding of the town by the rise of the river has been prevented by the construction of a bund along the river bank. The town is gradually being intersected by good metalled roads.

The Municipality.

Mônywa town has been formed into a Municipality: the Committee consists of sixteen members, six of whom sit *ex-officio*, the others being appointed by the Lieutenant-Governor.

Pagodas.

The chief pagodas in the town are the Shwe-ze-gôn and the Su-taung-pyi: a description of them is given separately under the district head.

The town is divided into the Hle-gu and **Mônywa** quarters. Most of the officials live in the Hle-gu quarter, whilst the residents of the Mônywa quarter are chiefly traders. The Civil Station, in which are all the public offices, is on the river-bank to the north of the town.

Public buildings.

The public buildings are a Deputy Commissioner's office and a District Court house, Telegraph and Post offices, an Executive Engineer's office, and a Forest office. There is a Second Class Jail, the average number of prisoners under detention being one hundred, at a short distance from the river-bank. The headquarters of the Lower Chindwin Military Police Battalion are at Mônywa: the barracks are of teak with teak shingles, and are large and roomy. The Military Police Hospital is one of the finest of its kind in Upper Burma. The officers' quarters are on the river-bank. There is a club house and a dâk bungalow. The Civil Hospital is on the Myinmu road, near the centre of the town the bazaar is of some size and well attended.

Communications.

A high road runs from Myinmu to Mônywa and Alôn, and the Chindwin river is navigable all the year round, so that traders find no difficulty in getting up supplies.

Etymology.

Mônywa (the village of cakes) derives its name, according to local etymologists, from the village maiden whom King Bathalgywa made his Queen here; she was selling cakes when

he and his army passed through the village on his way from Paukkan. [*Vide* account of the Bodaw-gyi *nat*, under Alôn.]

MÔN-YWA —A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of ninety-seven persons, according to the census of 1891, and a revenue of Rs. 150, included in that of Chaung-zôn-gyi.

MÔN-YWA.—A village of two hundred and sixty houses in the circle of the same name in the Mônywa township, Lower Chindwin district, eight miles south-east of Mônywa.

In 1891 the population numberd 1,357, persons; the revenue for 1896-97 from *thathameda* amounted to Rs. 3,026-12-0. The cattle in the circle number 270. The principal products are jowar, sessamum, and paddy.

MÔN-ZIN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered 1,130 persons, and the *thathameda* amounted to Rs. 1,962. No land revenue was collected in circle.

MÔN-ZÔK.—A circle in the Natmauk township of Magwe district.

It includes the village of Kyaukpôn, Htaukkyangôn, Thamôngôn, and Mônandaw.

MO-PEIN.—A village of fifty-one Shan Chinese households south of the Taping *chaung* in the Bhamo subdivision and district.

Disastrous floods in the Santa valley were the cause of the immigration of the original settlers to Mopein: their leader was Se Kwam, and they came down in 1869. They own now a hundred and forty buffaloes; formerly, when they had no cattle of their own, they hired from neighbouring villages, paying six baskets of paddy for each buffalo for the working season.

MORAN.—A vilage of Chins of the Tashôn tribe in the Central Chin Hills.

In 1894 it had forty houses: Kim Rul was its resident Chief. It lies four miles east of Koval and is reached *viâ* Hmunli and Koval. It is a Shunkla village and pays tribute to Falam. The camping-ground in the village is bad, but there is good water-supply above and a stream not very far from the village to the west.

MO-SIT.—A small village at the confluence of the Mosit stream and the Irrawaddy, in the Shwegu subdivision of Bhamo district.

It was destroyed by Kachins in 1232 B.E. (1870 A.D.), but has since gradually grown again. The villagers own twelve buffaloes. Most of them work as licensed foresters, and they cultivate also a little *taungya*. The village was formerly protected by the Kônka Kachins, one march to the north of Mosit.

MO-SIT.—The Mosit *chaung* rises in the hills to the west of the Third Defile and flows in a south-easterly direction into the Irrawaddy just above Shwe-gu. It is navigable by rafts and country boats.

MO-TAUNG.—A village in the Ye-u township and subdivision of Shwebo district, twelve miles from Ye-u town.

The inhabitants number forty-nine persons, and cultivate an area of fifty-two acres, chiefly with paddy. In 1890 one hundred and ten rupees *thathameda* revenue were paid.

MŌT HAI.—A sub-State of Mang Lön in the Northern Shan States.

Boundaries.

It consists practically of no more than the riverain ridge on either bank of the Salween. It is bounded on the north by Kang Hsö; on the east by Ma Tet, a State of the Ngek Lek Confederation, and by a portion of Ngek Hting; on the south by the Mang Lön circles of Mang Pat and Mang Hseng; and on the west by South Hsen Wi State.

The frontier is thus described by the Myoza. It begins at the point where the Nam Pa joins the Salween and follows this river up into the hills and runs eastwards to include Man Ha at the headwaters of the Nam Sang. Thence it turns southwards, re-crosses the Nam Pa, and passes through Mak Hin and Hang Sang to the south of Maw La Yo. Thence it runs to the source of the Nam Maw, including Nam Um It and Ho Nam Nang, and passes through Maw Hp'rai, Nam La Wan, Yawng Nao, and Kawng Leng down to the Nam Yang. Thence it follows the lower slope or shoulder of Loi Man Nawt as far as the Nam Hkan, whence it runs on through Yang P'rawk, Yawng Lek, and Mōt Lawng to the Salween. West of that river it follows the crest of the immediate riverain ridge to a point opposite the mouth of the Nam Pa.

Population.

According to a list compiled in 1897, there were sixty-one villages in the sub-State, with a total of four hundred and thirty-one houses assessed to revenue which probably implies that the number of households approaches six hundred. Of these the great majority are Wa. The fifteen Shan villages given were either on the right bank of the Salween, where there are no Wa, or close to the river on the left bank. The Wa are nearly, if not quite, as "tame" as those of the quietest parts of Mang Lön.

Industries.

Hill-rice is the chief crop. The Pang Ti or Na Ngi ferry is much used by Shan traders, who come to Man Hpang (*q.v.*), the capital of the State, with salt, cottons, and rice. They occasionally go farther to Na Fan, but more generally apparently re-load with opium brought from the Eastern Wa States and return to Nawng Hpa and other parts of South Hsen Wi, from which they have come.

Administration and history.

The State is ruled by a Myoza, Nao Möng, a young man who succeeded his brother in 1893. He assigned some villages beyond the Nam Nang to a Naw Hkam U, his cousin, who proved ungrateful and sought support from Ma Tet to dispossess Nao Möng. It was this which led to the disturbances in 1896, when Ma Tet was burnt. Except for the turbulence of its neighbours Mōt Hai would have no history.

The people are very poor. They grow chiefly hill-paddy, but also sow some poppy, and nearly every household keeps a small number of silk-worms. During the trading season the Man Hpang bazaar is largely attended, but the amount of money turned over is very small.

The State pays a nominal tribute of Rs. 500 a year to Mang Lön, but for some considerable time it does not appear that the money has actually been paid.

There are four monasteries and many of the villages have a fair number of cattle and plough buffaloes, but there seems no probability that Mōt Hai

will ever rise above the ability to merely feed its inhabitants, and these are not likely to increase much in number. In importance it does not reach the rank of a Cis-Salween *hēng* or *htamōng*-ship.

Villages.

Besides Man Hpang, there are only two villages which have a score of houses. These are Kwai Tön and Kawng Pa. There is a sort of second capital, Wing Taü, east of the Nam Nang on the ridge opposite Man Hpang.

MŌT HSAMO.—The capital of Ngek Hting, a petty Wa State nominally tributary to Mang Lön, but since 1894 rather inclining to the Ngek Lek Confederation (*q.v.*). The village contained twenty-five houses in 1893 and the inhabitants were all Wa.

Mōt Hsamo stands at a height of three thousand and six hundred feet, on the highest part of an extremely narrow east and west ridge, with steep slopes to the north and south. The space is so confined that there is barely width for the street which constitutes the village. This is surrounded by a stockade and a belt of prickly jungle. At each end there is a tunnel, or narrow lane dug out of the ground and arched with a tangle of prickly acacia. The inner extremity of this is closed by a small wooden gateway, strongly barred. From the ridge on which Mōt Hsamo stands it is impossible to see a single house in the village, without climbing a tree. The water-supply is nearly half a mile away down hill to the south-west. There is room for about one hundred men to camp west of the village.

MOT-SI.—A village in the Ye-u township and subdivision of Shwebo district, with a population of 110 persons.

It is four miles distant from Ye-u town and has a cultivated area of 65·86 acres. The principal crops are paddy and *pè-nauk* (a sort of pea).

MŌT WAW or MAWT HPA.—A large village in the petty Wa State of Ngek Hting, which is nominally a sub-State of Mang Lön, but since 1894 has belonged rather to the Ngek Lek confederacy (*q.v.*). Mōt Waw is about three miles distant from Mōt Hsamo, the capital of Ngek Hting, and they stand on ridges on opposite sides of the Nam Nang, which flows between, in a deep valley.

Mōt Waw stands at a height of three thousand two hundred feet above sea-level. In 1893 in contained one hundred and thirty houses and the population was entirely Wa. It is built on the slope of the hill and is almost surrounded by a stockade and a belt of thick impenetrable jungle, through which six narrow entrances have been cut. It is open, however, on the eastern side, where the road from Mōt Hsamo enters. There is limited camping-ground only, and the water-supply is considerably below the village. There are great number of pigs and fowls, but otherwise no supplies. Mōt Waw is by far the largest village in Ngek Hting.

MOUNT VICTORIA.—The highest point in the Natmadaung, or Kolumzôn range of hills is situated in north latitude 21° 16′ and east longitude 93° 57′, and is seventy-six miles in a direct line in a westerly direction from Pakôkku.

This range of hills, the highest in Burma south of Bhamo, constitutes a small group of exceptional elevation, near to, but quite distinct, from the Arakan *Yomas*. The two highest peaks are respectively ten thousand four hundred feet and ten thousand three hundred feet above sea level, while a

third reaches ten thousand feet. They are at the western end of the range, which from this altitude slopes gently down to the east. The eastern foot of the range is near Saw, about twelve miles north of Laung-she. Another long spur runs in a southerly direction for some fifteen miles, and then gradually rises and joins the Samboyu hills. To the north Mount Victoria sends out a spur which rapidly falls in height until it meets an arm stretched out from Mount Stewart or Makintaung, on the borders of the Chinmè country. Towards the west the ground falls rapidly into the valley of the Upper Môn river.

Captain Harvey's visit: Mount Victoria as a sanitarium.

The hill was visited by Captain Harvey, R.A., and exhaustively reported on as a possible sanitarium. At an altitude of from seven thousand eight hundred to eight thousand feet he found an extensive saddle with ample gently sloping ground for a large number of building sites and a plentiful water-supply. The hills are well-wooded, the forest on the upper slopes consisting of pines, oaks, and rhododendra, the latter flowering from December to March. At heights of five thousand or six thousand feet there are numerous open gently rolling hill-tops which appeared to be suitable for tea or coffee cultivation, though the rainfall seems to be insufficient for the tea shrub. The observations made by Captain Harvey give a maximum temperature during March of from 60° to 67° at the site recommended by him for a sanitarium, and 44° at ten thousand feet elevation. The minimum temperature during the same month was 37° at Kya-che-daung and 29·5° and 23° at ten thousand feet. From the appearance of the hill-tops and valley heads and of the vegetation generally at elevations of six thousand feet and over, Captain Harvey came to the conclusion that the rain during the monsoons could not be heavy. This is probably the case, as Mount Victoria lies on the western border of the dry zone of Upper Burma and to the east of the Arakan *Yomas*, by which it must be sheltered to a great extent from the south-west monsoon. The drawbacks to Mount Victoria as a sanitarium are its inaccessibility and the absence of inhabitants on the hills, with the consequent lack of labour and supplies. The Chinbôks live to the north and east, Yindus to the west and south, Chinmès to the north-west, and Chinbôns to the south and south-east below the Yindus, and due west are the Gwepya Yindus.

MOWUN.—A Kachin village in Tract No. 10, Bhamo district.

In 1892 it contained twenty houses with a population of ninety-six persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe, and own no cattle.

MO-YU.—A village of sixteen houses at the mouth of the *chaung* of the same name, in the Shwe-gu subdivision of Bhamo district.

All the villagers, with the exception of one household which cultivates *mayin*, get their living as *aunggya* brokers. The Kachins from Tingsa Palungtu bring down sugar and rice and take back salt, which they get at the rate of three rupees a basket.

MO-YA.—One of the quarters of the town of Sagaing; it has a large Municipal bazaar, named after the quarter.

MO-YU.—The Moyu *chaung*, or Nam U, rises in the Kachin hills to the east of the Sinkan valley, flows north-west to Mansi, and thence west into the Irrawaddy at Moyu, about ten miles below Bhamo.

In the dry season it is fordable throughout its course. Near Nam U it is eight yards wide and eight inches deep in February; from Mansi down to its mouth it averages twenty yards in width and is from two feet to two-and-a-half feet deep in January. There are two or three small dug-outs at nearly every village on its banks. The river is crossed by a mule bridge at its mouth at Moyu, and by boat at Shwe-gyaung or at Gwe-gyi when the water is too high to be fordable. Bamboo rafts are brought down the Moyu between June and February, and it is always navigable for small dug-outs.

MO-ZA-TAUNG.—A hill in Myotha township, Ava subdivision of Sagaing district; it is said to derive its name from the appearance it presents when rain is about to fall; the rain usually seems to start from this hill, hence "*Mo-za-taung.*"

MO-ZIN-KYUN or MO-SEIN-KYUN.—A Kachin village in Tract No. 24, Bhamo district, situated on a small island on the Irrawaddy, in 24° 17′ north latitude and 97° 13′ east longitude.

In 1892 it contained one hundred and twenty-two houses, with a population of five hundred and forty-one persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

MO-ZO.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 154 persons, according to the census of 1891; the *thathameda* amounted to Rs. 390 for 1897-98.

'MPIEN or LONGBIEN.—A Kachin village in Tract No. 20, Myitkyina district, situated in 25° 14′ north latitude and 97° 14′ east longitude.

In 1892 it contained sixteen houses; the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi or Assi sub-tribe.

'MPON.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 31′ north latitude and 97° 31′ east longitude.

In 1892 it contained fifteen houses, with a population of 53 persons. The headman of the village has no others subordinate to him. The inhabitants are of the 'Nkhum tribe. There are no cattle in the village, which has five rubber trees.

MU.—A river which rises in the Ganan circle, in Mansi subdivision of Katha district.

It runs past Ye-u into Sagaing district, where it separates the headquarters subdivision from Myin-mu, near which village it enters the Irrawaddy; throughout its course it has a rapid current, but it is very tortuous and is unnavigable except in its lower reaches, and then only during the rains. In the dry weather it dwindles away to a mere rivulet and becomes a violent torrent in the wet season. The bed is also full of snags, and the mouth is much obstructed with sandbanks. Nevertheless much timber is rafted down it. The Mu was utilized for irrigation purposes in Burmese times, but the dams fell into disrepair. A Burman King made a cutting near Shwe-hla, close to its mouth, which shortens the course of the river by about two miles.

MU-GAN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, on the Mu river twenty miles south of headquarters.

The population numbers 617 persons, and paddy cultivation is the chief industry. The *thathameda* revenue for 1896-97 amounted to Rs. 1,036.

MU-KA-DWIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eight miles from Ye-u.

There are one hundred and twenty-five inhabitants, engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 156.

MU KUP KAW.—A Chinese village of ten houses in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Thein-ni). It is situated among low hills to the south of the Taw Nio bazaar, near the village of Hsai Kow, and had thirty-eight inhabitants in 1891.

They cultivated about fifty acres of paddy-land besides a large area of cotton and hill-rice, and owned thirty-five draught animals.

MU MANDALAY.—A revenue circle of ninety-four houses, eighteen miles north of Myinmu in the Myinmu township of Sagaing district, on the banks of the Mu river.

Mu Mandalay claims that it was in existence fully one hundred years before Mandalay on the Irrawaddy.

MUNGBA or MEINPA.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 2′ north latitude and 97° 35′ east longitude.

In 1892 it contained thirty-one houses, with a population of 100 persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe, and own sixteen bullocks, eighteen buffaloes, and one pony. There is plenty of open ground, and the water-supply is good but scarce.

MUNGKA or MAINGKA.—A Kachin village in Tract No. 24, Bhamo district, situated on an island in the Irrawaddy, in 24° 19′ north latitude and 97° 14′ east longitude.

In 1892 it contained ninety-five houses, with a population of 376 persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

MUN LAO KHU.—A Kachin village in Tract No. 20, Myitkyina district.

In 1892 it contained twenty-one houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Yawyin or Lishaw tribe.

MUNLIPI.—A village of Chins of the Klangklang tribe in the Southern Chin Hills.

In 1894 it had fifteen houses: Dekarr was its resident Chief. It lies seventeen miles west of Klangklang, and is reached from Haka *viâ* Twalam on the left, Lawvarr, and another small stream. It is under Lawle of Klangklang. There is camping-ground on a spur to the south, but the water-supply is bad.

The village was accidentally burnt in 1892; it was engaged in the Lawvarr attack and fined in guns.

MUNSIN.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 49′ north latitude and 97° 5′ east longitude.

In 1892 it contained thirty-four houses. The population was unknown. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

MU SÈ.—A frontier circle in the Northern Shan State of North Hsen Wi

The circle.

it had in 1898 twelve Shan, two Chinese, and one Kachin village, with a population of about 1,600 per-

sons. It is situated near the left bank of the Nam Mao or Shweli river, and is bounded on the east by Ho Taü and on the west by Sè Lan circles.

It consists of a huge undulating plain quite cleared of timber, eight miles wide and with a fronting on the Shweli of about six miles.

The village.

Mu Sè village contains twenty Shan houses, with a population of about 100 persons. It is situated about half a mile from the left bank of the Shweli on the edge of a vast grassy plain which, some one hundred yards from the village, drops perpendicularly about eighty feet. From the bottom of the cliff to the bank of the Shweli there is a strip of fertile paddy plain averaging half a mile in width, and this, although on the south side of the Shweli, belongs to China, the reason being that about 1890 the river used to flow under these cliffs but has now shifted its bed some half mile away from them, thus leaving a strip of Chinese territory south of the river. The frontier is not yet demarcated. Mu Sè has a small bazaar of twelve stalls and a monastery.

MU-THA.—A village in the Chauk-ywa township of Shwebo district, nineteen and half miles from Shwebo town, on the eastern bank of the Mu river.

It grows pulses and millet in considerable quantities. In 1891 it had a population of 804 persons and paid Rs. 1,900 revenue.

MU-THA.—A village of one hundred and two houses, twenty-six miles north-west of Sagaing in the Sagaing subdivision and district.

In former times it was a flourishing village on the Mu river and hence it was called *Mu-tha*; but theMu changed its course and the village is now about a mile distant from it.

MU-THA-GÔN.—A village in the Ye-u township and subdivision of Shwebo district, on the Mu river.

It has apopulation of three hundred and twenty-three persons, and is distant from Ye-u town three and a half miles. The cultivated area is four hundred and forty-five acres and the principal crops are paddy. The *thathameda* revenue for 1896-97 amounted to six hundred and eighty rupees. The Mayagan road passes through Muthagôn.

MU-THIT.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-four miles from Ye-u-on the Mu river.

It has three hundred and twenty-two inhabitants, who for 1896-97 paid Rs. 240 *thathameda* revenue. Rice cultivation is the chief industry.

MWE-BÔN-GAN, EAST.—A village in the Sôn-myo circle, Nga-singu township, Madaya subdivision of Mandalay district, north-west of Mwe-shwe-gu.

The village has forty-five houses and a population of two hundred persons, as ascertained on an approximate calculation in 1897. The villagers are cultivators and coolies.

MWE-BÔN-GAN, NORTH.—A village in the Sôn-myo circle, Nga-singu township, Madaya subdivision of Mandalay district, south of Kaukyobôn.

The village has one hundred and twenty-houses, and its population amounted in 1897 to 585 persons approximately. The villagers are fishermen and traders.

MWE-BÔN-GAN, SOUTH.—A village in the Sôn-myo circle, Nga-singu township, Madaya subdivision of Mandalay district, south of Kaukyobôn.

The village has forty houses, and its population amounted in 1897 to 160 persons approximately. The villagers are fishermen.

MWE-DÔN.—A revenue circle in the south of the Mintaingbin township of Lower Chindwin district, with two thousand and sixty-four inhabitants.

There are ten villages in the circle:—Mwedôn, Nyaungôn, Min-ywa Kanbaukmyauk, Nyaung-an, Nwaku, Aungchantha, Kanbauk-anauk, Kanbaukalè, and Kanbauk-taung. The *thathameda* amounted to Rs. 4,810 for 1896-97.

MWE-HIN-THA.—A circle in the Nga-singu township, Madaya subdivision of Mandalay district, situated on the Myaung-myit stream includes three villages.

Mwe-hintha villlage lies south of Mwe-shwe-gè. It has one hundred and ten houses and a population of 450 persons, on an approximate calculation made in 1897. The villagers are cultivators and fishermen. In the village is the Mwe-an-daw pagoda.

MWEKAI or LAMYAL.—A village of Chins of the Haka tribe in the Southern Chin Hills.

In 1894 it had thirty houses: Teosin Kwatôn was its resident Chief. It lies four miles south of Klangkwa and is reached *viâ* Lonzert from Haka, twenty-five miles. The village pays tribute to Vanlein of Haka.

MWELLUM or KUMIEL.—A village of Chins of the Sôktè (Nwengal) tribe in the Northern Chin Hills.

In 1894 it had twenty-two houses; the name of the resident Chief was Wum Pow. It lies fifteen miles north-west of Tiddim, and is reached from Tiddim to Laikerm ford, six and half miles; thence north-west to Tongshiel village, two and half miles; then six miles due west to Mwellum. It is subordinate to Howchinkup. There is a good water-supply. The inhabitants were disarmed in 1893.

MWELNWUM.—A village of Chins of the Sôktè (Nwengal) tribe in the Northern Chin Hills.

In 1894 it had forty-eight houses; the resident Chief was Powza-Lyin. It lies west of Tiddim in plain view from the post, and is reached by a road from Tiddim to North ford, three miles; thence to Mwial, four and half miles; thence to the village, four miles.

The villagers are *métis* of the Vaipe tribe and Sôktès. Mwelnwum is subordinate to Howchinkup, and Powza Lyin is a son of the famous Yetol and cousin to Howchinkup. There is good water-supply in a stream in the north of the village. It has been disarmed.

MWELYAUL.—A village of Chins of the Sôktè (Nwengal) tribe in the Northern Chin Hills.

In 1894 it had thirty houses; the resident Chief was Benar. It lies on the Tang Tang hill, ten miles south-west of Tiddim and west of Lamyan. A road from Tiddim leads through Losow to the Pumpem ford, seven miles, and thence up the Tang Tang hill to the village, three miles.

The villagers are Sôktès and are subordinate to Dôk Taung, the Sôktè Chief. The village has been disarmed. Benar is a Manipur Naga, who has risen to be headman of the village. He has been to Rangoon; he has also been in jail. The village was destroyed in 1893. It has abundant water-supply.

MWE-SHWE-GE.—A circle in the Nga-singu township, Madaya subdivision of Mandalay district, on the Myaung-myit stream, includes four villages.

Mwe-shwe-ge village is situated north of Mwe-hin-tha. It has eighty houses and a population of four hundred and ten persons, on an approximate calculation made in 1897. The industries of the circle are cultivation and fishing.

MWE-SIN-TA-LAING.—A village in the Mwe-hin-tha circle, Nga-singu township, Madaya subdivision of Mandalay district, south of Mwe-hin-tha.

It has one hundred and forty houses and a population of seven hundred persons, on an approximate calculation made in 1897. The villagers are cultivators, fishermen, and traders.

MWIAL.—A village of Chins of the Sôktè (Nwengal) tribe in the Northern Chin Hills.

In 1894 it had forty houses; the name of the resident Chief was Āmtung. It lies seven miles west of Tiddim, and is reached by a road, three miles to the Nawn ford and four miles up the Shuklu spurs.

The inhabitants belong to the "Hatlan" family of Sôktès and Kanhows. Mwial was founded by Āmtung. It was disarmed in 1893, but not destroyed. It is subordinate to Howchinkup, and is not stockaded. There is good camping-ground north of the village and close to it, and a sufficient water-supply from a stream.

MYA-DAUNG.—Formerly a township in the Myadaung subdivision of Katha district, with a population of two hundred and twenty-five persons. It was originally called Myasin-taung after an elephant which frequented a hill in the neighbourhood. Myadaung has now been transferred to Ruby Mines district.

MYA-DAW.—A circle of the Taungdwin-gyi township of Magwe district. It includes the village of Myadaw only.

MYA-GÔN.—A village in the Madaya township and subdivision of Mandalay district, east of Pinya.

It has forty houses and its population amounted in 1897 to 160 persons approximately. The villagers are cultivators and coolies. In the village is the Thissaya pagoda.

MYA-HNIT.—A village in the Indaing township, Tantabin subdivision of Shwebo district, fifty-five miles from Ye-u.

The population in 1891 numbered one hundred and five persons, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 270.

MYAING.—A township of the Pakôkku subdivision and district, is bounded on the north by Lower Chindwin district; on the east by the Yeza-gyo township; on the south by the Pakôkku township; and on the west by the Pauk township.

Boundaries.

It has an area of eight hundred and six square miles and a population of 62,093 persons, divided between two hundred and seventy-three villages. There are fifty revenue circles, paying an aggregate assessment of Rs. 1,21,750. The headquarters of the township are at Myaing.

Revenue details.

MYAING.—A village in the Ye Ngan State, Myelat district of the Southern Shan States. It lies in the south of the State, on the borders of Kyawk-

ku Hsi-wan, and contained in 1897 eighty houses with a population of five hundred and seven persons, who paid Rs. 495 annual revenue.

MYAINGA-NAUK-SU.—A village in the Myaing township, Pakôkku subdivision and district, with a population of two hundred and forty-one persons, according to the census of 1891, and a revenue of Rs. 420, included in that of Myaing A-she-zu.

MYAING A-SHE-ZU.—A village in the Myaing township, Pakôkku subdivision and district, with a population of four hundred and twelve persons, according to the census of 1891. The *thathameda* amounted to Rs. 5,006 for 1897-98.

MYAING-THA.—A small village of thirty-six houses in Ava township of Sagaing district. It lies in the hills twenty-six miles south-west of Ava.

MYAING-YWA.—A village of twenty-three houses on the right bank of the Irrawaddy, in the Shwe-gu subdivision of Bhamo district.

In 1894 the whole of Wunbogôn village migrated to Myaing-ywa. The villagers own thirty buffaloes and cultivate paddy.

MYA-LE.—A Kachin village in Tract No. 4, Bhamo district, situated in 24° 9′ north latitude and 97° 6′ east longitude.

In 1892 it contained twenty houses: its population was not known. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

MYA-TE.—A village of twenty houses between Kaungtôn and Sawadi on the Irrawaddy, in the Shwegu subdivision of Bhamo district.

There is one Kachin household, from Pinchên south of Myate. The villagers own twenty buffaloes and work *mayin* and *taungya*.

MYA-TAUNG.—A range of hills separating the Ava township of Sagaing district from Myingyan district: the highest point, one thousand six hundred and sixty-one feet above sea level, is also the highest point in Sagaing district.

The range was the scene of several encounters with rebels, notably of an engagement in March 1888, in which a large gathering under the dacoit leader Po Tôk was broken up. Po Tôk himself was killed soon afterwards.

MYAUK-A-CHÔK.—A village in the revenue circle of Athibôno, Amarapura township and subdivision of Mandalay district, two miles south-west of headquarters.

It had a population of two hundred and twenty persons at the census of 1891, and paid Rs. 340 *thathameda* tax.

MYAUK-CHUN.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It contains a single village and paid Rs. 250 revenue in 1897.

MYAUK-KIN.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, containing twenty-seven villages.

MYAUK-KÔN.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of three hundred and sixty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 852 for 1897-98.

All the public offices of the township are in this village.

MYAUK-KYUN.—A village in the Nyaungdaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of ninety persons,

according to the census of 1891. The *thathameda* amounted to Rs. 320 for 1897-98.

MYAUK-LET-THA-MA.—A village in the Hintha revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of ninety-five persons at the census of 1891, and paid Rs. 170 *thathameda* tax.

MYAUK-LU-GAN.—A village in the Padaingchôn circle, Pakôkku township, subdivision, and district, with a population of one hundred and ninety persons, according to the census of 1891.

The *thathameda* amounted to Rs. 540 for 1897-98.

MYAUK-MAUNG.—A village in the Myaukmaung circle, Pakôkku township, subdivision, and district, with a population of one hundred and sixty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 200 for 1897-98.

MYAUK-PET.—A village in the Pauk township and subdivision of Pakôkku district, with a population of five hundred and sixty-five persons, according to the census of 1891, and a revenue of Rs. 1,840.

MYAUK-PET-ÔN.—A village in the Môn-nyin circle, Myaing township, Pakôkku subdivision and district, with a population of four hundred and fifty persons, according to the census of 1891, and a revenue of Rs. 850, included in that of Mônnyin.

MYAUK-PIN-GAN.—A village in the Myodin circle, Myaing township, Pakôkku subdivision and district, with a population of five hundred and sixteen persons, according to the census of 1891, and a revenue of Rs. 1,020, included in that of Myodin.

MYAUK-SE.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of seventy-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 160 for 1897-98.

MYAUK-SU.—A village in the Letpan-gyun circle, Pakôkku township, subdivision, and district, with a population of one hundred and seventy-nine persons, according to the census of 1891, and a revenue of Rs. 240, included in that of Letpan-gyun.

MYAUK-TAW.—A village in the We-daung circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and forty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,030 for 1897-98.

MYAUK-TAW-ZU.—A village in the Ku-she circle, Seikpyu township, Pakôkku subdivision and district, with a population of three hundred and eighteen persons according to the census of 1891, and a revenue of Rs. 360, included in that of Ku-she.

MYAUK-THET.—A village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of seventy-eight persons, and a revenue of Rs. 150.

MYAUK-YAT.—A village in the Pakôkku circle, township, and subdivision of Pakôkku district, with a population of eight hundred and sixteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 944 for 1897-98.

MYAUK-YWA.—A village in the Nyaungdaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and eighty-two persons, according to the census of 1891, and a revenue of Rs. 400.

MYAUK-YWA-GYI.—A village in the U Taik circle of the Pangtara State, Myelat district of the Southern Shan States.

It stands high up on the hill-slope to the north-west of the main village of the State and contained in 1897 forty-nine houses, with a population of three hundred and twenty-two persons, who paid Rs. 513 revenue.

MYAUK-YWA-THIT.—A village in the Lamaing circle, Nga-singu township, Madaya subdivision of Mandalay district, north of Kyo-bin.

The village has sixty-five houses, and the population numbered in 1897 two hundred and sixty persons approximately. The villagers are cultivators.

MYAUK-ZE.—A village in the Ye-u township and subdivision of Shwebo district, about half a mile north of Ye-u, on the Mu river, with a population of two hundred and ninety-three persons, and a cultivated area in 1890 of thirty-five and a half acres.

The chief crop is paddy, and the bulk of the population are bazaar stall-keepers. Five hundred and forty rupees *thathameda* revenue were paid in 1896-97.

Myauk-ze was the headquarters of the *Thwe-thauk-gyi* of Kônpet in Burmese times.

MYAUNG.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and twenty persons, and the *thathameda* amounted to Rs. 252. No land revenue was collected in the circle.

MYAUNG.—A large village of three hundred and sixty-nine houses in Myinmu township of Sagaing district. It lies fourteen miles south-west of Myinmu, and was formerly a *Myingaung*ship under Shwebo. Later it was placed under the Alla Kappa *Wun*.

It has a collection of pagodas which attract large gatherings at the annual festival.

The late *thugyi* served loyally and held the title of *Myingaung* as a personal distinction, and had a license to carry guns. He died in 1894.

The Chaungu-Mayogôn road passes through Myaung, which stands at the head of a large bridge. Near it is a bund which has recently been repaired, known as the Myauk-inmagyi. The flood-waters of the Irrawaddy are thus rendered more capable of control.

The village and its neighbourhood were formerly known as Paungmyaung-taik, and it is said to have been founded by King Narapati Sithu.

MYAUNG-IN.—A sheet of water near the Kyaukchin hill in the Wanwègôn circle, Pyinmana subdivision of Yamèthin district.

It is described as 700 *tas* from east to west and 500 from north to south, with a depth varying from ten to twenty cubits.

MYAUNG-U.—A village in the Madaya township and subdivision of Mandalay district, north of Taung-gan.

It has eighty-five houses, and its population numbered in 1897 three hundred and fifty persons approximately. The villagers are cultivators and coolies.

MYAUNG-U.—A village in the Shwepyi-nga-ywa circle, Patheingyi township, Amarapura subdivision of Mandalay district.

It had a population of one hundred and forty-three persons at the census of 1891. It is situated ten and half miles north of headquarters.

MYA-WUN.—A revenue circle and village in the north of the Mintaingbin township of Lower Chindwin district, with seventy-one inhabitants.

The *thathameda* amounted to Rs. 120 for 1896-97.

MYA-YEIK.—A revenue circle in the Kani township of Lower Chindwin district, including the villages of Mayeik and Silaung, with 1,083 inhabitants. It is situated on the left bank of the North Yama stream.

Paddy, jowar, sessamum, and peas are the chief crops cultivated. The revenue for 1896-97 amounted to Rs. 2,820 from *thathameda*, and Rs. 46 from State land.

MYA-ZEIN-GYUN.—A village in the Kyun-le-ywa circle, Ngasingu township, Madaya subdivision of Mandalay district, west of Hinthabo.

It has seventy houses and its population numbered, in 1897, three hundred persons approximately. The villagers are cultivators and fishermen.

MYE-BIN-THA.—A village in the Myothit township, Taungdwin-gyi subdivision of Magwe district.

It lies ten miles south-east of Myothit and fifteen miles north-east of Taungdwin-gyi and was the headquarters of a band of dacoits for a long time after the Annexation. It stands on high ground at the foot of the hills and was eminently suited for a centre of irregular operations.

MYE-BYŪ.—A village in the Kwe-myôk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of five hundred and sixty-one persons, according to the census of 1891; the *thathameda* amounted to Rs. 1,050 for 1897-98.

MYE-BYU.—A village in the Myebyu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of four hundred and fifty-eight persons, according to the census of 1891, and a revenue of Rs. 690.

MYE-BYU-GYIN.—A village in the Tha-bye circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and ninety persons, according to the census of 1891; the *thathameda* amounted to Rs. 1,004 for 1897-98.

MYE-DAIK-ZU.—A village in the Kyunpawlaw circle, Pakôkku township, subdivision, and district, with a population of two hundred and fifty persons, according to the census of 1891, and a revenue of Rs. 540, included in that of Me-zaligôn.

MYE-DAING.—A village situated on an island in the Irrawaddy, some six miles north of Sagaing in the Sagaing subdivision and district.

MYE-DAW.—A village in the Myedaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of six hundred and forty-two persons, according to the census of 1891; the *thathameda* amounted to Rs. 1,410 for 1897-98.

MYE-DU.—A township in the Tantabin subdivision of Shwebo district, with an approximate area of 721 square miles.

Boundaries.

Its boundaries are: on the east a line from Chiba hill southwards to Kyi-bwet, a deserted village; thence a straight line to the west of Yauk-thaing village; on the west the river Mu; on the north a straight line from Tindaingtan village to the east of Hinbyudaw and from thence to Chiba hill; on the south, from Aingpan-gyaung village, a straight line eastwards to Ye-shaing village; thence southwards to the northern boundary of the Chauk-ywa township. The township has ten revenue circles.

Circles.

The following statement shows the revenue and the population of each circle in 1891:—

Circle.	*Thathameda.*	State land tax.	Water-tax.	Fruit tree tax.	Fishery.	Garden.	Salt.	Population.
	Rs.	Rs. A P.	Rs.	Rs. A.	Rs.	Rs.	Rs.	
Myedu, North ...	3,300	......	...	...	...	...	...	2,188
Myedu *Myoma* ...	4,440	......	...	...	...	...	...	2,152
Sekkaba ...	3,180	......	...	...	...	...	...	1,568
Kawthandi ...	2,600	......	...	...	...	...	...	1,466
Nga-ya-nè ...	5,890	......	...	...	...	...	...	2,702
Tantabin ..	13,920	1,361 7 8	34	27 4	...	...	...	5,918
Nyaungzin ...	1,170	......	...	...	...	...	...	552
Yatha ...	4,390	89 8 0	...	...	...	...	...	1,908
Aing pan-gyaung	8,140	123 1 0	...	...	...	...	...	4,142
Nyaungbin ...	620	......	...	...	...	...	...	610
Total ...	47,950	1,574 0 8	34	27 4	...	...	...	23,206

Legendary history: the founding.

The legendary history of Myedu town is thus given: In the year 46 B.E. Insana-Mingyi, King of the Dewa-daha country, sent his minister Yathincha to select a suitable site in his dominions for a large city. The place where Myedu now stands was chosen and a large town was built with a *myoyo*, or wall of earth and brick, round it and four gates. The name given to it was Myedu, from the digging of the earthwork round the city. To guard the city gates four *nats* were propitiated. The south gate was placed in charge of the Myinbyushin *nat*; the north was guarded by the Zalônmaw; the west by the Shinsawlu, and the east by the Shintho-hmaing.

Fifteen tanks were constructed in the country round and were named as follows:—

Sinnè*kan*,	Kangaw*kan*,
Ôkpo-*kan*,	Mo gyo-*kan*,
Kyi*kan*,	Kanyo-*kan*,
Tôn*kan*,	Wettu*kan*,
Gwebin*kan*,	Kantha,
Kyata-*kan*,	Wayôn*kan*,
Teinbin*kan*,	Kanbyu, and

Thayet*kan*.

Nine towns were built and their names were—

Kundaing*myo*,	Taungu-*myo*,
Kyundaing*myo*,	Meiktila*myo*,
Ketthin*myo*,	Aungswa-*myo*,
Tayôk*myo*,	Thabut*myo*, and

Ingaung*myo*.

The Wetchi *In* and the Pebin *In* were then bunded in, and three pagodas were erected in Myedu; these names were the Shwezali *Zedi*, the Ônmin *Zedi*, and the Kanbya *Zedi*.

After this, nine caves were constructed of brick and were named Kuni, Kubyu, Kudôk, Kumè, Kudôt, Kudet, Ketthin*ku*, Aungswa*ku* and Meiktila*ku*.

The Dewa-daha Kingdom is supposed to have comprised Assam and the country to the west, as well as Manipur and the belt north of the Ganges valley; it was peopled by Hindus. Immigrants from Gangetic India intermixed with the Mongolian tribes east of Assam, and these may have formed the original inhabitants of Myedu and the surrounding country.

Many of the towns mentioned now exist in name only or as mere villages, and most of the tanks constructed by Yathincha have become open land. The pagodas built by him are still pointed out in Myedu and the sites of some of the brick caves are still to be found.

MYE-GE-DAUNG.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 265 persons, according to the census of 1891; the *thathameda* amounted to Rs. 1,050 for 1897-98.

MYE-GU.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, covering an area of five square miles.

It has two hundred and nine inhabitants and eight acres of cultivated lands. Sugarcane, paddy, and *thitsi* are the chief products. The *thathameda* revenue for 1896-97 amounted to Rs. 510. The village is fourteen miles from Ye-u.

Pagoda.

The Kubyu pagoda was built by King Narapati Sithu on his arrival at Myegu village on board his royal raft. He built the pagoda on high ground specially raised by his order, and this gave a name to the village. The annual feast is held on the first waning of *Thadin-gyut* (October). King Mindôn erected a brick pavilion (*Ôkpyathat*) at the pagoda.

The village is under the Kaduma thugyi.

MYE-GYA.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and sixty-five persons, and the *thathameda* amounted to Rs. 315. No land revenue was collected in the circle.

MYE-GYA.—A village in the Pin Pyaw circle of the Pangtara State Myelat district of the Southern Shan States.

It is situated in the east of the State and in 1897 contained forty-six houses with a population of one hundred and sixty-five persons, who paid Rs. 124 annual revenue.

MYE-GYAN-DAW.—A village in the Chindaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and thirty-eight persons, according to the census of 1891; the *thathameda* amounted to Rs. 410 for 1897-98.

MYE-KYET-SU.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including the villagers of Tebin, Thingôn, and Magyi-bin.

It is situated on the plain in the north-west of the township. The population numbered four hundred and ninety-eight persons in 1891, and the revenue for 1896-97 amounted to Rs. 1,160, from *thathameda*. *Mayin* paddy, jowar, and *hnan* are cultivated.

MYE-LAT.—A division of the Southern Shan States.

It includes sixteen States, none of any great size, whose names and areas are given below.

Etymology.

The name Myelat (မြေလပ်) properly means the unoccupied country, but this tract certainly has not been for many centuries. Myelat (မြေလတ်), the "midland" country, lying between Burma and the Shan States proper, would be a more accurate term.

Natural features and population.

All the central Myelat and great part of the northern and southern portions consists of rolling grassy downs, quite denuded of jungle. It has a great variety of different races, Taungthus and Danus being perhaps the most numerous. They seem to be all more or less hybrid races and are treated of in the chapter on Ethnology. Further information will be found under the heads of the different States.

The *Ngwe-kun-hmu*.

The Chiefs of the Myelat are known by the Burmese title of *Ngwe-kun-hmu*, *i.e.*, Chiefs paying their revenue in silver, in contradistinction to the *Shwe-hmu* of Katha and other districts west of the Irrawaddy, who paid in gold.

History: 1755: Subordination to Ava.

It does not appear that the Myelat, at any rate directly, acknowledged the authority of Burma until the year 1117 B.E. (1755 A.D.). Before that year each village or group of villages acknowledged its own headman and no one else. In 1755, however, there was a general submission to Ava, Chiefs were appointed, boundaries marked out, and tribute demanded.

Administration.

The Myelat was for many years after its first constitution administered from the Governor's Court at Möng Nai, where the *Bo-hmu* superintended the government of the Shan States generally, with a staff of two *sikkè*, the Right and Left; two *na-hkan-gyi*, Right and Left, two *boda-ye*, Right and Left, all of whom had powers of life and death and presided each over his own Court, and a numerous subordinate establishment composed of the usual *a-we-yauk*, *thandawzin*, *thandawgan*, clerks, and the like. The *tat-bo-gyôk* had also at his command a force of soldiers stated at one thousand strong.

1857: A *wun* is appointed.

About 1218 B.E. (1857), however, U Yan Byè, an uncle of King Mindôn, paid an inspection visit to the Shan States and held a durbar at Möng Nai to which the Chiefs of all the Shan States were invited to discuss the question of revenue. He found, or calculated, that the Myelat alone could pay seven hundred and sixty

viss of silver (coins were not then known in the Shan States) and prevailed on the Chiefs to agree to a payment of five hundred and sixty viss of *kayu-hmè* (a compound made up of ten parts of silver to two of copper, then much in use for the manufacture of shell money).

In consequence of this agreement, U Yan Byè, on his return to Amarapura, advised the king to appoint a *wun* to the especial charge of the Myelat, with headquarters at An Teng (Indein). The revenue, he said, could not otherwise satisfactorily be got in and the greater regularity in payment would justify and suffice for the maintenance of the *Wun's* Court, under which also might be placed the military post at Pèkôn (Payagôn), near Möng Pai, established since 1844 to keep the Karen-ni in check.

King Mindôn sanctioned the scheme and U Bwa was forthwith appointed first *Wun* of the Myelat. He had no military guard, for that at Pèkôn was considered sufficiently strong and sufficiently close at hand. The new *wun*, moreover, had no greater establishment than a few clerks with their and his own personal followers.

His jurisdiction is widened.

At this time the Myelat included, besides the States at present grouped in that district, the States of Lak Hsak (Let-thet), Ho Pōng, Hai Lōng, Nam Hkôk, Nawng Wawn, Wan Yin (Banbyin), and Hsa Tung (Thatôn).

In the year after U Bwa's arrival the officer in charge of the Pèkôn military post was dismissed and the garrison was placed under the direct orders of the Myelat *Wun*, while the States of Möng Pai (Mobyè), Sam Ka (Saga), Pōng Mu, Tam Hpak (Tabet), and Mang Lön (Lamaing) were added to the Myelat charge, instead of being subordinated to the Möng Nai *Bo-hmu*.

The Myelat Court now became quite distinct from that at Möng Nai and, like it, was subordinate only to the *Hlut-taw* in Mandalay.

His powers.

The *wuns* were not allowed to interfere in State affairs, regarding which orders had to be taken from the Court, nor did they have anything directly to do with the collection of revenue. That was left to the native Chiefs, who paid the sums to which they were assessed into the *wun's* treasury.

All criminal cases were sent to the Court of the *wun* for trial, and he decided in all inter-State quarrels, but he could neither appoint nor dismiss Chiefs, or even *Myoôks* or *Ywa-ôks*, except in the most temporary way in cases of urgency. All he could do was to hold enquiries, make provisional arrangements, and send in recommendations for the orders of the *Hlut-daw*.

1869: his Court is extended.

In the year 1230 B.E. (1869) in the time of the *Wun* U To, the rank of the post was raised to that of *sikkèdaw-gyi*, and the establishment was greatly increased. Two *sikkè*, two *na-hkan-gyi*, and two *boda-ye*, Right and Left, were appointed, with in each case subordinate officers. Each of these officials now had his Court as at Möng Nai and assisted the *Sikkèdaw-gyi* in criminal and administrative work. These officers were always appointed direct from Mandalay, and their dismissal also lay with the *Hlut-daw* and not with the *Sikkè-gyi*.

Salaries.

The *Sikkèdaw-gyi* received Rs. 3,600 per annum; the two *sikkè* Rs. 1,200 each, which also was the annual pay of the military officer in command at Pèkôn. The *na-hkan-gyi* got Rs. 600 a year. Each separate subordinate officer had charge of a certain group of States, and from these they supplemented their pay, besides drawing the sanctioned amount before making payment into the treasury.

Formerly, the Myelat and such corresponding tracts as the Pyin-u-lwin (Maymyo) subdivision of Mandalay and the Ruby Mines neighbourhood paid tribute in the shape of "silver flowers," spangles, silver cups, gilt candles, and the like. Payment of a fixed tribute in silver was begun by King Bodaw Paya. King Mindôn introduced the *thathameda*-tax in the year 1865.

Tribute and *thathameda.*

This was before the coining of peacock rupees, and the tax was fixed at first at three ticals of silver, shortly raised to four. When rupees came into use the tax was increased to eight rupees the house, or their value in silver, and this was finally raised to ten rupees the household.

Theoretically an official called the *Ein-che Ka-yo-cho*, appointed by the *Akun-wun* in Mandalay, came up periodically to the Myelat for the purpose of counting the houses and checking the lists of the local officials, whether village headmen or subordinates, sent for the purpose by the Myelat *Wun*. Probably the nearer districts, such as Pyin-u-lwin, were fairly regularly visited, but it does not appear that the long journey to the Myelat was often taken. In any case the *Ein-che Ka-yo-cho* seems to have taken as little trouble and as much money in the shape of bribes as he reasonably could.

Remissions for *dôkkita* (the infirm and maimed), officials, and others exempted were made by a rough deduction of ten *per centum*. No real attempt seems to have been made to ascertain the actual number.

The revenue collector's chief anxiety seems to have been to collect his own personal perquisites. These were the *eik-hka*, the fee for his bag; the *parabaik-hka*, the fee for his note-book; the *kangusan-hka*, the fee for his steatite pencil; the *zayeik-hka*, his travelling allowance; the *lôktha-hka*, the expenses of his establishment. Every house had to contribute something towards these fees in addition to paying the regular tax. The mere names are suggestive of peculation and show the extortion to which the people were subjected, and it is not surprising that the post of *ngwe-kun-hmu* was of very uncertain tenure, for if he did not satisfy the collector he was reported for contumacy or disaffection and dismissed by the *Hlutdaw*, and, if he filled the pockets of the *ein-che bo*, his own people rose against him for grinding them down to poverty. The hereditary principle was nominally adhered to, but there were no States which at some time or other did not have a series of *ywa-ôk* from Mandalay set over them.

The Chiefs had a certain amount of criminal jurisdiction but all important cases were sent to the Myelat *Wun* for decision. Civil cases were usually settled by the *ngwe-kun-hmu*, but they were appealable to the *wun* even when he was resident in Mandalay. Witnesses were seldom or never called in such cases. The written statement of the *ngwe-kun-hmu* and the examination of the accused were considered all that was necessary for the decision of the case.

Judical procedure.

Frequently the Chiefs and their followers were called on to fight for the King against refractory neighbours or rebellious *Sawbwas*. As a rule they were supported during their absence by their own people, but occasionally they succeeded in getting some support or remission of taxes from the Government.

Military sevice.

When *wuns* and *min-gyis* passed through the country they came with large retinues who plundered all the villages they passed through and never paid for anything.

Statement showing area, revenue, and population of the States in the Myelat Division.

State.	Area.	Villages.	Houses.	Annual revenue.	Tribute.	Population. Danu.	Taungthu.	Taungyo.	Shan.	Intha.	Danaw.	Burman.	Dayè.	Talaing.	Chinese.	Palaung.	Hindustani.	Pônna.	Karen. Zayein.	Karen-byu.	Karen-ni.	Yinbaw.	Lamüng.	Banyot.	Padaung.	Total.
	Sq. M.			Rs.	Rs.																					
Hsa Möng Hkam ...	296·66	203	2,575	14,153	7,000	1,126	4,483	5,017	153	116	486	62	534	...	...	104	...	...	...	...	...	...	..	...	...	12,081
Kyawkku Hsiwan...	90· *	34	621	2,814	1,000	2,214	357	747	30	...	...	31	78	...	...	255	...	...	...	...	...	...	...	...	...	3,712
Kyöng ...	24·38	20	503	2,000	1,000	455	848	439	...	...	...	6	394	...	...	...	...	..	...	...	...	...	...	...	...	2,142
Loi Long ...	1600· *	377	5,436	16,042	8,000	60	16,640	196	3,898	209	17	2,405	...	...	...	...	...	...	3,592	1,295	297	68	65	60	2	28,804
Loi Ai ...	200· *	87	943	4,671	2,000	281	3,762	820	253	49	6	128	...	...	...	...	...	...	172	...	...	...	...	...	...	5,471
Loi Maw ...	49·	57	671	3,435	2,000	84	3,336	516	192	26	117	8	...	...	...	...	...	...	...	...	...	...	...	...	...	4,279
Maw ...	550· *	70	1,421	10,625	5,000	5,293	345	...	305	...	...	462	...	...	...	204	...	...	...	...	...	...	...	...	...	6,609
Maw Nang ...	40·	30	797	3,025	1,400	408	621	1,336	159	397	127	12	212	...	...	...	...	...	...	...	...	...	...	...	...	3,272
Maw Sön ...	40· *	29	698	2,498	1,000	1,410	985	965	6	...	...	6	...	...	4	...	...	...	...	...	...	...	...	...	...	3,376
Nam Hkai ...	75·	79	1,008	4,970	2,500	15	5,473	277	152	9	15	9	6	...	...	...	...	...	59	...	...	...	...	...	...	6,015
Nam Hkon ...	3·95	4	41	183	50	124	15	61	...	...	...	...	10	...	...	...	...	...	...	...	...	...	...	...	...	210
Nam Tok ...	20· *	10	186	840	400	...	112	...	468	73	...	...	...	...	...	...	...	...	...	...	103	...	...	...	...	756
Pang Mi ...	29·29	34	612	3,424	1,600	682	1,727	281	225	70	136	6	...	...	...	...	...	...	...	...	...	...	...	...	...	3,127
Pangtara ...	200· *	90	2,269	14,476	10,000	8,348	1,946	1,041	133	56	743	79	...	4	6	54	3	...	...	...	...	...	...	...	...	12,413
Pwe La ...	102·	63	1,329	7,629	3,500	2,920	862	2,173	37	...	...	10	330	...	...	...	...	4	...	...	...	...	...	...	...	6,336
Ye Ngan ...	700· *	72	1,615	8,782	3,600	6,293	1,421	37	561	...	...	274	...	...	...	370	1	...	...	...	...	...	...	...	...	8,957
Total ...	...	1,259	20,725	99,567	50,050	29,713	42,933	13,906	6,572	1,005	1,647	3,498	1,564	4	10	987	4	4	3,823	1,295	400	68	65	60	2	1,07,560

NOTES.—Loi Long is not one of the Myelat States, but for purposes of control is under the Myelat Court.
Revenue figures are for the year 1897.
Tribute shown is for the quinquennial period 1893—1897; for the next five years 1898—1902 it is proposed to reduce the tribute of Loi Maw by Rs. 100, Pang Mi by Rs. 100, and Pangtara by Rs. 1,000, and to increase the tribute of Kyawkku Hsiwan by Rs. 200, Kyöng by Rs. 100, Maw Nang by Rs. 100, Nam Hkai by Rs. 100, Pwe La by Rs. 300, and Ye Ngan by Rs. 400; the total being the same as at present, Rs. 50,050.
The houses and population of Loi Long are in accordance with the enumeration of 1893; of the other States in accordance with the enumeration of 1897.
* Areas approximate only.

MYE-MA-LA.—A village in the Taung-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and eighty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 76 for 1897-98.

MYE-NE.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and sixty-five persons, and the *thathameda* amounted to Rs. 441. No land revenue was collected in the circle.

MYE-NE.—A village in the Ye-u township and subdivision of Shwebo district, seven miles from Ye-u.

It has a population of seventy-five persons and a cultivated area of eighty-seven acres, most of which is under paddy. For 1896-97 the *thathameda* revenue amounted to Rs. 210.

MYE-NET.—A revenue circle in the Budalin township of Lower Chindwin district, including the Myenet and Nga-bè-hla villages, with four hundred and eighty-six inhabitants. It lies in the south-east of the township, eight mile from the Mu river.

The principal products are paddy, jowar, and peas. The revenue from *thathameda* in 1896-97 amounted to Rs. 1,890.

MYE-NGU.—A village of two hundred and thirty-one houses in Ava township of Sagaing district. It lies five miles west of Ava.

Lepers.

It was formerly supposed that the village had a large number of lepers, but this is said not to be the case.

Pagodas.

Near Mye-ngu are the Payathônzu and Lemyetna pagodas. The Payathônzu is said to have been erected in 1113 B.E. (1751 A.D.) and to derive its name from the fact that the bricks used in building it were made of earth brought from the Ava, Hanthawaddy, and Mye-ngu circles.

The Lemyetna is a much older pagoda.

The following villages are under the Mye-ngu *Thugyi*,—Sin-de, one hundred and fifty-nine houses; Thabutpin, one hundred and sixty houses; and Pônnachan ninety-two houses.

MYE-NI.—A revenue circle in the Pagan township of Myingyan district.

In 1895-96 the population numbered two hundred and sixty persons and the *thathameda* amounted to Rs. 423. No land revenue was collected in the circle.

MYE-NI.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 150 revenue in 1897.

MYE-NI-BYIN.—A village in the Môn-nyin circle Myaing township, Pakôkku subdivision and district, with a population of two hundred and seventy-one persons, according to the census of 1891, and a revenue of Rs. 620, included in that of Môn-nyin.

MYE-NI-GÔN.—A village in the Chaung-zôn-ngè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of sixty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 260 for 1897-98.

MYE-NI-GÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-six miles from headquarters.

The population numbers seventy-four persons, and paid Rs. 190 *thathameda* revenue in 1896-97. The villagers cultivate paddy.

MYE-NI-GYIN.—A village in the Kyat circle, Pakôkku township, subdivision, and district, with a population of one hundred and twenty seven persons, according to the census of 1891, and a revenue of Rs. 240, included in that of Kyat.

MYE-NU.—A village in the Myodin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and ninety-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 360 for 1897-98.

MYE-NYO.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, south of Bu-gôn.

The village has forty houses and the population numbered in 1897 one hundred and sixty persons approximately. The villagers are cultivators and fishermen.

MYE-PA-DAUNG.—A village in the Ku circle, Pakôkku township, subdivision and district, with a population of one hundred and fifty-three persons, according to the census of 1891, and a revenue of Rs. 320, included in that of Ku.

MYE-PA-DÔN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered five hundred and sixty persons, and the *thathameda* amounted to Rs. 936. No land revenue was collected in the circle.

MYE-SUN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered 1,580 persons, and the *thathameda* amounted to Rs. 2,830. No land revenue was collected in the circle.

MYE-TA-YA.—A village in the Gwe-daung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and thirty-two persons, according to the census of 1891, and a revenue of Rs. 300.

MYE-THIN-DWIN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered seven hundred and ninety persons, and the *thathameda* amounted to Rs. 1,241. No land revenue was collected in the circle.

MYET-HMYAUNG.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of ninety-six persons, according to the census of 1891, and a revenue of Rs. 250.

MYET-SAN-GYIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from Ye-u.

It has one hundred and thirty inhabitants, all engaged in paddy cultivation. The *thathameda* revenue amounted to Rs 150 for 1896-97.

MYET-SET.—A village in the west of the Maw Nang State, Myelat district of the Southern Shan States.

It had forty-one houses in 1897, with a population of one hundred and sixty-one persons, and paid Rs. 230 in taxes.

MYEYIN.—A village in the Oyin circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and forty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 790 for 1897-98.

MYE-ZI.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of seventy-seven persons, according to the census of 1891, and a revenue of Rs. 170.

MYE-ZUN.—A village in the Myezun circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 1,083 persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,530 for 1897-98.

MYE-ZUN.—A village in the Neyin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and seventy-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 530 for 1897-98.

MYE-ZUN, EAST.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north of Udein.

The village has sixty-five houses and a population of two hundred and fifty persons, on an approximate calculation made in 1897. The villagers are cultivators and fishermen.

MYEZUN, WEST.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, west of Myezun.

The village has seventy-five houses and a population of three hundred persons, on an approximate calculation made in 1897. The villagers are cultivators and fishermen.

MYIN-BAUK.—A village in Ye-u township and subdivision of Shwebo district, five miles from Ye-u, with a population of one hundred and seventy-nine persons.

An area of 149·51 acres is under cultivation, and there are also 8·9 acres of State land. The chief product is paddy, and the *thathameda* revenue amounts to Rs. 400.

MYIN-DAW.—A village in the revenue circle of Kyi-myindaing, Amarapura township and subdivision of Mandalay district, nine miles south-south-west of headquarters.

It had a population of one hundred and ten persons at the census of 1891, and paid Rs. 210 *thathameda* tax.

MYIN-DE.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered eight hundred and sixty persons, and the *thathameda* amounted to Rs 906. No land revenue was collected in the circle.

MYIN-DE-GYI.—A circle in the Natmauk township of Magwe district, including the single village of Myin-de-gyi.

MYIN-WIN.—The northern circle of Hsi Hkip in the Yawng Hwe State, Southern Shan States.

In 1897 there were eight villages in the circle with seventy-six houses and a population of three hundred and fifty-six persons, all of them Taungthus. Fifty-five houses were assessed and paid Rs. 330 annual *thathameda*.

MYIN-DWIN.—A circle of the Kyawk-ku Hsi-wan State, Myelat district of the Southern Shan States.

It lies on the east and south of the State and included in 1897 fourteen villages, with two hundred and seventy houses among them and a population of 1,679 persons. The annual revenue paid amounted to Rs. 1,272.

MYIN-DWIN.—The chief village of the circle of that name in the Kyawk-ku Hsi-wan State, Myelat district of the Southern Shan States.

In 1897 it numbered sixty-one houses and had a population of three hundred and fifty-two persons. The annual revenue amounted to Rs. 245.

MYIN-DWIN.—A village in the Ma-hlaing township, Northern subdivision of Meiktila district, with a population of five hundred persons.

There is a small trade in *thek-kè*, which is collected from the neighbouring hills.

MYIN-GUN.—A township of the Taungdwin-gyi subdivision of Magwe district.

Area and population.

Its area is 800 square miles and its population at the last census numbered 24,354 persons. In 1887 the headquarters were at Thazi but in 1888 they were moved to Ywa-thit, and finally, in 1893, to Myingun.

Boundaries.

The boundaries are as follows :—

On the north and north-east.—The Yin *chaung* to its junction with the Ya-be *chaung*.

On the east.—The Ya-be *chaung* to its junction with the Taungu *chaung*, and thence the Taungu *chaung*.

On the south—The Sinbaung-wè township of Thayetmyo district of Lower Burma.

On the west.—The Irrawaddy.

Cultivation.

The township is more sparsely populated than Taungdwin-gyi township the nature of the soil being entirely different. It consists for the most part of what is known as *indaing*, a dry sandy soil on which the crops cultivable are sessamum and millets only. There is very little paddy cultivation.

Chief villages.

The most important villages are Myingun and Migyaung-yè, which are the main outlets for the trade of the township, both being situated on the Irrawaddy. Myingun is a long straggling village with one or two brick buildings and has a daily bazaar.

Pagodas.

The Shwe-nanpauk pagoda, north of Myingun, and the Swe-dawyin, near Kyundaw village, are the only two specially revered. An annual festival is held at each but there is nothing particularly noticeable about them.

Antiquities.

Local tradition says that Myingun was once the capital of King Sawlu, the 55th representative of the Paukkan dynasty. To the east of Sitha there is a cave, said to have been formerly inhabited by a race called Pyus.

There are no industries peculiar to the township, the population of which is entirely Burman.

MYIN-GUN.—The headquarters of the township of that name in the Taungdwin-gyi subdivision of the Magwe district.

The village stands ten or twelve miles below Magwe town and was an important place in Burmese times and now does a considerable amount of trade with Taungdwin-gyi. The Myingun Prince took his title from it. It contains numerous small pagodas which as in all Burmese towns occupy the most prominent sites. The river approach to Myingun is blocked by the sandbank formed by the junction of the Yin stream with the Irrawaddy. Islands form when the river is low, and these are then cultivated.

MYIN-GYAING.—A village in the Myitkaing circle, Pakôkku township, subdivision, and district, with a population of seventy-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 120 for 1897-98.

MYIN-GYAN.—A district in the Meiktila division, with an approximate area of 3,143 square miles. It lies in the valley of the Irrawaddy, on the eastern bank of that river.

Boundaries.

The river forms the western boundary. The northern boundary, which separates it from the Sagaing district, starts about four miles above Sameikkôn and leaves the Irrawaddy in about 21° 45′ north latitude, running east by south in a zigzag line, skirting the northern part of the Yôndo hills till it reaches Myini village, where it makes a curve to the north and runs again east by a little south till it reaches 21° 30′ north latitude. The eastern boundary starts in longitude 96° east and separates Myingyan from Kyauksè district till it reaches the northern boundary of Meiktila district, in latitude 21° 19′ north, when it takes a turn to the west, skirting the northern boundary of the Meiktila district. At Magyigôn, in longitude 95° 40′ east, it takes a turn to the south and keeping east of Popa skirts the hills round that peak till it reaches the Pin stream. The bed of this stream is the southern boundary as far as Yezôn, separating Myingyan from Magwe district. From Yezôn the boundary is a nominal line marked by trees, running west by south and terminating only a few yards to the north of the mouth of the Pin *chaung*. The circles of Kama, Wayo, and Kyi-win, and a part of Pinwa, which lie to the north of the creek, belong to Magwe district.

Administrative changes since the Annexation.

After the Annexation and until 1888 the present Myingyan district was made up of Myingyan and Pagan districts, excluding territory on the west bank of the Irrawaddy. In 1888 Pagan was made a subdivision of Myingyan district and a new district, called the Pakôkku district, was formed on the west bank of the Irrawaddy out of parts of Myingyan and Pagan.

Divisions in Burmese times.

The present Myingyan district comprises parts of six different Burmese divisions—

(*a*) The Nato-gyi township on the north-east with the low country round the Taungtha hills formed the jurisdiction of a *wun* at Nato-gyi.

(*b*) To the south of Nato-gyi the hilly part of Taungtha township formed part of the jurisdiction of a *wun* of three towns with headquarters at Ma-hlaing, now the headquarters of a township in Meiktila district.

(*c*) To the south of Taungtha, Kyaukpadaung township excluding Nga-thayauk and Nyaungmya circles, which belonged to the Pagan *Wun*, formed a part of the jurisdiction of a *wun* at Pin in Magwe district.

(*d*) Along the bank of the Irrawaddy the Myingyan and Taungtha townships formed the jurisdiction of a *wun* with headquarters latterly at Myingyan, but formerly at Talôk-myo, holding territory on the west bank of the Irrawaddy also.

(*e*) & (*f*) The Pagan and Sa-le townships formed the jurisdiction of two separate *wuns*, who likewise had territory on the west bank of the Irrawaddy.

Natural features.

The most noticeable feature of the district is Popa mountain in the south-eastern corner, the highest peak of which is four thousand nine hundred and sixty-two feet above sea level. It can be seen for miles along the Irrawaddy and is visible from many parts of the Myelat and of the Southern Shan States.

On the north-east side of the hill is the old crater, which looks like an immense hole in the side of the hill, extending from the plain to the summit. Rocks of apparently volcanic origin are found about the mountain and it seems to be recognized that Popa was at one time an active volcano. On the south and east are many spurs extending to Pin and Meiktila. To the north of the peak is rough and hilly ground, extending to the Taungtha hills.

The highest peak of the Taungtha ridge is one thousand eight hundred and nineteen feet. The two hills of Taungtha and Popa are most conspicuous on the approach to Myingyan by the Irrawaddy from above, seeming to dominate the town. Taungtha is only ten miles distant east by south, but Popa lies sixty miles to the south.

The country on the bank of the Irrawaddy in the northern part of the district, including the whole of the Myingyan and part of the Taungtha townships, is flat for about fifteen miles inland from the river. A good deal of paddy is grown in this tract, especially in the two townships named, and there is a considerable cultivation of ancillary grains, *pyaung* or *jowari* and sessamum being extensively sown along with patches of paddy in the lowlands. To the east of Myingyan and north of Taungtha there is undulating country throughout the Nato-gyi township until the Kyauksè border is reached. In this township, as in Kyauksè, there are old irrigation tanks now breached, which once diffused large quantities of water. The Pyo-gan and the Kandawlaung are the best known of these reservoirs. Cotton and *pyaung* are extensively sown in the township with paddy in the north-east. The Pyogan tank has lately been repaired at a cost of Rs. 15,000, and the result will be a large increase in the area of paddy cultivation.

Through the centre of the district, south of Myingyan between the Popa and Taungtha hills, runs a belt of scrub jungle with but few villages. It is for the most part flat, though occasional ridges running down to the river intersect it. Pagan subdivision, with the exception of the Te-windaing range of hills, which traverses it from north-west to south-east, presents an undulating face with a gentle slope westward to the river.

Water-supply.

The district as a whole is not well watered. The people draw their supply of drinking water from tanks and reservoirs and beds of streams. About March most of the tanks run dry and

water has to be procured from long distances. A few wells have been dug here and there, chiefly in the hilly parts of the district.

Mountains.

Popa Hill is the loftiest in the district, rising to a height of four thousand nine hundred and sixty-two feet above sea level. It has two peaks of nearly equal height. The summits are destitute of trees but lower down the mountain is fairly densely wooded. To the north-east is the old crater. The hill is cultivated in patches to within a thousand feet of its summit, and the higher crops have the advantage of the moisture drawn from the heavy mists which cover the hill at certain seasons of the year. There is a rest-house at Popa village, which has a pleasantly cool climate during the hot weather. The number of villages on the hill is not great. Spurs stretch out towards Pin and Meiktila.

The Tewindaing hills traverse the Pagan subdivision from north-west to south-east, starting about five miles to the south-east of Nyaung-u and ending near Kan-ni village. Their highest points are under one thousand feet above sea level.

The Taungtha hills, which commence about five miles south of Myingyan, run in a southerly direction, slightly inclined to east, to a few miles beyond Taungtha. The highest point is one thousand eight hundred and nineteen feet above sea level.

The Yôndo hills start in latitude 21° 30′ and run in a northerly direction for about ten miles. They lie to the north-east of Myingyan township. The highest point is one thousand six hundred and seven feet above the sea. The name, it is said, was given the ridge was visited by a Burmese King for whose accommodation sheds were put up.

The Sekkyadaung lies in longitude 95° 40′ east and latitude 21° 30′ north, in the north-west corner of Natogyi. The name is said to be derived from the burying, two hundred years ago, by Narapadi Sithu, King of Pagan, of his *Sekkya*, or *Excalibur*, on the hill.

The Mingôn hills lie in longitude 95° 50′ and run generally from north to south through the north-east of the Nato-gyi township. The name is properly Minkôn and was given to the ridge, according to local etymologists, because King Pyin Saw once halted here and pitched his tent on the slope; the name means " King's Knoll."

Rivers.

The only river of importance is the Irrawaddy, which forms the western boundary of the district. Starting from Sameikkôn it runs in a south-westerly direction for a few miles; then south till it reaches Myingyan, where it makes a curve to the west and forms a large island called Sin-de, just off Myingyan. The main channel is now shifting to the west of Sin-de island. The channel past Myingyan is blocked for all steamers except of the lightest draught between October and April. When the river rises the Sin-de island is covered, and the ordinary Irrawaddy Flotilla steamers can then come into Myingyan. After passing this bend the river again takes a south-westerly course till it reaches Nyaung-u. Above Nyaung-u it runs east and west; thence it runs south as far as Singu; then again south-west to Sa-le, and then south. In the channel of the river are frequent fertile islands on which tobacco, beans, paddy, chillies, and miscellaneous crops are grown. Parts of these islands are washed away every year and fresh islands spring up, and this causes endless disputes among neighbouring *thugyis*.

The Sinde-wa stream, which rises in Popa mountain to the south of Sattein, runs in a northerly direction past that village, taking a north-east turn towards Wèlaung, where it goes north again and finally flows into the Irrawaddy in a north-westerly direction. For the greater part of the year its bed is a dry sandy channel, but after a heavy fall of rain it becomes a rushing torrent. The rainfall of the district, however, is scanty and the stream is not often in flood.

There are several other stream beds of considerable width, which in time of rain are broad sheets of water but for the greater part of the year are mere sandy channels. They are never navigable.

Mineral products.

Iron ore is found in the Pagan subdivision in the form of hæmatite in the country bordering on Popa. The quantity of iron actually produced is, however, very small.

Sulphur is also reported to have been found in small quantities on the ridge of the Tewindaung and to have been worked in Burmese times. The industry, however, was neither regular nor profitable.

Deposits of gold are said to have been found in the Pin*chaung*, a short distance from Swèbaukgan in the Sa-le township.

The oil-bearing stratum of Ye-nan-gyaung is conjectured to run due north through the Sa-le township as far as Singu. Concessions were granted in 1896 for working petroleum on three thousand six hundred and thirty-six acres.

Salt.

In Kyaukpadaung a certain amount of salt is extracted for local consumption. It is found in the beds of sandy creeks, particularly the Pin *chaung*. The method of obtaining the salt is very primitive. In the dry season the sand on the surface is gathered up into a heap with the hands. After a day or two it is placed in a chatty, or large tub, with a small hole at the bottom, and water from the stream is strained through into a chatty below. This water is boiled to evaporation in iron pots, when the salt is precipitated. The system is not so good as that which is followed in Shwebo, nor the salt obtained of such good quality.

Much fossilized wood is found, and in parts of Pagan subdivision entire trees are occasionally met with in this state, more frequently on high than on low land.

Forests.

There are no reserved or other forests in the district. The only trees from which revenue is derived are cutch: of these some are found in the Kyaukpadaung, Nato-gyi, and Taungtha townships. The trees have, however, been very carelessly worked and few of proper size remain.

Climate.

The climate of the district is dry and healthy, the atmosphere being practically free from moisture. Strong high winds from the south prevail from March till September. The following is the record of the rainfall in 1891:—

Myingyan subdivision.

	Inches.
January	*Nil.*
February	...
March	...
April	...
May	1·24
June	2·66

	Inches.
July	·43
August	·91
September	9·17
October	4·70
November	2·43
December	·90
Total ...	22·44

Pagan subdivision.

January	*Nil.*
February	...
March	...
April	...
May	·50
June	·32
July	·19
August	1·85
September	7·24
October	6·31
November	2·80
December	·17
Total ...	19·38

Population.

The population of Myingyan district numbers 352,037 persons; it is believed to have increased since the Annexation. During the dry season considerable numbers go to Lower Burma for work on the harvest. The population is almost entirely Burmese, with a few Chinamen and natives of India in the large towns.

Agriculture and prices.

The ordinary staples are *pyaung* or *jowari*, sessamum, cotton, maize, paddy, gram, a variety of peas (*pèyin*, *pè-gya*, *pèlun*, *pèpyeset*), beans, and vegetables.

The average prices are—

Rice, Rs. 3-4-11 per maund of 80 lbs.
Sessamum, Rs. 4-12-9 per maund of 80 lbs.
Cotton, Rs. 3-8-0 per maund of 80 lbs.
Peas, Rs. 2-7-5 per maund of 80 lbs.
Paddy, Rs. 120 per 100 nine-gallon baskets.
Pègya, Rs. 130 per 100 nine-gallon baskets.
Pèyin, Rs. 125 per 100 nine-gallon baskets.
Gram, Rs. 150 per 100 nine-gallon baskets.

Industries: lacquer-ware.

Lacquer-ware is manufactured by the people of West Nyaung-u, Pagan Myingyan, and the adjoining villages. The frame-work of the articles manufactured is composed of thin slips of bamboos neatly and closely plaited together, all the plaiting being done by women. A mixture of cowdung and paddy husk is then rubbed in to fill up the interstices. Then a coat of thick black varnish, called *thit-si*, is put on. The article is then put out to dry and to let the varnish set. An iron style is then used to grave the lines, dots, and circles forming the pattern on the outer portion of the box. This part of the work is the most difficult and therefore the best paid. Several successive coats of different colours are then put on, the box being turned on a primitive lathe

to rub off the colour not required in the pattern. After each coat of colour has been put on the article is polished with husks, cloths dipped in oil, and the palm of the hand, to maintain the polish. Some of the colours used are so delicate that the articles are placed in underground chambers for several weeks after the application that they may not fade before setting. The lengthens the manufacture so much that often three or four months elapse before the different processes are finished. The workmen who rub on the different colours are generally short-lived and liable to disease: their gums are always spongy and discoloured. The colony of lacquer-workers at Sa-le is a settlement from West Nyaung-u and Pagan, which are the original seats of the industry.

Iron smelting.

Iron ore in the form of hæmatite is smelted on an inconsiderable scale in the Kyaukpadaung township, in the immediate neighbourhood of Popa. The villagers use ordinary blast furnaces built of earth or brick, and wood fuel from the scrub jungles round about is employed. The ore is found in small quantities and the industry occupies only a few villages.

Administration in Burmese times: the thugyi.

The whole administration in Burmese times was founded on the village system. Each village or group of villages was looked after by a thugyi who administered everything connected with his jurisdiction, on a small scale. He not only collected the revenue due from his villages but also suppressed all crime within his limits, while he dispensed justice by trying all cases, criminal and civil, brought before him. If his circle was a large one he appointed *gaungs* or headmen to look after the different villages in his charge, employing them merely as agents for the execution of his orders. The thugyi occasionally allowed his *gaungs* a small percentage of the ten *per cent.* commission which he drew himself for collecting the revenue from his circle, but there was no rule or custom which bound him to do so. The allowance, if any, was a piece of generosity. The office of thugyi was really hereditary although instances did occur in which outsiders gained the coveted post by bribing the venal *Hlut-daw*. The post too was an honourable one, for every thugyi received his appointment order direct from the *Hlut-daw*, with the King's seal impressed.

The *taik-ôk* or *myothugyi*.

Immediately above the thugyi was the circle officer, a circle comprising several groups of villages. The circle officer or *taik-ôk* exercised the same powers and enjoyed the same privileges as the thugyi, but on a larger scale. His office was also hereditary. His powers with regard to criminal judicial work were limited, like the thugyi's to petty cases, but he could try all civil suits arising within his jurisdiction, appeal lying from his decisions to the Court of the *wun* or Governor of the district.

The *wun-sa-ye*.

Next to the *taik-ôk*, *myo-thugyi*, or circle officer came the *wun-sa-ye*. This official was appointed by the King and worked as the clerk of the *wun*, and according to the *wun's* orders. Like the *wun*, he was supposed to be in receipt of a regular salary, but, as the salaries of officials away from the capital were seldom, if ever, paid by the *Hlut-daw*, the *wun-sa-ye* was allowed to deduct his salary from the amount of revenue collected from the district, a privilege which he made use of, in common with the *wun*, to the great detriment of the revenue. Although able

to try all civil suits, the *wun-sa-ye* was not empowered to pass sentence in criminal cases in which heavy punishment had to be awarded, unless he held officiating charge of the district. During the *wun's* absence on tour, however, he was allowed to carry on all the ordinary administrative work of the district.

Over the *wun-sa-ye* and in sole responsible charge of the district was the *wun*. This official was held responsible for the collection of revenue, the suppression of crime, and the efficient administration of all matters connected with his district. His powers on the criminal and civil side resembled those of a Sessions Judge, all sentences passed by him being final, subject to the orders of the King or of the *Hlut-daw*. The controlling power vested in the *Hlut-daw* or King was seldom made use of, so that the *wun* could do practically what he pleased within his jurisdiction as long as he kept on friendly terms with the members of the *Hlut-daw* or the favourites of the King. He was appointed by and could not be transferred or dismissed without express orders from the King. In many instances, however, the *wun* of a district became so powerful that he set all orders from the King or *Hlut-daw* at defiance, and when this was the case, the Burmese Government usually settled the matter by appointing him to the permanent charge of the district. The post in outlying and remote districts sometimes became hereditary.

The *wun*.

All appointment orders were read out before the assembled *Hlut-daw* by *thandawzin* or *nha-kan* and were then sealed and sent to the local officials.

In the territory which now forms the Myingyan subdivision, troops were raised to fight against the Shans. The Myingyan *Wun* enlisted infantry, and the local officers under him were known as *thenatsa-ye* instead of *wun-sa-ye*. The Natogyi *Wun* raised cavalry, and the local officials were known as *myinsa-ye*, *myingaung*, and *myin-si*. The terms *myingaung* and *myin-si* are still in use, though the incumbents are practically the same as thugyis as far as duties are concerned.

Military administration.

The following were the titles and insignia of the local Myingyan officials :—

Designation of officials.	Titles.	Insignia.
Myowun ...	Maha Mingaung Yaza.	Golden umbrella, gold cup, silver spittoon, sword laid on stand and sheath ornamented with guns and elephants.
Thenat sa-ye ...	Mindin Minhla Yaza.	Umbrella with gilt leaves at the top and laced hanging border, gilt sword, gold cup, silver spittoon.
Myothugyi ...	Minhla Yaza ...	Red umbrella with gilt leaves at the top, silver cup, gilt sword.
Thwe-thaukgyi...	Ne-myo ...	Red umbrella, silver cup and sword.
Thugyi ...	Thamanta ...	Red umbrella, silver sword.

Revenue.

Under the Burmese Government the following were the sources of revenue :—

(1) *Thathameda*, a tax reckoned latterly at the rate of ten rupees on each household, after having varied considerably in the rate of assessment. The

amount demanded from a village was calculated according to the number of households in it, Government officials, *pôngyis*, and *dŏkkhitas*, or maimed persons, being exempted. Assessors called *thamadis* then assessed the separate households according to their means of paying.

(2) *Ayadaw*, or State land revenue. All the islands in the Irrawaddy were considered State land. In Pagan subdivision the rate was twelve and a half annas the *kan* (seventy-five cubits square).

(3) *Irrigation tax*, collected from lands irrigated from tanks. One quarter or one-third of the crops benefitted by the irrigation was taken as revenue. Most of the irrigation works in Myingyan district were destroyed by floods some years before the Annexation and were not repaired.

(4) *Fishery tax.*—Fisheries were leased by the *wun* to the highest bidder or to personal favourites. The revenue from this source has greatly increased since the Annexation.

(5) *Ferries.*—These were leased in the same way as the fisheries.

(6) *Brokers' tax.*—The right of brokerage in large trading villages, such as Nyaung-u, Singu, and Sa-le, was given out to persons chosen by the *Hlutdaw*. These agents collected all the brokerage at their stations, receiving three per cent. of the value of all goods bought or sold. All the money thus collected was supposed to be remitted to the Royal Treasury. The approximate total of the revenue derived from this source was Rs. 3,200.

Monopolies.—The sole right of buying and selling certain commodities, such as salt, *lepet*, and *ngapi*, was sold in Mandalay. The revenue derived from this source is not known.

All revenue was collected by the thugyi, who got a ten *per cent.* commission. He paid it in to the *wun*, who forwarded it to Mandalay.

History.

An account of the Pagan dynasty will be found under the head Pagan.

An abstract of the operations against dacoits in the Myingyan and Pagan districts after the Annexation is given in Introductory Chapters IV and V.

Legends and superstitions: the Maha-giri *nat*.

The following legend of the two golden heads now kept in Pagan Treasury is told in the district. It refers to the Tagaung or Mahagiri *nat*, a spirit reverenced all over Burma. In the reign of Tagaung *Min*, the King who took his name from his capital Tagaung, or Old Pagan, as it is frequently called, there lived in that town a blacksmith, whose name was Maung Tin Daw, with a son and daughter. The son was named Maung Tin Tè and was celebrated throughout the Kingdom as the cleverest blacksmith and the most powerful man of the age. He had great influence in Tagaung, and the King was afraid of him and imagined that he would raise a rebellion. In order to conciliate the blacksmith the King married his daughter, but still remained uneasy in his mind. He therefore told the Queen to summon her brother to the palace to receive an appointment. When Tin Tè came he was seized by the royal guard, bound to a *sagabin*, a tree which grew in the Palace yard, and burnt to death. The Queen, his sister, heard of it, rushed to the place, and threw herself into the flames to try and release her brother. The fire was put out at once, but brother and sister were dead and all that remained of them was their two heads, which had not been in any way injured by the fire.

The brother and sister became *nats* and took up their abode in the *sagabin* beneath which they had died. From this they came down periodically and killed people, in particular any one who came near the tree. After this had gone on for some time King Tagaung had the tree dug up and thrown into the Irrawaddy river.

The tree floated down the stream till it stranded at Pagan, where Thin-le-gyaung was then King. Here the *nats*, who still remained in the tree, continued to destroy every living thing that came near it. At last one night they went into the King's Palace, showed their human heads, and told him of the treachery and cruelty of the Tagaung King. King Thin-le-gyaung was duly impressed and ordered a suitable temple to be built on Popa Hill to receive the spirits and their tree. This was done and the tree was removed to its present position near Popa, where a portion of it is still to be seen. The *nats* being now properly housed and treated gave up active destruction and only attacked those who directly offended them. To further propitiate them the King ordered that every year in the month of *Nayôn* (May or June) a great feast should be held in their honour.

This festival was regularly kept up till the time of Bodaw Paya, who presented two golden heads to the shrine, to be kept by the official in charge of the Popa neighbourhood and to be brought out every year for the festival. These heads were to commemorate all that had been recovered from the flames in which the brother and sister died, and the sister *nat* has since been known as the Golden-Faced *Nat*, while the brother retained his title of Maha-giri. On the day appointed for the feast the golden heads were carried to the spirit temple. All the officials and the people from most of the surrounding country took part and marched in procession, headed by bands of music and dancers. When the shrine was reached the heads were placed on the altar and various offerings were made to them and certain propitiatory rites gone through, after which they were restored to the charge of the proper official.

These heads were removed to Pagan after the British Occupation, and the yearly festival has now ceased.

Pagodas. The following list of the chief buildings of antiquarian interest in the Myingyan district has been supplied :—

Locality.	Name.	Local history or tradition.	Condition.	Remarks.
My-inpagan ...	Shinbin-tha-yaung pagoda.	Said to have been erected by Manuba, King of Thatôn. The city was destroyed by Anawra-hta (43rd King of the Pagan dynasty) and many of the inhabitants, including their King, Manuba, were brought captives to Pagan.	Bad. The walls are cracked from top to bottom in two or three places and the roof is partly covered with vegetation.	There are four apartments or chapels. In three of these are ordinary figures of the Buddha. In the fourth, which is as long as the other three in line, is a recumbent figure of the Buddha, about 90 feet in length. In front of the building is a large stone alms-bowl, about nine feet in diameter.
Pagan ...	Dhamma-yangyi	Built in 530 B.E. (1168 A.D.) by Narapati, who married an Indian Princess. Masons were sent for from India for the purpose of erecting the temple.	Bad. The building is partly in ruins and is covered with vegetation.	In the centre are two chapels one above the other. On either side are four smaller chapels. In each chapel is the usual figure of the Buddha.
......	Sula-muni ...	Built in 545 B.E. (1183 A.D.) by Nara-pati-sithu, son of Narapati. Probably built by the same masons who were employed on the Dhamma-yan-gyi pagoda.	Bad. The building is partly in ruins and is covered with vegetation. The state of preservation of the corridors running round the base of the building is fair.	The walls of the corridors are covered with allegorical drawings and paintings.
......	Gawdaw-palin...	Commenced in 550 B.E. (1188 A.D.) by Nara-pati-sithu and finished by Nandaungmya, his son and successor.	Good	The building contains three chapels on the ground-floor and one above in the centre. Lofty corridors run round the building on each story.

Locality.	Name.	Local history or tradition.	Condition.	Remarks.
......	That-pyin-nyu	Built in 503 B.E. (1141 A.D.) by Alaung-sithu. Masons from India were employed.	Good. It has recently been whitewashed.	Built on the same plan as the Gaw-dawpalin.
......	Ananda ...	Built in 452 B.E. (1090 A.D.) by King Kyanzittha. The King was converted to Buddhism by Indian priests and this temple was built on plans given by them. It is said to be of the same shape in the base as the Nandamu caves in India.	Very good. The *hti* has recently been restored.	This is the most celebrated of all the pagodas in Pagan. It contains four large chapels back to back in the centre. In each chapel there is an enormous standing figure of the Buddha covered with gold leaf. About the building are thousands of niches containing figures representing the different phases in the life of the Buddha.
......	Bawdi ...	Built in 580 B.E. (1218 A.D.) by Zeya-theinga. Supposed to be of the same plan as the Bawdibin temple in India, though much smaller.	Good	Pagodas of this shape are very rare in Burma.
Nyaung-u, West	Shwe-zigôn pagoda.	This was the first temple built by Anawra-hta in 421 B.E. (1059 A.D.). About 50 years later a second temple was built over the first; the space be-	The temple itself is in a good state of preservation, but several smaller pagodas and the wooden *kyaungs* in the precincts are in a ruinous condition.	Round the base of the temple are a number of burnt tiles let into the stone-work. These tiles represent different scenes in the life of the Buddha and are

		tween the temples is reputed to be filled with treasure.		of considerable archæological value. In a small pagoda a few yards distant from the Shwe-zigôn are two large stone slabs set upright in the ground. These slabs are covered with writing, said to be the history of the construction of the pagoda.
Nyaung-u, East	Kyaukku (pagoda of caves).	A *pôngyi* living in the caves was accused by some of the villagers of having broken his vows of celibacy. To prove his innocence he cast a large stone from the top of the cliff into the river beneath. If the stone floated, he was innocent. If it sank, he was guilty. The stone floated and drifted down the river. The present pagoda was erected close to the place where the stone was washed ashore.	State of preservation is not good	There are several caves hollowed out of the cliff on which the pagoda is built : these are still used as places of residence by *pôngyis*.
Myinpagan ...	King Manuba's palace.	King Manuba was King of Thatôn. He was captured and brought to Pagan by King Anawra-hta to build temples similar to those in Thatôn.	The building is in a bad state of preservation.	A small square building with one central chamber, the roof of which is supported by four pillars covered with carved ornamentation.
Hnet-pyit-taung	Hnet-pyit-taung *kyaung*.	The caves are said to have been built for the priests who came from India to convert the people to Buddhism.	Very fair	There is said to be an underground passage to the Kyaukku pagoda about $1\frac{1}{2}$ miles distant.

MYIN-GYAN.—A subdivision of the Myingyan district, comprising the townships of Myingyan, Taungtha, and Nato-gyi, was constituted in 1887.

It has an area of one thousand three hundred and thirty-eight square miles and a population of 187,492 persons. The headquarters are at Myingyan. The subdivisional boundaries are: on the north the Irrawaddy river and Sagaing district; on the east Kyauksè and Meiktila districts; on the south the Magwe district; and on the west the Irrawaddy river.

MYIN-GYAN.—A township in the Myingyan subdivision and district, situated on the eastern bank of the Irrawaddy river.

Area and boundaries.

Its area is approximately four hundred and twenty-two square miles. It is bounded on the north by the Myotha township of Sagaing district; on the south by the Taungtha township; on the east by the Nato-gyi townships of Myingyan district; and on the west by the Irrawaddy river.

Population and revenue.

The number of revenue circles in the township in 1896-97 was 83, and the population is estimated at 84,456 souls. The land revenue for 1895-96 amounted to Rs. 14,858, the *thathameda* to Rs. 1,30,791, and the gross revenue to Rs. 2,17,416.

Natural aspect and cultivation.

The township frequently suffers from periods of scarcity, as the rainfall is capricious and scanty. The country is for the most part flat, except in the north-east, where the Yôndo hills skirt the township. There is a good deal of cultivation of cotton on the north and of *pyaung* and peas all over the township. Paddy is raised near the banks of the Irrawaddy. The headquarters are at Myingyan.

MYIN-GYAN.—The headquarters station of the Myingyan township, subdivision, and district, on the eastern bank of the Irrawaddy river.

It comprises four wards—Gwe-gyi, Pyaungbya, Myingyan, and Tha-byebin. Its area is one and half square miles and its population numbers 18,985 persons. It was constituted a Municipality in 1887.

Roads and public buildings.

The town is laid out with several metalled roads, the principal one (the Meiktila road) passing through the middle of the town. The public buildings are a court-house, a central jail, two dispensaries, two bazaars, post and telegraph offices, and the Deputy Commissioner's residence.

The chief bazaar consists of three main buildings; it was constructed by a number of Chinamen in return for the right to collect all bazaar fees for five years from the date of building.

There was until recently a military cantonment to the north of the town with several fine teak barracks.

The water-supply is principally obtained from the Irrawaddy, but from October to May, owing to the fall of the river, wells have to be used. These are for the most part dug in the dry bed of the river and in the beds of the Pyaungbya and Sunlun streams.

The steamers of the Irrawaddy Flotilla Company call at Myingyan regularly when the height of the river allows, but from October to May can only touch at Sin-de island, three miles distant.

The branch railway line from Myingyan to Meiktila was commenced in 1897 as a famine relief work and has now (1899) been opened to traffic of all descriptions. Before the opening of the Toungoo-Mandalay Railway Myingyan was one of the largest towns on the Irrawaddy, with a considerable trade intercourse with Meiktila and Yamèthin districts and the Southern Shan States, but since the extension of the main line of railway, and the departure of European troops from the station, it has lost much of its importance. Doubtless the completion of the Meiktila-Myingyan branch will bring back much of the trade which centred in Myingyan before the Annexation.

Trade: the Meiktila Myingyan branch railway-line.

MYIN-GYAN.—A ward in the town of Myingyan, in the township, subdivision, and district of that name.

In 1895-96 the population numbered 5,505 persons and the *thathameda* amounted to Rs. 9,009. No land revenue was assessed in the ward.

MYIN-GYAN-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and forty-three persons, according to the census of 1891, and a revenue of Rs. 230, included in that of Yebya.

MYIN-GYAW.—A village in the Tet Hun circle of the Pangtara State, Myelat district of the Southern Shan States.

There were two hundred and forty persons in the village in 1897, living in forty-two houses. Thirty-three families paid an aggregate of Rs. 144 in taxes.

MYIN-GYUN.—A village in the Kyun-nyo-gyi circle, Pakôkku township, subdivision, and district, with a population of two hundred and sixty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,470 for 1897-98.

MYIN-HMU.—A village in the Sin-ywa revenue circle, Amarapura township and subdivision of Mandalay district, seven miles south-south-east of headquarters.

It had a population of one hundred and twenty-five persons at the census of 1891, and paid Rs. 160 *thathameda* tax.

MYI-NI-GYIN.—A village in the Sa-le circle, Myaing township, Pakôkku subdivision and district, with a population of thirty-six persons, according to the census of 1891, and a revenue of Rs. 80, included in that of Sa-le.

MYIN-KA-WA.—A village in the Chindaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and fifty-two persons, according to the census of 1891, and a revenue of Rs. 520, included in that of Su-le-gôn.

MYIN-KYA-DO.—The capital of the small State of Kyawk-ku Hsi-wan, in the Myelat district of the Southern Shan States, and the residence of the *ngwe-kun-hmu*.

In 1897 it contained forty-two houses, with a population of three hundred and forty-one persons. It is in the Utaik circle of the State and lies on the main road from the Nat-teik pass to the Shan States.

MYIN-KYEIN-LÔN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered four hundred and ten persons, and the *thathameda* amounted to Rs. 342. No land revenue was collected in the circle.

MYIN-MA-TI.—A village in the north-west of the State of Nam Hkai, Myelat district of the Southern Shan States.

It stands at the foot of the hill of the same name, and in 1897 numbered forty-five households with a population of two hundred and twenty-nine persons. At that time fifteen of the forty-five households were exempted from the payment of revenue, either as new settlers, or on the ground of poverty. The remainder paid Rs. 261 *thathameda*. The cultivation was both wet and dry, the upland crops being chiefly rice and chillies.

MYIN-MA-TI.—A village in the circle of the same name, Hsa Möng Hkam (Thamakan) State, Myelat district of the Southern Shan States.

In 1897 it contained fifty-four houses with a population of two hundred and twenty-two persons, and paid Rs. 381 revenue.

MYIN-MU.—A subdivision of Sagaing district, in the Sagaing division.

It is bounded on the north by an arbitrary line dividing it from Lower Chindwin district; on the east by the Mu river; on the south by the Irrawaddy; and on the west by the Chaungyo channel and the Chindwin river.

It is bisected by a range of low hills running north and south and forming the watershed between the Chindwin and Mu rivers.

Along the Mu there are, except at Na-be-gyu, no *in* of importance, but along the Irrawaddy there is a constant succession of these lagoons, at Nyaung-yin, Myinmu, Wunbya, Alla-kappa, Myaung, and in the island of Alè-gyun. Along the Chindwin they also are found, notably at Kyi-gôn, the Pauk *In*, near Shweban, and at Kya-o. All of these are used for irrigation and are also themselves cultivated when their beds dry up.

The subdivision is divided into the three townships of Chaung-u, Kyaukyit, and Myinmu, with headquarters at each of the three places.

MYIN-MU.—A township of the Myinmu subdivision of Sagaing district, is bounded on the north by Lower Chindwin district; on the south by the Irrawaddy river; on the east by the Mu river; and on the west by the Chaung-u and Kyaukyit townships.

It has three police-stations; two are outside Myinmu, Gônnyin-seik being an outpost, and Gwe-bindaw a station of twenty-five men. Myinmu itself has thirty Civil Police and forty Military Police.

The roads throughout the township are good.

MYIN-MU.—The headquarters of the subdivision and township of that name in Sagaing district, with Military and Civil Police posts. It numbers nine hundred and fifty-four houses.

It has a Bombay-Burma Trading Corporation Agency and a Forest Department station. Myinmu is a calling place for the Irrawaddy Flotilla Company's steamers, and the post for the Chindwin, *viâ* the Mônywa road, starts from here. A very considerable amount of traffic passes along the road.

Communications.

Much wood fuel is stacked at Myinmu, and a wood station for Government and Irrawaddy Flotilla steamers is kept up. A daily ferry between Mandalay and Myingyan stops at Myinmu half-way between those places. Another ferry steamer also runs to Mandalay, returning the same day. A large daily boat traffic also is carried between Myinmu and Mandalay.

The railway survey of the line from Sagaing to Mônywa runs through Myinmu, which is to be one of the stations.

Public buildings.

The public buildings are: the Subdivisional Officer's court-house, a Public Works Department rest-house, and a house for a subordinate Post and Telegraph offices, a Police post, bazaar, cattle-market, and pound. The station has been laid out on the river bank, facing the Irrawaddy. Unfortunately the bank is gradually being eaten away. When the Irrawaddy rises high the whole village is surrounded with water and some part of the village itself is flooded.

History.

In 1887-88 Myinmu was frequently attacked by dacoits. On the 2nd May 1888 the whole fort was burnt and a number of prisoners with it.

Antiquities.

Myinmu is said to have been founded in the reign of Alaung Si-thu (1085—1160 A.D.). Local etymologists say that the King saw many portents and wonders at this place (*Myin* daw *mu* thi).

It has a pagoda called the Shwe-saw-lu, the original name of which was Te-saw-lu: a yearly festival is held and is largely attended from places above and below on the river. The pagoda was built by King Narapati Shin.

MYIN-MWÈ.—A village of one hundred and twenty-seven houses, eight miles from Sagaing, in the township and district of that name.

MYIN-NI.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered 1,130 persons, and the *thathameda* amounted to Rs. 1,664. No land revenue was collected in the circle.

MYIN-SAING.—A village of fifty-eight houses in Ava township of Sagaing district, nineteen miles south of Ava.

The thugyi has eight subordinate villages. The principal are Aungtha, sixty-six houses; Me-kingyi, thirty-five; Talôndat, thirty-nine; Byauk, thirty-four.

At Zibinwun on the Chaungwa-Kyauksè road is a Public Works Department bridge over the Samôn river, leading to Dwe-hla and Kyauksè.

About a mile west of Talôndat is the Shwe-myindin pagoda, built by Alaung Sithu some seven hundred years ago.

MYIN-TA-DA.—A small village in the Mogôk township of Ruby Mines district, one mile from the town of Mogôk.

It stands on the Government cart-road, and the population is exclusively Shan. Near it are the Shan villages of Yebu, Kantha, and Linnè-in, all engaged in the mining industry.

MYIN-TA-GYI.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u.

It has five hundred and fifty-nine inhabitants, for the most part engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 540.

MYIN-THA.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district. It includes five villages.

MYIN-THA.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including five villages.

MYIN-THA.—A village in the Myitkyina district, two miles south of Sinbo.

It contains twenty houses and has a bamboo *kyaung* to the north. There are two lines of houses and a stockade.

MYIN-THA.—A village in the Sithi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and sixty-nine persons, according to the census of 1891; the *thathameda* amounted to Rs. 320 for 1897-98.

MYIN-THA.—A village on the south bank of the Irrawaddy in the Shwegu subdivision of Bhamo district.

All the villagers are fishermen, and a little tobacco and paddy are also grown for home consumption. The village contains thirty-two houses.

MYIN-THÁ-KAW.—A village in the Lan-ywa circle, Pakôkku township, subdivision, and district, with a population of one hundred and six persons, according to the census of 1891, and a revenue of Rs. 260, included in that of Lan-ywa.

MYIN-THI.—A village of one hundred and nine houses in the Ava township of Sagaing district.

It lies nine miles west of Tada-u and twelve miles from Ava, and has a Civil Police outpost and a Public Works Department bungalow.

MYIN-THI.—A village in the Paung-bedan circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and sixty-two persons, according to the census of 1891, and a revenue of Rs. 240.

MYIN-U.—A revenue circle in the Taung-dwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 390 revenue in 1897.

MYIN-WUN.—A village in the Myinwun circle, Pakôkku township, subdivision, and district, with a population of two hundred and twenty one persons, according to the census of 1891; the *thathameda* amounted to Rs. 1,390 for 1897-98.

MYIN-ZA.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and ninety-nine persons, according to the census of 1891; the *thathameda* amounted to Rs. 300 for 1897-98.

There is a Public Works Department bungalow in the village.

MYIN-ZAING.—A circle in the Myingun township of Magwe district.

It includes the villages of Myinzaing, Nyaunggyatsan, Kobingwè, Wettusan, and Le-hlya.

MYIN-ZÈ.—A riverain village of two hundred and sixty-four houses in Sagaing township and district, about nineteen miles from Sagaing.

MYIN-ZI.—A village in the Madaya township and subdivision of Mandalay district, east of Pwe-daing-gyaw.

It has fifty houses, and its population amounted in 1897 to two hundred persons approximately. The villagers are cultivators.

MYIT-CHÈ MYAUK-YAT.—A village in the Myitchè circle, Pakôkku township, subdivision, and district, with a population of three hundred and ten persons, according to the census of 1891, and a revenue of Rs. 770, included in that of Myitchè myauk-yat.

MYIT-CHÈ TAUNG-YAT.—A village in the Myitchè circle, Pakôkku township, subdivision, and district, with a population of seven hundred and ten persons, according to the census of 1891; the *thathameda* amounted to Rs. 4,540 for 1897-98.

MYIT-KAÌNG.—A village in the Myitkaing circle, Pakôkku township, subdivision, and district, with a population of three hundred and seventy persons, according to the census of 1891; the *thathameda* amounted to Rs. 1,700, for 1897-98.

MYIT-KAING.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of thirty-eight persons, according to the census of 1891, and a revenue of Rs. 200.

MYIT-KAING A-LÈ-YAT.—A village in the Myitkaing circle, Pakôkku township, subdivision, and district, with a population of six hundred and twenty-nine persons, according to the census of 1891, and a revenue of Rs. 940, included in that of Myitkaing.

MYIT-KAING A-NAUK-YAT.—A village in the Myitkaing circle, Pakôkku township, subdivision, and district, with a population of seven hundred and thirty-four persons, according to the census of 1891, and a revenue of Rs. 1,180, included in that of Myit-kaing.

MYIT-KAN.—A village in the Sa-le-ywa circle, Nga Singu township, Madaya subdivision of Mandalay district, west of Wet-ne-taung.

It has thirty houses, and its population numbered in 1897 one hundred and twenty persons approximately. The villagers are coolies and cultivators.

MYIT-KAUK.—A village in the Madaya township and subdivision of Mandalay district, one mile west of the Shwe-ta-*chaung*.

It has sixty-five houses and its population numbered in 1897 two hundred and fifty persons approximately. The villagers are cultivators.

MYIT-KYI-NA.—The northernmost of the districts of Burma, formed originally part of the Bhamo district, from which it was separated in April 1895.

Boundaries.

It is bounded on the north-west by the Hu Kawng country and on the north-east by the Yünnan hill ranges; on the east by the Yünnan frontier and the hills which form the watershed of the Shweli and Taping rivers; on the west the boundary follows the Chindwin river from its most northerly points southwards for some twenty miles, then runs south-east until the Uyu river is reached east of Shwe-dwin, thence south along the Nam Sang *chaung*; on the south the district is bounded by Katha and Bhamo. The line followed is irregular: starting from its western extremity on the Nam Sang *chaung* it diverges along the range of hills to the south of the Indaw-gyi lake, then runs northward and crosses the railway line at Hopin, thence in a south-easterly direction along the Nam Hko *chaung* and across the Kaukkwè range to the Irrawaddy, which it reaches at Shwe-pu. The left bank of the Irrawaddy is followed for three or four miles. The boundary line then leaves the river and passes along the Einlein *chaung* through Pantōng, with a general north-easterly direction, until the Yünnan hill country is reached.

Natural features.

The district is cut up into strips by comparatively low parallel ranges of hills running more or less north and south. Of these there are four main systems, besides isolated ranges of less note:—

(*a*) *The Eastern Kachin Hills.*—These, starting from the country to the north of Möng Mit (Mo-meik), run north, along the eastern edge

of the district until they finally join the high range which divides the basins of the Irrawaddy and the Salween. As they run north they gradually increase in height, from an average of about three thousand feet in the south of the district till at Sabu near Sadôn an elevation of thirteen thousand feet is reached. The range is covered with thick jungle, and is very broken. The average breadth may be taken to be about twenty-four miles as the crow flies. It consists of metamorphic and crystalline rocks on which Eocene and Miocene trap have been deposited. Limestone, sandstone, clays, and ferruginous conglomerates are met with. Gold is washed for in the mountain streams.

Taungya paddy and a small quantity of sessamum are practically the only crops raised on this range.

(*b*) *The Kumôn range.*—This range runs southward from the Hkam-ti country east of Assam and encloses the western side of the Upper Irrawaddy basin as far south as the latitude of Kamaing (25° 30′ north), where it terminates to the north of Mogaung in the Shwe-daung-gyi peak (five thousand seven hundred and fifty feet), from the northern slopes of which the Upper Chindwin takes its rise, flowing thence in a circular direction towards the north-west and intersecting the Hu Kawng valley. The range has hardly been visited and but little is known of its characteristics. In the northern portion India-rubber is said to be plentiful.

(*c*) *The Kauk-kwe hills.*—These, starting from the south of Mogaung in about 25° 10′ north latitude, run southward from an apex in two slightly diverging lines, enclosing between them the comparatively narrow valley of the Kaukkwe stream.

The eastern range skirts the western bank of the Irrawaddy as far south as the Second Defile where, though continued on the farther side of the river in the form of the hills that divide the Shwe-gu township and the Kaungtôn circles of Bhamo district, it finally merges in the plains between Sitkaw and Mabein. It is through a projecting portion of this range that the Irrawaddy forcing its way has formed the so-called Third or Upper Defile, between 24° 25′ and 24° 45′ north, while in intersecting the range at about 24° 8′ north the river has formed the Second Defile. The highest points are Lwaipum, which rises to 3,347 feet, and an isolated peak west of Sitkaw which rises to four thousand one hundred and thirty-nine feet.

On the western side the ridge divides the Kaukkwè and Mo-hnyin valleys and is ultimately prolonged into the Katha district, where it forms the chain of hills to the west of Katha town. It is a fairly elevated range in its northern portion, averaging two thousand five hundred feet.

The ranges are very thickly clothed with jungle, but in their southern portions the evergreen jungle gives way to tracts of *indaing*; teak is plentiful; the prevailing minerals are those mentioned in range (*a*), though gold does not seem to be met with to the same extent.

(*d*) *The Jade Mines tract.*—A broken hilly country lying to the west of the Upper Mogaung or Nam Kawng *chaung*, with peaks ranging

from one thousand six hundred to three thousand five hundred feet, forming the watershed between the Uyu and the Tagum *chaung*. Southwards it stretches to the west of lake Indaw-gyi, merging finally into the broken hilly ground round Taungthônlôn in Katha district.

Teak and India-rubber are met with. To the north-east of the hilly tract, on the southern edge of the Hu Kawng valley, are the Amber Mines. Sandstones and Miocene clays, crystalline limestone and sub-metamorphic shale are met with. The chief mineral is, however, the jadeite, which is found enclosed in an eruptive serpentine rock. The country is thickly covered with jungle and, except paddy, no crops are raised. The India-rubber in this part has been almost exhausted.

There are three ranges of less importance :—

(*e*) To the west of the Nam Yin are the *Ithi* (pronounced Ut-zi, with the accent on the last syllable) hills, parting the basins of the Indaw and Nam Yin streams.

(*f*) On the western side of the Indaw lake and stream the *Kowa* range shuts off the valley of the Uyu.

(*g*) In the lower part of the fork between the Mogaung river and the Irrawaddy are two ranges known as the *Uyu* hills, but there is nothing to the south of Mogaung of any great altitude.

The river plain.

The Myitkyina plain, some six hundred square miles in area, stretches on both sides of the Upper Irrawaddy above the Third Defile. To the east of the river it is comparatively low-lying and marshy and not fit for much else than paddy. To the west, however, it rises into a high dry level, almost uninhabited at present, where wheat and other cereals could probably be grown. There are practically no villages inland off the line of river, and the country is one vast jungle, with the exception of a fairly open portion to the immediate east of Myitkyina.

The soil in this portion of the plain, to the east of the river, is alluvial clay; to the west it is a red loam. There are no products beyond a small quantity of paddy.

Rivers : the Irrawaddy.

The chief river in the district is the Irrawaddy, the definite sources of which are still undetermined; from the coldness of the water in its possible main branch, the N'mai-*kha*, and the sudden rises in the dry season to which it is liable it has been supposed to be fed from snows, but later information throws doubt on this. The breadth at Maingna is about five hundred yards.

The right bank.

North from Sinbo past the large island of Hnôk-kyo, as far as Shwe-in, opposite the mouth of the Mogaung river, the country on both sides of the Irrawaddy is flat and thickly covered with jungle. At Shwe-in the stream turns to the east, thus enclosing a triangular spit of land between itself and the Mogaung stream. Near the apex of the triangle to the east of the Uyu range on the Mogaung *chaung* is a low line of hills, part of which is included in the Uyu-Hatha forest reserve. These hills run back and away from the Irrawaddy until Paraw and Akyè are reached, where a spur runs down to the water's edge. It is as far as these villages that the annual banking up of the water at the head of the Upper Defile is felt. At Sinbo itself the flood level is about sixty feet above that of low water and

there is a corresponding rise all the way up to Paraw. The only, or nearly the only, village below Paraw that is beyond the reach of the floods is Ayeindama. In spite of the presumably fertile soil that is deposited along the river, the villagers on the western bank when cultivating lowlying land find themselves compelled to adopt *lèpôk*, or dry cultivation. On the east bank *lèpôk* is also practised, partly owing to want of cattle, but chiefly because there are no irrigation works. The soil is excellent, but there is no means of storing the water. Above Paraw the hills on the west again recede until, above Myitkyina, range after range of hills are seen, stretching in a north-westerly direction obliquely across the base of the triangle formed by the course of the Irrawaddy. The two highest peaks visible from Myitkyina are known as Mutu and Taungla. As yet their height has not been ascertained. These hills are inhabited by Sana Kachins on the east, while their western features form part of Thama's country and belong to the Lepai tribe. It is in the lowlying tract near the base of these hills that the bridle-path from Myitkyina to Mogaung runs.

The left bank.

On the eastern side of the river above Sinbo the main chain of the Chinese-Shan hills runs almost uniformly parallel to the river at a distance of about two days' journey until, near Katkyo and Waingmaw, it approaches to about half that distance. The only hilly ground near the river is at Maingna. About two days' journey off to the north-east of Maingna are the twin peaks of Loi Ngu (Snake Hill) and Loi Ngo (Ox-yoke Hill) which form excellent land-marks.

Its tributaries.

All the Irrawaddy tributaries above the junction of the Mogaung river are on the eastern bank. These are the Nam San, just above Ayeindama, the Nam Māli and the Nam Tabet, just above Talaw, the Ulauk close to the village of that name, and the Nam Yin, between Waingmaw and Ywa-daw. On the west bank, with the exception of the In-gyin, which is really a loop of the river, there are few streams worth mentioning.

On the right bank—

(*a*) The *Nam Khat*, an inconsiderable stream, enters just above the Third Defile and drains the Mankin valley.

(*b*) The *Nam-khan-tet* enters north of Hnôk-kyo island. It rises in the Leka hills and is perennial, affording in the dry weather the only drinkable waters on the land march from Sinbo to Naungkhan on the Mogaung river.

(*c*) The *Mogaung* river, one of the most considerable affluents of the Irrawaddy, flows in opposite Shwe-in. It is formed mainly by the junction of the Indaw and Nam Kawng streams near Kamaing. The Indaw stream runs out of the lake of that name and is fed from the north by the Nam Tein, which rises in the hills to the north-east of the Jade Mines, whence also flows the Uyu river: the Indaw runs in a north-easterly direction along a deep but narrow and winding channel to Kamaing. From the north come down a series of small streams, the principal of which is the Nam Kawng, on which is Laban, one of the great marts for jade and rubber. Lower down, the combined streams are joined from the north-east by the Nam Ti, a not inconsiderable stream, rising on the slopes of the great

Kumôn range and having a course of some sixty miles, and from the south-east by the Nam Yin, whose head-waters are not far from those of the Mèza, which drains a portion of Katha district. The Mogaung river is navigable for paddle boats from June to October from Laban downwards, and by small boats at all seasons of the year. A few obstacles, however, exist in the shape of rapids and shallows, and these make navigation difficult when the water is low. The Indaw creek is deep at all seasons but its navigation, except for the smallest class of steamer, is difficult by reason of its many windings.

(*d*) The *Nam Kwe* has its outlet just above Akyè and is perennial with a stream of beautifully clear water. It drains the elevated plateau that lies between the Ting-rat Maisu range and the Irrawaddy. If this fine stretch of land were inhabited, the stream would provide a constant supply of water for irrigation purposes. At present the tract is a park-like solitude tenanted only by big game. One of the feeders of this stream is the Piaum of Medôn Ka. Above this and as far as the Confluence of the two branches of the Irrawaddy there are apparently no considerable tributaries.

Of the tributaries on the east bank—

(*e*) The *Nam San* enters north of the Third Defile; it rises on the boundary of Samapa in China, and has its mouth a little north of the point of entry of the Mogaung *chaung*. It is not much used as a means of communication. A considerable stretch of country is passed before the mouths of the—

(*f*) *Nam Mali* and the—

(*g*) *Nam Ta-bet* are reached. These fall into the river just above Talaw. A certain quantity of trade follows their course, principally from the Chinese-Shan States, but this is steadily decreasing. The establishment of the Hokat police post has operated to drive the Chinese traders to adopt the more northerly and less supervised roads to the Jade Mines. The Nam Tabet and the Nam Mali both rise in the Chinese-Shan States, but their length is not yet known. They are streams of inconsiderable size, but in the rains a launch of light draught can ascend some fifteen or twenty miles.

(*h*) The *Nam Yin* is a small stream joining the Irrawaddy above Waingmaw and only navigable for *peingaw*, flat-bottomed boats.

Above this the affluents are not well known, but in north latitude 25° 45′, roughly, the Confluence of the two branches of the Irrawaddy is reached.

(*i*) The eastern arm is known as the N'mai-*kha*, "the bad waters." There are many rapids and falls and it is impossible to ascend any distance by water. The source of this branch is still unknown at the time of writing, but from latest accounts the N'mai *kha* is certainly the larger in volume of the feeders, though possibly the shorter of the two. It flows down at the junction from an almost due easterly direction, but its general

course is directly from the north out of a savage country where the hills are so wild as to be unvisited even by the hardy Kachins. It seems to be formed suddenly into a river by the union of a large number of streams of similar size (*see* Chapter I of the First Part).

(*k*) The Mali-*kha*, the western and smaller feeder, has been fairly completely mapped. It flows due south through the Shan State of Hkamti Lōng, where the late General Woodthorpe struck it, and passes through wild and hilly tracts inhabited by war-like Kachins to its junction with the N'mai-*kha*. So far it has been followed up no further than the twenty-sixth parallel, which was reached by Major Hobday's party in the cold season of 1890-91. The eastern branch cannot be used as a water-way, but the Mali-*kha* is locally considerably utilized and the Kachins are said to travel down in rafts occasionally from places two or three days' journey upstream. There are large numbers of boats on the river at the Hkamti capital.

The defiles.

The Second Defile of the Irrawaddy with its "Deva-faced cliff" has been frequently described, though, with the exception of this wall of rock, the scenery cannot compare with that of the Salween.

The Third, or Upper Defile, though it has none of the high cliffs of the second, is more widely picturesque, and there is the additional pleasure of danger when it is passed in the rains. The huge stretches of water are a foaming mass of dull white, with little jets of water leaping up from the spikes of the rocky barriers. What is known as the "Gates" then presents a fine spectacle, which is lost when the river falls in the cold season. Two huge prism-shaped pieces of rock project into the channel on either side, narrowing the river to less than fifty yards and banking up the water behind them till the level is very perceptibly higher than that on the southern side. This forms a barrier which, in the highest floods, no boat can pass, and often a delay of days occurs before the rush of waters is sufficiently abated to permit of a passage. Just below the "Gates" two huge whirlpools are formed, one on either side of the raised pathway, caused by the rush of the water through the gateway. They are some fifteen feet or more across. To steer clear of Scylla and Charybdis is, however, by no means as difficult as the roar and swell of waters would threaten. Provided the boat is kept in the main race of waters there is no tendency towards the whirlpools. The forward impetus is too great. There are many other rapids where greater care has to be exercised, but this is by far the most imposing.

Lake.

The only lake in the district is the Indaw-gyi. It lies between 25° 5 and 25° 20′ north latitude and 96° 20′ and 96° 25′ east longitude, and is a fine stretch of water, measuring about sixteen by six miles. The region was devastated in Haw Saing's rebellion of 1885 and now contains but few inhabitants. The lake is said to abound in fish in which, however, there is little trade, owing to the distance from any market. The water is said to be undrinkable from the presence of large quantities of decaying vegetable matter. The lake is formed by a shallow saucer-like depression hemmed in by low ranges of hills on its south, east, and west, and it has one out-let in the north-east, the Indaw *chaung*.

In the north-west of the district, on the limits of the administrative frontier, is the Jade Mines tract (*q.v.*), and further north still, on the southern edge of the Hu Kawng valley, are the Amber Mines. Rules regulating the production and removal of jade stone and amber in the Myitkyina and Upper Chindwin districts, in modification of previously issued rules, appeared in the official Gazette of the 20th August 1898.

Minerals: the Jade and Amber tracts.

Population: races: Kachins.

Representatives of many tribes are found in the district:—

(*a*) Kachin villages are scattered over all the north and north-east parts of the district and on both sides of the Irrawaddy, though on the west bank of the river few Kachin villages are found lower than Myitkyina. They belong chiefly to the Sana, Salaw (or Selawng), and Lawkhum branches of the Lahtaw (or Lahtawng) tribe but representatives of the Marips, Marans, Shatangs (Sassans), Sêngma Karas [Singma (Lepais?)], and Lepais are found also, and there are a few small villages of Marus.

The Lahtawngs occupy a considerable tract of country immediately above the Confluence and to the west of the two rivers, and appear to have spread continuously down the right bank both in the flat and on the hills.

Below the Confluence there are four villages on the right bank and two on the left, and one (Tangpu) just above; all these villages with one exception ('N-Kan) are inhabited by Lawkhum Lahtawngs. The population of 'N-Kan is 'N-Kum (Lawkhum).

The Lahtawngs: the *Kumlao* movement.

It is said that there are fifty villages of Lawkhum Lahtawngs in all, and that their country extends between the rivers northwards and eastwards for more than ten days' journey. Their country almost encircles a branch of the Lepai tribe of the *Kumlao* persuasion, who, about 1226 B.E. (A.D. 1864), put their *duwas* to death and have since been ruled by headmen holding the title of *Akyi*. It is said that originally *Kumlao* meant "rebel," and it is certain that of late years there has been a widespread movement against their *duwas* among many of the Kachin tribes on the Upper Irrawaddy. The word is now often translated "republican."

The original seat of the Lawkhum Lahtawngs was on the east bank of the Mali-*kha*, four days' journey this side of Hkamti, from which region they spread southwards and across the river.

To the east of the Lawkhum Lahtawngs are the Marans, and east of them again the Marus, who possibly do not belong to the Chingpaw stock [*v.* Introductory Chapter on the Kachins] and who speak a dialect differing considerably from Chingpan and bearing some affinity apparently to Burmese.

West of the Mali-*kha* are the Lana Lahtawngs, reaching to several days' journey beyond the Amber Mines. West of these again are the Marips, the Lasans, and the Lepais.

The Sêngma Karas are found in the hills on the left bank above Talaw.

North-east of Waingmaw are the Shatangs, whilst the other tribes appear only in the shape of small independent colonies, which have migrated from the Kachin *nidus* beyond the Confluence.

Above Maingna there are no more Shan names of places except those of the Mawkan and Mansè rapids. Hills, streams, and villages bear nothing but Kachin names which have never been Burmanized. The country is mountainous and has been occupied by Kachins from time immemorial, if the local accounts are accepted.

The Kachins north of the Confluence are said to dislike foreigners, though they do not molest the people of Maingna and Myitkyina, with whom trade intercourse has made them to a certain extent familiar. An account is given of a *zawgyi* (*jogi*) from Bengal who set out before Haw Saing's rebellion to bathe at the source of the Irrawaddy and returned three years afterwards unsuccessful, with tales of naked Sôns and other savages through whom he was unable to pass.

The Puns of the Third Defile.

The Puns are a curious race, and do not seem to have been hitherto described. They are found apparently only in the Third Defile and just above it in the Mankin valley, south-west of Sinbo. In features and dress they are now not to be distinguished from the ordinary Shan-Burmese. Their houses also are built in the same fashion, with now and then the low projecting roof at one end of the house, forming a sort of porch over the staircase and paddy mill, such as is affected by the Shan *Tayôk*. They say that they came from Möng Ti and Möng Wan in China about six generations ago. These States lie north of the North Thein-ni (Hsen Wi) State and are of some extent. The Puns settled first on the Nam Ti near Mogaung, but afterwards split into two. One party, under the headman who had led the exodus, went off to settle at Maing Ti on the Upper Chindwin, and the other and smaller band established themselves in the Third Defile, where they have since remained unmolested. They support a somewhat precarious existence by hill cultivation and timber cutting. They are very useful in keeping up communications through the Defile in the rains, and without their help it would often be impossible to tow boats round bad corners when the river is in flood. They recognize two divisions among themselves :—

Their subdivisions.

(1) The Pun Pyè or Möng Ti Puns, who live in the villages of Nanti, Palaung, Tônbo, Thamaing-gyi, Nankè, Hmangin, Pintaw, Kaing Kyè, and Kaingmyè.

(2) The Pun Samöng or Möng Wan Puns, who speak with a guttural intonation and live in Nansauk, Hnôk-kyo (a few only), and Laungpu. These Pun Samöng are said to have emigrated a year or two later than the Möng Ti branch.

and dialect.

They have no written character, and the dialect is peculiar: a few words are given below:—

Man	...	Yusa.
Woman	...	Mīsa.
Water	...	Kheuk.
Land	...	Tamli (Möng Ti). Tana weuk (Möng Wan).
Foot	...	Akheuk.
Hand	...	Alaw.
Body	...	Atli.
Bullock	...	Woalu.
Rice	...	Tsa.
House	...	Aing.
Fire	...	Tammi.
Coat	...	Hpaw.
Paso	...	Chaukpè.
Drink	...	Kishauk.
Eat	...	Tsa.

Many of the words seem to have been recently adopted and their language appears to be dying out. Only the very old men can speak it properly or understand it. They have words for numerals up to 100,000.

One	...	Tawyôk.
Five	...	Hako.
Ten	...	Tosik.
Twenty	...	Tôksik.
Thirty	...	Sangsik.
Hundred	...	Tôkya.
Thousand	...	Heinning.
Ten-thousand	...	Meung ngeun.
Hundred thousand	...	Sawng wun.

Geniolatry and divination.

Their religion is primitive in the extreme. They worship only one spirit, the *nat-gyi* of the hills, once a year. Then the whole village presents offerings. Otherwise they worship nothing but their immediate deceased ancestors—never the grandfather, if the father and mother are dead. These again are only worshipped on special occasions, as when there is sickness in the family. Then food is placed at the north end of the house and the *pater familias* prays his deceased relatives to eat and bring help. The present race is, however, borrowing an abundance of spirits from the Shans and the ancestral worship languishes accordingly. Divination is practised by the method called *hpet tôn hman taung kyi*. The leaf of a particular plant is taken. The fibres of the leaf run parallel at an inclined angle from the main rib to the edge. As these fibres do not run into one another it is easy to tear the leaf into long thin shreds, and of these a number are taken at random and knotted together. Another and another bunch is made and finally the

number of knots and the number of shreds over them are inspected and the initiated are able to decide whether the fates are favourable or not. This system of Botanomancy or Arithmancy is, however, probably borrowed from the Kachins.

There racial affinities.

The name Pun suggests the "Kingdom of Pang" of which Ser Marco Polo tells us, and there is very little doubt from the short vocabulary given above that the language talked by the old men is merely a debased form of the Tai Maw or Tai Nö language (but *see* Chapter IX of the Introduction).

Chinese-Shans.

(*b*) In 1890 Chinese-Shans inhabited eleven villages in the district to the east of the Irrawaddy. They came down originally from South Mêng La and formed villages in places suitable for paddy cultivation, the largest now being Loi Saw and Kwitu, each containing fifty or sixty houses.

Their Buddhism.

They are Buddhists and have *kyaungs* in their villages. Their priests come from Santa and Mêng La and wear yellow robes like Burmese *pôngyis*, but unlike them drink liquor, smoke opium, and eat at any time they like. On fast days the old women of the village come to the *kyaung* with offerings and repeat prayers and the priest recites a homily in Pali, the meaning of which is generally not understood even dimly by him. When the priest is invited to perform the funeral ceremony he charges a fee of Rs. 3 or 4, according to the circumstances of the household. Most of the Shan-Chinese priests are goldsmiths or carry on some trade, returning when they have amassed a large enough sum to Santa and Mêng La.

The Shan-Chinese villages are very poor. They depend on paddy cultivation and grow also cotton, from which they make cloth for their own use.

Burmese-Shans.

(*c*) The Burmese-Shans, originally largely preponderating in the district, suffered from the raids of Kachins that culminated in Haw Saing's rebellion. Many of the villages which they deserted then have never been resettled, large numbers of their former inhabitants having migrated to the less troubled districts lower down the river.

Assamese.

(*d*) A colony of Assamese is settled in the *Ko-ywa* circle near Mogaung. The settlement was begun in the following way. When Bodaw Shwebo *Min* was King of Burma, Sindaraw Khan was ruler of Assam. Sindaraw Khan's Prime Minister was a man named Baragahai *mingyi*. He was on very bad terms with one of the Members of the Council, known as the Malauk *Wun*. In one of their quarrels the Malauk *Wun* got the worst of it, and to revenge himself went to Bengal to raise an army. He failed there and then went on to the Burmese court and persuaded Shwebo *Min* to send an army against Assam under the command of Maha Bundula. The army marched north to Mogaung and thence

followed the Nam Kawng and passing by way of the Amber Mines entered Assam at the town of Rongpu. Sandaraw Khan fled as soon as he was attacked to the British for protection, and the Burmese placed one Joris Singh on the throne of Assam, thus precipitately vacated.

Joris Singh's mother, with her daughter and two sons, returned with the victorious army to Burma. The daughter was married to the King of Burma, who gave her the title of the Bhamo *Mibuya*. The elder of the two sons, Tabaung *Yaza*, was appointed *Sawbwa* of Mogaung, with that place as his headquarters. He brought over five hundred Assamese fighting men with him and quartered them in Mogaung, with their barracks to the south of the Shwe-in ward. The younger son, Manlu *Min*, does not seem to have received any appointment. After he had been *Sawbwa* for three years Tabaung *Yaza* decided to join his sister, the Bhamo *Mibuya*, in the Palace and he was there granted the title of *Mintha*. When he left Mogaung the Assamese soldiers found that there was no pay forthcoming and no one to look after them, and they therefore began to build villages and cultivate for themselves. When they first came from Assam they carefully preserved their caste observances, but these were gradually dropped as they mixed more and more with the Shans, and very few can be found now who have retained any semblance of caste or even of the Brahmin religion. All have adopted the Burmese dress, and they can only be recognized by their Assamese features. A considerable number are found in Mogaung itself and scattered about the subdivision. The following villages are exclusively Assamese: Mahaung, Ywa-thit, Kayaing-ga-le, Lwesun, and Naung-kaikdaw.

Cultivation.

Taungya lèpôk is the chief method of cultivation. In March the land is ploughed and the stubble and jungle burnt in heaps at some little distance from each other. Before the rains set in the cultivators sow the paddy broadcast; there is no transplanting. One basket of seed grain yields in favourable years eighty to a hundred baskets of paddy. The land which has been under *lèpôk* cultivation cannot be again cropped until it has been left fallow for ten years.

A very little *ye-gya* or wet cultivation is also carried on.

Away from the river it is hard to arrive at any exact figures of yearly production, but everywhere, and especially in the country round the Indaw lake, a larger area is yearly being brought under grain.

Cultivation and manufactures.

Between Katkyo and Waingmaw, stretching away to the base of the eastern hills, is a fine fertile plain, which would yield a large amount of paddy. At present it lies fallow. The villagers have lost all their cattle and the embankments of two old reservoirs, formerly used to irrigate the flat, have fallen into disrepair. There is also said to be a large paddy plain at Sèkaw, about a day's journey off the river, to the south-east of Maingmaw and the north-east of Ulauk. This plain supported a thousand Shan households in former days. These have, however, long since been dispersed by Kachin forays. The Kachins cultivate a certain amount of maize in their hill clearings. Tobacco is sown on the

banks of the river left bare by the retreating water, near almost every village from Sinbo up to Katkyo, but nowhere, except at Hnôkkyo, in any considerable quantities. The soil on which it is sown is termed *myenu*. Vegetables such as cucumbers, ladies' fingers, and lettuces are sown in small quantities for home consumption as far as Talaw. Above that the Shan-Burmese appear to depend upon the Kachins for their supplies.

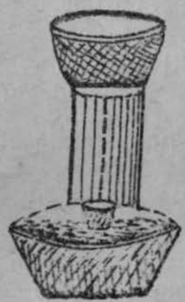
Indigo.

Indigo is also grown in small quantities at Katkyo, Maingna, Ayein-dama and Talaw-gyi, but the plant seems to have a smaller leaf than is usual. As soon as the leaves are plucked they are plunged into water and left to soak for three days. The leaves are then squeezed out and thrown aside and about a third of the quantity of lime water is added and the mass stirred up. The clear water is strained off from the sediment (termed *a-hnit*), which is then washed for three days. The washings are thrown away. What then remains in the strainer becomes caked and is used for dyeing home-made garments.

Rice liquor.

The manufacture of liquor is very simple. Paddy (*kauk-hnyin*) is pounded slightly so as to separate the husk, and all is then thrown into a wooden pot with a strainer at the bottom (termed *bôn-khraung*). This strainer is half immersed in a large bowl of water and is steamed for something like four hours. The operation is ended when the mass in the strainer becomes sticky. This is then spread out on plantain leaves to cool and is sprinkled over with some preparation which the Kachins buy from Chinese traders and call "medicine," but which seems to have no particular name. The whole is then mixed up and pressed down into earthen jars to ferment. The mixture is ready in ten days.

There are then two methods of preparing the liquor. The Kachins either take some of the fermented mass, pour water over it, and leave it for a couple of hours, or they place some in a strainer, as before, and steam it, covering the mouth of the strainer with a large metal bowl, in which cold water is placed. The steam condenses on the bottom of the bowl and the liquor gradually trickles down to the lowest point, whence it drops into a cup placed inside the strainer and on the top of the fermented paddy. The liquor prepared in the simpler way must be drunk immediately, for it will not keep, but the spirits obtained from the strainer may be stored up for sometime. The Shan-Chinese perform the same operations, but in place of the primitive condenser they use a bowl made as it were of two cups, one inside the other, joined together at their rims with a space between them. The steam from the strainer passes into this space and condenses on the inner cup, which is filled with cold water. The liquor collects in the lower cup.





Gunpowder.

Gunpowder is manufactured by the Sadôn and Sana Kachins and is easily obtainable at from a rupee to one rupee eight annas a viss. The grains are large but the mixture is somewhat mealy or dusty, very slow to ignite, but apparently fairly powerful. Its composition

is twenty parts saltpetre, three parts sulphur, and about two parts of charcoal ash. Sulphur, as has been above stated, is obtained from Chinese traders at the rate of two rupees eight annas a viss. The Kachins, however, are able to dispense with the sulphur, using in its place the sap of a tree known as the *kan-nwè bin*, or a bottled-down decoction of the leaves of the species of bamboo known as *myet-san-gyè wa*. This is sprinkled on the saltpetre and charcoal as they are being pounded together. Saltpetre is very abundant. A viss is sold for twelve annas. It is said to be extensively manufactured from bats' dung, by the simple process of boiling in water. The bats' dung is obtained in large quantities under certain trees up the Maukwè stream, where bats are numerous.

Opium.

Opium is chiefly grown on the In-ngin and Hkaitan islands below Paraw, but it is also cultivated in a small way at Hèchein, Watu, Ywa-daw, and in fact at any place where there are convenient banks left dry by the retreat of the flood water, with a sufficiently thick layer of silt on them. On the In-ngin and Hkaitan islands apparently from fifty to sixty men, all Kachins, coming from all parts, are engaged in its cultivation. What they produce they take home with them and do not sell on the spot. Consequently the local requirements being in excess of the production are supplied by the Chinese traders, whose opium is greatly superior to the local drug.

Trade.

The trade of the district is almost entirely carried on with the Chinese of Eastern Yünnan, who come down by one of the four trade routes (*see* below), and either effect their sales at the terminus of each route on the river or cross into the Amber and Jade Mines tracts, avoiding the larger villages. The villages of Katkyo and Maingna subsist almost entirely by trading. Waingma, Myitkyina, and Thayagôn grow nothing, and are supplied with rice from the Chinese-Shan village of Lwèsaw. The imports brought into the district by the Chinese are opium, liquor, apples, walnuts, ground-nuts, sulphur, lead (in small quantities only) and manufactured articles, which take the form for the most part of pots and pans, umbrellas, rugs, cloth trousers and thread. Buffalo horns are also brought down and sold at so much per hundred viss. At stations on the river barter is the chief mode of trade, but by the larger caravans, which travel the longer journey to the Jade and Amber Mines, money is received in exchange for the goods sold.

There is a certain amount of trade carried on with the Bhamo district by means of the river, and this is now registered at Myitkyina. The traders bring up salt, silk, and cotton piece-goods, and take back sessamum oil and undressed cotton.

Between the Kachins and the Shans also there is some trading which with them always takes the form of barter. The Kachins bring down liquor, opium, and India-rubber and receive in exchange rice, salt and sulphur; but the instinct of the Kachins is not commercial and there is little likelihood of an expansion of trade in this direction.

Trade routes.

So far as can be ascertained there are four main trade routes to the Irrawaddy, but there is a certain amount of petty trade which filters in by little-frequented paths to all the riverine villages—

(*a*) The first of the chief trade routes is along the Nam Mali to Talawgyi, and is used mostly by petty Shan traders and Kachins

The Kachins travel as far as the Chinese-Shan States of Möng La and Santa, which are said to be ten days' journey distant. They exchange rice and paddy for liquor, which they bring down in pots called *nauklwè*, slung from their backs. The rice and paddy are sold at varying prices and paid for in Chinese cash. A large pot of liquor costs from four to five hundred cash, which is equivalent roughly to one rupee four annas. When they reach Talaw-gyi the Kachins barter their pot of liquor for ten viss of salt, the market rate of which runs to about two rupees eight annas. Each large pot of liquor contains about a hundred glasses. Opium is also brought down from China by the Thama Lepais, who buy it at the rate of fifteen tolas for one viss of salt and retail it at Talaw at the rate of one tola of opium for one viss of salt. The trade is thus so lucrative that it is also carried on by some of the Shan-Burmese. It is asserted that in this way as much as three hundred viss of opium are yearly brought down. Most of this is taken by the Upper Irrawaddy traders and retailed again to the Kachins high up the river. There is one Shan-Burmese village on the upper waters of the Nam Mali, and it is estimated that the yearly average of traders along the route is one hundred and fifty. Such Chinese as come down, and there do not seem to be many, simply sell their goods at Talaw and do not cross the river. The price of the sulphur they bring is two rupees eight annas to five rupees a viss, gunpowder a rupee a viss, opium from twenty to twenty-two rupees a viss.

(*b*) The second trade route is along the course of the Nam Tabet, a little to the north of the Nam Mali, and thence to Talaw-gyi. This route has almost fallen into disuse since Kachin exactions, in 1888 and 1889, drove away the Shan villagers of Sansi, Kachaing, Waingtôn, Pegôn, and Tasu. At present there is only one Shan house at the old site of Waingtôn, three days' journey upstream. In former days an average amount of traffic on the road was five hundred traders, with two hundred and fifty mules, in the season. Now perhaps half that number use the road. No pure Chinese seem to follow it. Nearly all the caravans belong to the Shan-Chinese States of Möng La, Santa, Kyan Si, and Möng Ti. The goods brought down are apples, nuts, ground-nuts, cloth trousers, buffalo horns (sold at from forty-five to fifty rupees the hundred viss), molasses, flax-thread, opium and liquor. From Talaw-gyi they cross the river to Hkaung-pu or Hokat, more often to the former as it is the nearer. There are only four *tet-hle*, four *laung*, and a few *peingaw* in Talaw, and crossing the river is therefore often a very slow process, lasting over several days when a large party arrives. From Hokat roads lead across to the Mogaung river, striking it near the Yinbat rapids. From here either the direct road to Mogaung may be followed, or a circuitous route, avoiding Mogaung and leading to Nanti, where the third route, to be mentioned below, is met; this is then followed to the Jade Mines. Most of the liquor and opium

goes round by this route. A certain amount of lead is brought down the valley of the Nam Tabet by the Yawyin Asi Kachins, who dig it out in the Chinese State of Sansi and barter it at the rate of one hundred viss of lead for one hundred and twenty-five to two hundred viss of salt, according to the state of the market.

The amount of lead is, however, rather limited. Fairly large numbers of the Chief Law Law Kha's men come down by this route at times. This Chief has very great influence all along the east bank of the Upper Irrawaddy and is well known to and somewhat feared by the neighbouring Kachins. In 1887 the Kachins at Maingmaw convoyed a large party over for him and received no greater reward than a viss or two of opium. This they said they did not object to, because he is a kinsman, for his father was a Kachin. It appears, however, more probable that fear and not friendliness was the cause of their moderation.

Law-Law kha.

(*c*) The third or Maingmaw route is chiefly used by Shan-Chinese from Möng La and Santa and by Chinese from Monyin, and the route seems to be the one most generally travelled. It is said that four thousand traders, including their servants and followers, go over the route every year, but this is probably an exaggeration. Law Law Kha's men cross in fairly large numbers from time to time, but whether they are all actually in his employment, or travel under cover of his name to secure greater facilities in the way of transport and safe-guard is by no means clear. The chief articles of trade brought down are Shan hats, clothing, ground-nuts, walnuts, opium and spirits. The opium and spirits are said to amount to nearly half the number of loads carried. The loads are not unpacked, and no quantity of opium or spirits worth mentioning is sold on the way. The caravans cross the river about one mile below Paraw and then strike north through Paraw and Akyè across the ridge of the hilly spur on to what is known as the *lammadaw*, or trunk road. Thence they pass through Teinglin, Sanhpa, and Nenglaung, avoiding both Mogaung and Kamaing by ascending the Shwedaung-gyi range on the farther side of the Thama Chief's country, and so across to the Jade Mines above and beyond Kamaing. No lead is brought down by this route. The traders barter a little of their opium and liquor occasionally for necessaries. The prices at Paraw range at about twenty-five rupees the viss of opium and two annas the glass of spirits. The ferry arrangements are very inadequate and, but for the fact that all Chinese mules have been taught to follow the bell mule of each caravan, a great deal of time would be lost in the crossing. As it is they swim the stream in a body. Few of the traders using this route go to Mogaung. After the close of the jade season, however, many make their way back by Mogaung and by the second route mentioned above. These bring with them nothing but money or small portable pieces

of jade. Others again proceed down the Mogaung river to Bhamo and thence go home by the Taping river.

(*d*) The fourth route is that by Thagaya and Thayagôn. Thagaya is opposite Pukaw on the Zi-gyun island, and the road from the Chinese States of Sansi and Möng Ti debouches here. The river is then crossed to Thayagôn by means of Burmese traders' boats, which are usually to be found in small numbers in the collections of villages between Maingna and Katkyo. From Thayagôn the traders follow the Mogaung road to Nanti, where the *lammadaw* cuts it. The *lammadaw* is then followed to the Jade Mines. Between six and seven hundred traders are said to use this route during the season. They bring iron pots and pans, umbrellas, rugs, fruit, opium and spirits. They transact very little business on the road. Indeed there is no great demand for liquor in any place above Talaw, for every household, Kachin or Shan, brews its own supply according to its taste and capacity. Its potency is as undeniable as its quality is dubious. It is said that this route is never used for the return journey, though the reason for a deviation is not explained. The route appears to be the most northerly of the routes to the Jade Mines.

There are ferries at Kwitu on the Mali *hka* and at Lachata on the N'mai *hka* above the confluence, but the Chinese traders that use them proceed by the Sana country, north-east of Thama's territory, to the Amber Mines. There is said to be no direct route across country to the Jade Mines. The only possible way is by making a circuit through Hu Kawng, which implies twenty days' travel. The amount of trade by this route is as yet hardly known, and is probably much less than that below Maingna.

Myitkyina and Thayagôn to the west and Waingmaw and Maingna on the east are the chief emporia of what Kachin trade exists. Salt and opium are in greatest demand. The Kachins are very ignorant and want these commodities at any price, so that large profits are made. The inhabitants of the towns mentioned are nearly all brokers (*aungya*), but they are being gradually ousted by the Chinese. Opium rules at about fifty rupees a viss and salt at three rupees eight annas for ten viss. The Kachins also buy sulphur at two rupees eight annas the viss from Chinese traders, who bring down only small quantities at a time. It is estimated that the Kachins bring down ten thousand viss of India-rubber in the year, but this statement requires substantiation. The *aungya* used to buy this rubber at two rupees the viss and retail it to the Burman and other traders who came up from Bhamo at eight annas profit on the viss. The Chinese who have recently settled on the spot have, however, mostly worked out the Shan brokers by offering more and throwing in trinkets, gongs, and the like, with the result that they have now got an ever-increasing body of Kachins pledged to bring in rubber to them and not to the Shan brokers.

It has been hitherto impossible to estimate the amount of trade carried on in boats up the Irrawaddy from Bhamo. Registration at Myitkyina will shortly enable this to be done.

The river is never fordable, even in the dryest seasons, anywhere between Sinbo and Maingna. Between these two places there seems to be only one bad rapid, just below Hokat. Except for this there does not seem to be

any reason why a small and powerful launch should not be able to navigate the river, although the force of the current steadily increases as the bed of the Irrawaddy narrows in the dry weather. Native opinion, however, is not to be trusted, and without actual experience in the dry weather which, so far, no one seems to have had, it is hardly safe to express a positive opinion.

Administration in Burmese times.

In Burmese times the unit of administration was the thugyi, called by the Shans *Htamông*. Where there were *myothugyis*, thugyis were appointed by them; in other places by the *myowun*, the *sitkè*, or the *nahkan*. The written order varied in form according to the official granting it. As in other parts of Burma, the thugyi was rewarded for his services by a commission of 10 per cent. on the *thathameda* collected, and he in turn paid a commission of 3 per cent. to the *pawmaing*, *kayaing-ôk*, or *taik-ôk* of his circle. Besides the *thathameda* collection the thugyi received a fee of from eight annas to Rs. 7-8-0 in criminal, and 10 per cent. of the value of the subject-matter in civil cases. These fees, nominally required to be given to Government, in practice seldom passed beyond the hands of the thugyi.

Above the thugyi was the *kayaingôk*, exercising a general power of supervision, and above the *kayaing-ôk* the *myothugyi*, who also tried important criminal cases and civil suits above the value of Rs. 50. Like the thugyi, the *kayaing-ôk* received commission in civil cases tried by him, and copying and general fees in criminal cases. The *kayaing-ôk* was appointed by the *myothugyi*, and in matters of Government service could direct the action of thugyis.

The *myothugyi* was appointed by a royal order of the King in writing. He received 10 per cent. of the *thathameda*, was exempt from all taxation, and had the use of a grant of land, made at his appointment. Nominally the power of the *myothugyi* in criminal cases was limited to the decision of petty cases only, but actually he seems to have tried all criminal cases except murder, and on the civil side his powers were unlimited.

Appeals from the *myothugyi's* decision lay to the *wun*, who was himself appointed by royal order from Mandalay. The authority of the *wun* did not extend to the deposition of *myothugyis*. Before 1224 B.E. (A.D. 1862) the *wun* had no fixed salary, receiving instead one-sixth of the duty on cotton; one-sixth was divided among various minor officials of the *wun* and the remaining two-thirds went to the King. The duty in some years amounted to as much as a lakh of rupees. After that date the duty on cotton was collected at Mandalay, and the *wun* commenced to receive a fixed salary, in addition to his various commissions and perquisites. Thus the *wun* was the Chief Judge, Magistrate, Collector, and Military Officer, with power of life and death. All appeals from subordinate courts lay to him, and from his decision to the *Hlutdaw*.

The jurisdiction of the Mogaung *Wun* extended to all the villages on the right bank of the Irrawaddy, including the Sinbo *kayaing* or circle, while the Bhamo *Wun* administered the villages on the left bank.

Later administration.

Myitkyina was constituted a subdivision of Bhamo district in 1890, and was not made into a separate district until 1895. From that date until the 10th of March 1898 it was divided into two subdivisions and two townships. On that date the Mogaung subdivision was divided into two townships, Mogaung with its headquarters at Mogaung, and Kamaing with its headquarters at Kamaing.

History in Burmese times.

The regular authority of the Burmese Kings extended only over the Burmese-Shans, and thus ended at the last Burmese-Shan village, Maingna in the Waingmaw circle. The oldest population of the district of which there is any trace is the Shan, settled under various chiefs on both sides of the river: the right bank seems to have belonged to Mogaung from the time of the ancient principality of that name (Möng Kawng). Similarly, the country on the left bank, afterwards known as *Atet-le-myo*, belonged to other] principalities, of which only the tradition survives. The first blow at the prosperity of the Shan population was struck by the Burmese. The Shans, always more or less chafing at even the slight acknowledgment of dependence required from them by the Burmese, broke into open rebellion. A force was despatched northwards from Bhamo and the important walled town of Maingmaw, about two miles from the present Kachin village of that name, was destroyed. The traditional date of the destruction of the town was B.E. 1172 (A.D. 1810), and the Shan *Sawbwa*, Haw Tung, and his brother are said to have been the leaders of the rebellion.

The second blow came with the spread of the Kachins from the north downwards. It is not clear when this began; it is perhaps some fifty years since Kachins first appeared in the hills east of Bhamo, but it was much later before the pressure became severe. At first the struggle was carried on on equal terms; Shans and Kachins raided and suffered raids, and occasionally the Shans, successful in an important engagement, won temporary relief; but they gradually became exhausted, and in 1883 Hawsaing's rebellion established Kachin predominance.

1883, Haw Saing's rising.

Hawsaing claimed descent and name from a legendary Shan prince who once held sway in the country to the east of the Indawgyi lake, whither he had fled from the Burmese: tradition says that after a temporary stay there he went away east into China by the Kyu San Lai pass, which got its name from the hills cowering, so that his elephant might pass over them easily.

In 1245 B.E. (1883 A.D.) one Maung Shwe Lè, who formerly lived in Mogaung and afterwards in Moda, apparently as a trader, appeared at Nawpwe, a Kachin village to the west of Lake Indawgyi, with two followers, Maung Hnin and Maung Sein. He stayed there for about a month and collected some four or five hundred Kachins from the neighbouring hills by giving out that he was the old Hawsaing returned to life, and he then descended to the shores of the lake and levied blackmail on all the Indaw villages. His party then divided: Hawsaing himself went south by the Kyu San Lai pass, devastating the country as far as Moda in Katha before he turned north again: the other party, under his lieutenants the Sawpwe *Duwa* and a Shan, Kun San, who like his leader, claimed descent from the Hawsaing of legend, marched north to the Irrawaddy by way of Mogaung and then down the river bank, but were driven back before they could take Bhamo. Early in 1246 Hawsaing from the south effected a juncture with the northern body at Mogaung, the local officials flying at his approach, but soon after this a Burmese force was despatched north and the Mogaung villagers were emboldened to attack him, and he was ejected from Mogaung and fled into China. He was last heard of at Molo on the Shweli in 1893, and is reported to have been one of those killed by Captain Newbold's party to

the south-west of Sinbo in August 1895, when a Chinese raid took place. Kun San fled to Mama, where he died shortly afterwards [September 1884]. The Mogaung people remained without a head till, in *Tawthalin* of 1246 B.E., the Shwelan *Bo* came up from Bhamo and put in U Kala, father of the rebel Myoôk, Po Saw, as *Sitkè* [*v.* cp. v.].

Details of the forays made by Hawsaing and his Kachins are unreliable: only the general conclusion can be trusted that there were few villages in the square of country between the Indawgyi, the *Le-myo*, Bhamo, and Moda that escaped devastation. Hordes of Kachins from all the Kachin hills joined him in the hope of plunder; it is said that one band numbered as many as 3,000 men [*v. sub* Mannaung]. The *Le-myo* district was laid waste, and the Shan inhabitants driven to take refuge on the island of Ze-gyun. There they kept off the Kachins for some time, until, under cover of a truce, they got to the island and forced the Shans to surrender, stripping them to the last garment.

His rising made it clear that Burmese authority was inadequate to protect the Shans of the upper country against Kachin marauders, and even after the dispersal of the Kachins the Shans hardly ventured to return to their villages, and never unless the protection of some Kachin Chief was promised them.

Kachin raids are gradually becoming more and more rare, and since 1889 none are known to have occurred. Practically, the whole upper country, however, except the narrow fringe of the river on either bank, is subject to one or other of the Kachin tribes. Up to 1891 there was not a single village, not actually on the river bank, whether Shan, Shan-Chinese, or Kachin, which acknowledged British authority or paid revenue. No attempt has yet been made to collect revenue from them. The villagers considered themselves under Kachin protection and thought that they had fulfilled all obligations in making presents to their protectors. Even along the river bank no revenue was collected from Kachins or Shan-Chinese except at Katkyo, where the Shan-Chinese have paid regularly since 1889.

The custom of kidnapping, which used to be frequent, was apparently an indication of a marriage in the hills. The bridegroom had to give one or more slaves to the bride's parents to render the service which the girl was supposed to have carried on.

Details as to the old Shan kingdom of Möng Kawng or Mogaung, which certainly included the Hu Kawng valley and Hkam Ti Lōng, and probably the whole of the present Myitkyina district, will be found under the head of Mogaung.

Legendary history of Katkyo. The founding.

The following account is given of the history of Katkyo and the *Le-myo* :—

About the year 656 B.E. (1294 A.D.), the lesser Chinese-Shan *Sawbwa* of Thindwemyo in the Gandalarit country (the common "classical" name for China. Wideharit was Yünnan), Pwetho Hanbwa (Shan, Hsö Han Hpa), *Amats* Thein Ho Maing (Hsēng Ho Möng), Thein Kan Maing (Hsēng Hkam Möng), Thein La Sè (Hsēng La Hsè), and Pu Thein Bwa (Hpu Hseng Hpa), with a body of one thousand to two thousand followers, migrated from Thindwe-myo. As they were marching they saw a tree, called the Naw-bingyi, of nine fathoms girth, and having a creeper of nine spans in circum-

ference twisted round it, and as it gave a pleasant shade they pitched their camp beneath it. The *Sawbwa* and his *Amats* then, thinking that the place was suitable for them and their retinue, decided to found a city there if, after observing certain omens, favourable signs should follow. To that end they chose a strip of land to the south measuring twenty square yards, and after they had well harrowed and levelled it and rubbed it with Tanthi, they offered oblations and called on all the *nats* vowing that they would establish a city if any good omen were shown.

On this selected land the footprint of a paddy bird appeared; next that of a myna; thirdly, that of a crow; and lastly the three marks of a boa; the foot-prints indicated, the first Manipuris, the second Chinese, and the third Burmese. After each of these manifestations the plot of land was completely levelled.

The boa's marks indicated that the city would be great and thriving; that after many years Udibwa, the Chinese Emperor, would attack it and would be driven off, that after him the Manipuris would attack it and be driven off that lastly the Burmese, with golden *laungs* and boats full of armed men, would come up the Irrawaddy and fight and be victorious. Thus the town was founded in consultation with and under the auspices of the *lugyis* of the Thin-dwe-myo by the Shan name of Katkyo, after the Nawbingyi. [*Kat Kio* or *Ku* is simply Shan for the "Irrawaddy bazaar," from Nam Kiu, the Shan name for the river.] Katkyo had ten quarters,—Ashi Mot Lwe, Mot Haw (the seat of the king), Mot Kyaung, Hlaing, Mot Kin, Mot Khohing, Mot Ku, Mot Taing, Pu Saing, and Taik Kôn, with four hundred, five hundred, and six hundred houses in each quarter.

News of the thriving condition of the main town, its outskirts and districts, reached the ears of the *Udibwa* of China, and he came with a force of two thousand to three thousand soldiers and attacked the place, but was defeated and complled to retire.

Fifteen years after this the Manipuris appeared with a large body of cavalry and crossing the Chindwin river attempted to invade the country, but they too were defeated and driven back as far as Megachaung.

About the year 676 B.E. (1314 A.D.) the King of Hanthawaddy, Sin Byn Shin, Bawa Shin Mintaya Gyi, hearing of the prosperity of Katkyo, issued a royal order that an army fully equipped should go up by land and water to attack the town; this they did, and, in spite of all the resistance the inhabitants could offer, captured it; the oath of allegiance was administered, and the payment of a yearly present of golden leaves was enforced, while one hundred and fifty hostages were detained in the Court.

The Buddhist faith is established.

As to the religion of Katkyo it was in *Tawthalin* of 992 B.E. (September 1630 A.D.) that the Thara Win *Pôngyi* was offered twenty *tas* of *thein* land (religious land), and twenty *tas* of *kyaung* land, forty square *tas* in all, to the east of the town; he was to purify it and its neighbourhood of all heresies and to exert himself in promoting the Buddhist faith there. Before he could acquit himself of this duty the *pôngyi*, on whom was now conferred the title of *Gaingôk*, had to ask his superior's permission and this, together with a present of three pieces of raiment and eight kinds of *rahan* property, he got; in this way the Buddhist faith was firmly established.

The following *kyaungs* were formed in the year that U Thara Win held the office of *Gaingôk* :—

(1) Kin Gyi Chit Shwe.
(2) Sa Mu Kin Gyi.
(3) Su Ta Ka Kin Gyi.
(4) Kin Gyi U Shwe Min.

In all there were nine *kyaung-taiks* with one thousand or two thousand palm trees and the same number of cocoanut trees and about forty palmyra trees, and each *kyaung-taik* was built in the middle of five, six, seven, or eight smaller ones. In and out of the town were five brick-made pagodas; further there was the Shwe-môtdaw pagoda twenty *tas* south of the town, where the relics of Buddha are buried, and sixty *tas* further south the Maha Theindaw-gyi, built by royal order.

West of the town and sixty-four *tas* off the banks of the Irrawaddy there stood a marian tree of four cubits in circumference.

The original continues :—

"In the year 1127 B.E. [1765 A.D.], whilst the Haw Pein *Sawbwa* was in "Kaungtôn, whither he had gone to make war upon the Chinese, who had "set the battle in array against the place, Katkyo was taken by the Chinese; "thereafter they built a stone bridge two miles from Katkyo. The place "was called Naung Talaw Kyun Mi; the manner of its making was that "each man threw a stone into the river, and in this wise they crossed dry "shod.

"At that time the chief servants of the King Belaung-daw-paya told him "of the attack in his camp at Kaungtôn. So he was wroth and straightway "sent an army from Daing Lahaung and other places by land and by water "to make war on the Chinese, whose might availed them not to withstand "him so that they fled from before his face: yet was Katkyo utterly destroyed.

"And after these things had befallen, the Hawpein *Sawbwa* returned and "saw that Katkyo was deserted, and he called for Pu-hein-kye and Paw "Myein Ni [Hpu Hēng and Paw Möng are Shan names for provincial offi-"cials] and lifted up his voice and spoke to them, and said—'of a truth many "of our town folk have been slain and we but by chance have saved our "souls alive. Therefore methinks it were good to go to the King and tell "all these things to him.' Wherefore he gave Pu-hein-kye and Paw Myein "Ni a written order to guard Katkyo while he sojourned at the King's Court. "These things happened in the year 1132 in the month of *Wazo*. So after a "space the Hawpein *Sawbwa* returned bearing with him an order to call "back all the folk that had before dwelt in Katkyo from all places along the "banks of the river, and he took with him all whom he found by the way "and Katkyo town was restored and its people were gathered unto it again. "And after the death of the Hawpein *Sawbwa*, Paw Myein Pyu, Haw "Kyein, Haw Yun and his son Haw Kyan reigned in his stead each in "their turn, and thereafter whilst Alaungpaya was journeying with gifts to "the Thihadaw pagoda, the Bhamo *Sawbwa*, Ngo Ne Dun, gave his sister "Manawza to the King to wife, who, being pleased, conferred on her the "title of Nawza Mahethi and all the revenues of Mohnyin Indaw.

"But as Ngo Ne Dun was returning he was slain by the King's chamberlain "Kyethun at Tawbôn. Now the Bhamo *Amats* made false report that their "*Sawbwa* was slain by the folk of Katkyo. Furthermore Nga Twet Un, sent "from Katkyo with presents of gold leaves and bowls to the King, himself

"stole the royal gifts and fled for hiding to the hills. Therefore the King sent "the Myohla *Atwinwun*, Mosit *Sawbwa*, with five thousand men-of-war "and fifty vessels, against the town by land and by water; and he utterly "destroyed the town and took eighty of its families into captivity and kept "them in chains in Taung-nu *myo*."

Subsequently the Katkyo *Sawbwa*, Hawpein, represented that the murder of Ngo Ne Dun was not the act of Katkyo but of the Bhamo people. The commandant of the royal forces, the Myo-hla *Atwinwun*, admitting his ignorance of the facts, withdrew towards Bhamo with the object of punishing the place; but before it was reached the Bhamo people escaped into the Kachin hills.

Shortly after this the town of Katkyo was again restored, by one Pu Hein Kala, and was annexed to Bhamo by order of Alaungpaya. Afterwards Pu Hein Kala (1138 B.E.), Haw Thein (1140 B.E.), and after 1145 B.E. (in the time of Bodawpaya, 1783) Nga Net Tha, Nga Mye, Nga Kyaung, and Bwe Haw Pein, managed the affairs of Katkyo in succession.

In the *Sawbwa*ship of Bwe Haw Pein, on the 11th waxing of *Tabaung* 1174 B.E. (March 1812), a rebellion, headed by Nga Nge, son of the Bhamo *Sawbwa* Maung Kana, broke out, and the Katkyo people were forced to take to the jungles; but on Tuesday, the 10th *Labyigyaw*, the town was resettled. It had then seven hundred to eight hundred houses. Five years later, on the 10th *Labyi-gyaw* of *Tabaung* (waning of March), there was an attack by the forces of Nga Chun Cho, and Katkyo lay desolate for nearly four months. In the following year the *Rahans* and chief laymen persuaded the people to come in and the town was once more settled, though with diminished numbers.

In 1184 (1822 A.D.) it was again disturbed and destroyed by the Kachins, who were joined by the Shans and Chinese, but the *Rahans* soon re-established it.

After the death of Nga Net's sons, Nga Mye, Nga Kyaung, and Bwe Haw Pein, the Bhamo *Myowun* Min-Mingyi-Maha-Minhla-Raja appointed Haw Pein's son, Nga Shwe Hmaing, *Myothugyi* of Katkyo.

Katkyo in the eighteenth century.

In the reign of Hanthawaddy Sin Byu Shin, in order to open up communications with the Gandalarit territory (China), the hill chief, Myin Sinwa, was offered Rs. 50 to move obstacles from the road, which was subsequently much used by passengers and traders; by it the wild Kachins from the Upper Irrawaddy brought down sessamum, cotton, mats, rice, paddy, and pickled tea, while the Shans, Kachins and Theinbaw (of the Hu Kawng Valley), from Mogaung exported all the year round either by land or water as the circumstances demanded, jade, amber, feathers and tusks. The trade was then fettered with no duty of any kind.

The prosperity of Katkyo reached such a height that in the year 1766, or a year before the death of Sin Byu Shin, eight Brahmins came and constructed a pagoda of twenty-five cubits in breadth on the south-west of the town. Shortly after the construction of the pagoda and the return of the eight Brahmins the decline of Katkyo commenced.

Its old boundaries.

In former days Katkyo was bounded—

(i) on the west by the Irrawaddy, Mun Bwa Mo-hnyin district, and the Mogaung territory;

(ii) on the south by Pandaung Kauksi, Bhamo district;

(iii) on the east by Mainkappuris hill as far as Shwe Kaing Maw Kyaukwa;
(iv) on the south-east by Chinese territory;
(v) on the north-east by the Irrawaddy and Myitsôn (the junction of the rivers);
(vi) on the north by the Irrawaddy and Môgaung.

Within these boundaries there were, besides the other ten quarters, the following twenty-six towns subordinate to Katkyo:—

Ma Môn Yun, Naung Kwin, Naung Me, Naung Ngin, Nan Saung, Man Met, Nan Kalin, Thabyegôn, Naung Hi, San Ka, Pin Ba, Maing Maw, Nan Saung, Tasin, U Lauk, Simun, Naung Cho, Mah Li, Tabet-chaung, Nam Tabet, Tabôn, Samisi, Pam We Sôt, Kaku, Nan Pam Wa and Se Kaw.

They had from one hundred to four hundred houses each, and in all aggregated about three thousand houses.

The cultivation extended six miles eastwards, as far as the foot of the Sinma hills, and yielded as much as would meet the requirements of 5,000 inhabitants.

Recent history of Katkyo.

In 1209 B.E. (1847) a destructive fire spread from the jungle into the village and destroyed three hundred houses; the *kyaungs*, *zayats* and pagodas were saved. In the next year two hundred head of buffalo were swept away by disease; and a second great fire in the following year consumed eighty of the houses that were still left. After this series of calamities Katkyo never regained its former prosperity, and it is now a mere hamlet.

The Lemyo.

Under the later Burmese Kings it formed one of the *Le-myo*, or four Cities, the other three being Talaw, Waingmaw, and Maing-na. Each village was administered by a hereditary *thugyi* directly subordinate to the supreme Government. Latterly the King appointed a *Lè-myoôk* from Bhamo or Mandalay to the charge of the four *thugyi*ships. Until the raids of the Kachins from the north and north-east began, the Shan population of the *Le-myo* was considerable and prosperous, but Haw Saing's rebellion in 1883 drove them out and they never returned to their villages, so that many which were formerly populous are now either entirely deserted or have only a few Kachins in place of the original Shan inhabitants. Out of eighteen villages which were formerly Burmese-Shan, six were in 1890 inhabited entirely by Kachins; in eight Kachins had houses alongside the Shans, and in four only Shans were living alone. The Shans throughout the *Le-myo* lived under the protection of the Kachins in a condition which was not without mutual advantages. The Kachins demanded little tribute and were not hard masters otherwise, whilst the Shans were free to indulge exclusively in trade and to make as much profit out of the Kachins as they could in doing so.

Later history.

An account of the military operations in the Myitkyina district from the date of the Annexation will be found in Chapters V, VI, and VII of the Introductory Volumes.

MYIT-KYI-NA.—A subdivision and township of Myitkyina district.

In 1891 it included what until 1890 belonged to the Sinkin township, the circles of Waingmaw and Talaw, and also the circle of Myit-ngu, belong-

ing to the Mogaung subdivision. The boundaries were then not yet laid down. Above the confluence of the Mogaung river with the Irrawaddy the whole of the west bank as far as Myitkyina belonged to the subdivision. The *kayaing-ôk* until 1891 was subordinate to the Mogaung *Myoôk*.

MYIT-KYI-NA.—A township of the subdivision and district of the same name. It contained in 1897 eighty-eight circles.

MYIT-KYI-NA.—The headquarters of the district, subdivision and township of that name.

It is the limit of navigation of the Irrawaddy and the terminus of the trunk railway. In 1898 it had a population of one thousand six hundred and twenty-three persons (including four hundred Military Police), the greater proportion of whom were natives of India.

It has a post and telegraph office, and a court-house was in 1898 in process of construction.

The population formerly lived entirely on the profits they made by acting as brokers between the Kachins and Burmese traders, but they are now being outbidden by immigrant Chinamen. Many have therefore been forced to revert to agriculture. It is estimated that a thousand viss of India-rubber is brought down every year, for which the Chinamen pay two rupees eight annas the viss. From seventeen to twenty viss of India-rubber can be bartered for one viss of opium and the villagers say that the Chinese in 1890 brought two hundred and fifty viss of opium from China to be exchanged in this way.

One of the many routes to the Jade Mines passes through Thayagôn a village half a mile south of Myitkyina. The ferry is a little way below Thayagôn.

It is probable that Myitkyina will greatly increase in size as a trading centre with the completion of the railway and the gradual opening up of the country to the east and north. The area of land under cultivation is growing. Myitkyina is twenty-six miles below the confluence of the two upper branches of the Irrawaddy, and one hundred and thirty-five above Bhamo. Communication by steam-launch with Bhamo is only possible during the dry weather.

The station has only become of importance since the British Occupation. In Burmese times, so far as the Burmese had any authority at all, Waingmaw, a few miles below on the left bank of the river, was the most important village. From Waingmaw roads lead to Sadôn and Sunen.

History.

Myitkyina was suddenly attacked by a party of Sana Kachins in December 1892. The Military Police Subadar was shot dead and the Subdivisional Officer's house burnt. Otherwise its history has been peaceful.

The Harets.

The former inhabitants of the Myitkyina tract were, it is said, Harets, who spoke Shan but worshipped different spirits from the present Shans. These Harets lived in Man Khöng, Naungnan, Tahen, all of which are now destroyed, and Myitkyina. At that time Shans and Shan-Tayôks, in about equal numbers, lived in Waingmaw and Katkyo. About two hundred years ago *Thankamauk* (Chinese mail-clad brigands) came down from the neighbouring parts of China and attacked and destroyed all these villages. Two months afterwards the Burmese King sent up an army and drove the brigands off. Some of them, however, remained behind and intermarried with what remained of the Harets, with the result that their descendants are not now distinguishable from the ordinary Shan-Burmese.

In Myitkyina town is an old pagoda called the Sudaungpyi, much venerated by the people as one of the many built by Thiri-dhamma-thawka, the ruler of the Saludipa island. The pagoda is in a ruinous condition and the Burmese community have now begun to repair it.

MYIT-LA-CHAUNG.—A village in the Kwe-myôk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and forty-six persons, according to the census of 1891. The *thathameda* amounted to Rs. 830 for 1897-98.

MYIT-LAUNG.—A circle in the Amarapura township and subdivision of Mandalay district. It is the only village in the circle, and is situated eight miles south-east of headquarters.

It had a population of one hundred and eighty five persons at the census of 1891, and paid Rs. 170 *thathameda*-tax.

MYIT-NA.—A village in the Myintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 55 persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,440 on one hundred and forty-four houses, for 1897-98.

MYIT-NGE.—*See* Nam Tu.

MYIT-PAUK.—A village of seventy-two houses in the Myinmu subdivision of Sagaing district, north-west of Myinmu.

A large manufacture of glaze earthenware is carried on.

MYIT-SÔN.—A small village in the Momeik (Möng Mit) township and subdivision of Ruby Mines district, at the junction of the Nammeik and Shweli rivers, about eighteen miles from Momeik.

A little above Myitsôn there are formidable rapids in the Shweli river, known as Kyauktabo, which render navigation difficult and dangerous. Small boats do, however, get up as for as Molo.

The ferry at Myitsôn across the Shweli river brings in a revenue of about Rs. 200 a year. The Forest Department and Messrs. Darwood and Sons have built rest-houses at the village.

MYIT-TA-PET.—A village in the Mwe-hin-tha circle, Nga Singu township, Madaya subdivision of Mandalay district, west of Mwe-hintha.

It had thirty houses, with a population of one hundred and fifty persons, on an approximate calculation in 1897. The villagers are cultivators and fishermen.

MYIT-TEIN.—A village in the Madaya township and subdivision of Mandalay district, three miles west of Madaya, between Tawbu and Shinhla.

It had thirty-three houses, with an approximate population of one hundred and fifty persons, in 1897. The villagers are cultivators.

MYIT-THA.—A subdivision of the Kyauksè district, with its headquarters at Myittha town, is bounded on the north by the Kyauksè subdivision; on the east by part of the Southern Shan States; on the south by Meiktila district; and on the west by Meiktila, Myingyan, and Sagaing districts. It comprises the townships of Myittha and Paukmyaung.

MYITTHA.—A township of Kyauksè district, with headquarters at the town of the same name on the Panlaung river, has an approximate area of one hundred and sixty-five square miles, and is bounded on the north by the Minzu township;

Area and boundary.

on the east by the Maw Shan State; on the south by Meiktila district, and on the west by the Paukmyaung township and Meiktila district.

Civil divisions.

The present township includes the Pin-le, Pyinmana and Maingmaw divisions of Burmese times. It comprises one hundred and thirty-four revenue circles. The old Sawhla township, which had its headquarters at Ya-kaing-gyi, is now part of it.

Natural features and climate.

The township is made up of extensive plains walled in on the east by the Shan hills. The Pyet-ka-ywe hills form the southern boundary, and the Panlaung river is the dividing line on the west.

The average annual rainfall is twenty-eight inches. The hills on the east are much colder in winter than the plains, and are as malarious as Than-ywa village in the Minzu township. The plain on the whole is healthy, though its reputation with the Meiktila people on the south is bad.

History.

At the Annexation the Myinzaing Prince took refuge in Ya-kaing-gyi with his followers, who were estimated to have been one thousand strong; he was attacked here by a British force and retreated to the Kaing-myat-le-bin plateau, whence he was chased into the Ye Ngan State and there died of fever.

Industries.

Like Minzu, the township is purely agricultural, and its water-supply is drawn from numerous irrigation works, the most important being the Kinda, Nga-laingzin, Pyaungbya, Nat-hlwe, and Sama, all led from the Panlaung river. There are a few wood-cutters only about the hills. The agricultural produce includes paddy, plantains, Goa-beans, sessamum, tomatoes, and chillies. Betel-vines are grown along the Panlaung near Kin-ne, which is a Shan caravan centre. A retired native officer has taken out a special grant of some three thousand acres and carries on extensive cultivation with labour imported from India. Wheat, gram, and millets are grown by him in addition to paddy. A number of Chinamen are settled in Myittha and carry on trade with the Shan States. Yewun is an important centre for paddy and, as it has a large bazaar, a number of brokers make it their headquarters. Many caravans from the Myelat and the Southern Shan States, and an occasional caravan from Western China, come down the Natteik pass to the railway at Myittha. Those traders who do not deal with the brokers there go on by rail to Mandalay. Bazaars are held every fifth day at Yewun, Kinnè, Ya-kaing-gyi, Lunkyaw, Ingôn, and Myittha.

Population.

The township has an approximate population of 28,295 persons, mostly Burmans. The villages round Kinnè are said to have been originally settled by Shans. Mainghôn, Mainglan, and Maing-maw are clearly Shan settlements, and all the villages from Kunkyaw to Kinle-Myatlebin along the hills are peopled by Danus.

Antiquities.

The ruins of the old cities of Pinlè, Maingmaw, and Pyinmana are still to be traced. The Shwe-mók-to in Myittha and the Shwe-pwin-lan in Ya-kaing-gyi are the only important pagodas: each has an annual festival. The former, like the pagoda of the same name in Kyauksè, is supposed to be one of eighty-four thousand pagodas built by the King Asoka of Patna in India. The latter is the more important of the two, on account of the Shan caravans that come through the Natteik pass.

The pagodas built by King Nawra-hta on the Pyet-ka-ywe hills are of some antiquarian interest.

MYIT-THA.—The headquarters of the subdivision and township of the same name in Kyauksè district.

MYITTHA.—A village of eighty-two houses in the Kyaukyit township, Myinmu subdivision of Sagaing district. It lies five miles from Kyaukyit. Its products are chiefly peas of various kinds.

MYIT-TU.—A revenue circle and a village in the Myittu revenue circle, Amarapura township of Mandalay district. It has four villages and is situated seven miles south-south-east of headquarters.

Myittu village had a population of four hundred and twenty-five persons at the census of 1891, and paid Rs. 676 *thathameda*-tax. There is a small bazaar in the village.

MYO-BAUK.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of sixty-seven persons, according to the census of 1891. The *thathameda* amounted to Rs. 160 for 1897-98.

MYO-BAW.—A village in the circle of the same name in the Mônywa township of Lower Chindwin district, ten miles north-east of Mônywa. In 1891 the population numbered 969 persons. The principal products are millet or jowar and sessamum.

MYO-BYIN-GYI.—A revenue circle and a village in the Amarapura township and subdivision of Mandalay district. It is the only village in the circle, and is situated nine miles south-east of headquarters.

It had a population of one hundred persons at the census of 1891, and the *thathameda*-tax amounted to Rs. 50. The villagers cultivate extensive fruit gardens.

MYO-DAW.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. It is the only village in the circle, and is situated eleven miles north-east of headquarters.

It had a population of 70 persons at the census of 1891, and paid Rs. 160 *thathameda*-tax and Rs. 74 land revenue.

MYO-DIN.—A village in the Myodin circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and thirty-nine persons, according to the census of 1891. The *thathameda* amounted to Rs. 710 for 1897-98.

MYO-GIN-THA.—A village in the Myogintha circle, Pakôkku township subdivision and district, with a population of two hundred and ninety-three persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,170 for 1897-98.

MYO-GIN-THA.—A village in the Pauk subdivision of Pakôkku district, with a population of 121 persons, according to the census of 1891, and a revenue of Rs. 270.

MYO-GÔN.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes a single village and paid a revenue of Rs. 140 in 1897.

MYOGÔN.—A Kachin village in Tract No. 1, Bhamo district, situated in 24° 13′ north latitude and 96° 49′ east longitude.

It contained forty houses in 1892, with a population of one hundred and ninety persons. The inhabitants are Shan-Burmese and Burmese. The headman of the village has no others subordinate to him. The villagers own no cattle.

MYO-GYI.—A revenue circle in the Salin-gyi township of Lower Chindwin district, on the right bank of the North Yama stream, with four thousand and forty-two inhabitants.

The villages included in the circle are: Myo-gyi, Pyaungbya, Pyaungbya-aukkyin, Yinmabin, Hnawyo, Yônmadin, Ywa-tha, Zi-gyo-gôn, Pyan-hte, Myauk, Myobin, Yónlebin, Taungnôn Kôntha, Sadawbyin, Yebaung, Zidaw North, Zidaw South, Nga-maung, and Thetkebu. The revenue amounted to Rs. 9,490 from *thathameda*, and Rs. 749 from State lands for 1896-97.

The Bôn stream and natural fountain.

There is a natural fountain called the Nagabwet to the west and within a distance of four hundred yards of Zibyubin village, five miles south of the North Yama stream. The diameter of the fountain is twelve feet, and local accounts say that it is impossible to fathom its depth. The water is cool and clear and fit for drinking and cultivation purposes, and the continual bubbles rising indicate that the basin is fed from an active spring. The issuing stream flows north, passing Yinmabin, Le-ywa, Ywa-daung, Kôntha, and Myo-gyi villages, and finally joins the North Yama *chaung*. It is called the Bôn *chaung* and is never known to run dry.

All the enumerated villages have their dry-weather paddy-fields irrigated by it, and of this species of cultivation there is a larger area under crop in this circle than in any other part of the township, as the villagers have the advantage of irrigation from the Bôn *chaung* as well as from the North Yama. Forty thousand baskets a year are the outturn of their fields.

Nat worship.

There is a shrine to the Mè Yè Yin nat at Zidaw and one to the Taung U Bayin *nats* at Pyaungbya: the Mè Yè Yin *nat* is supposed to have been in life the witch wife of Nawra-hta, and the Taungu Bayin *nats* her two brothers. Annual gifts of food and clothing are presented by persons subject to the influence of these spirits.

The festival of the Mè Yè Yin *nat* is held from the fifth waxing to the eighth waning of *Tabaung*, when six or seven thousand persons pay homage to her: the festival of the Taung U Bayin *nats* lasts from the tenth waxing to the eighth waning of *Tagu* and is attended by about 3,000 of the devout. It is unlucky at any of these festivals to talk of boats or travelling in boats in the North Yama, since all three *nats* lost human form by being drowned in that stream.

MYO-GYI.—A village in the Ye-u township and subdivision of Shwebo district, ten miles from Ye-u town.

There are two hundred and sixty-nine inhabitants and two hundred and sixty-seven acres of cultivated land, chiefly cropped with paddy and *pènauk*. In addition there are 12·46 acres of State land.

The annual feast of the Shwe Theindaw pagoda is largely attended.

The *thathameda* revenue amounted to Rs. 1,920 for 1896-97.

MYO-GYI or MYO-DI.—The chief village in the Maw State, Myelat district of the Southern Shan States. The village lies near the Zawgyi stream and is about fifty feet higher than the plains of the Kyauksè district.

Myogyi is made up of three villages: Kindet, one hundred and twenty houses, Ywa-thit, thirty-four houses, and Ôkma, fifty-seven houses, and in 1897 contained a population of seven hundred and sixty-four persons. One hundred and twenty-five houses were assessed, and paid Rs. 1,551 annual revenue. The plains round the village are very fertile and are irrigated by canals from the Zawgyi stream. Rice, onion and garlic, betel nut and plantain are grown for local consumption and for export to Mandalay. The Minzu railway station is within twenty-five miles of the village, and carts are able to ply all the year round. There are several well-built wooden houses in the village and one large brick house, built by the late Maung On Gaing, A.T.M., known as the *Shwe-dabo* of Maw, who administered the State during the *Ngwe-kun-hmu's* minority. The village is picturesquely situated and has a prosperous appearance, but is unhealthy during and after the rains.

MYO-LA-LIN.—A village in the Myothit township, Taungdwin-gyi subdivision of Magwe district, formerly the headquarters of the township, has a large number of old pagodas which testify to its former importance.

It was dacoited oftener than any other village in the district. The dacoit leader Nga Min Yaung was born here and was thugyi of the township in Burmese times. He successfully resisted the British for two years after the Annexation, and in several encounters with troops fairly held his own. In the first year after the Annexation he collected revenue and acted as if he were still an official, and was both feared and loved more than the British authorities. He was eventually killed in action.

Myolalin will probably increase considerably in size, as the country round is very fertile and only needs good irrigation to have an immensely larger cultivated area.

MYO-THA.—A township in Ava subdivision of Sagaing district.

It is three hundred and fifty-eight square miles in extent and had a population of forty-four thousand nine hundred and eleven inhabitants, at the last census. The township is rugged except towards the river. The revenue is collected by twenty-six thugyis. There are two Civil Police stations in the township, at Myotha and at Nga-zun, and there is a Military Police post at Myotha.

MYO-THA.—A revenue circle in the Katha subdivision and district, containing, in 1897, a single village with thirty-three houses. The revenues were in that year *thathameda*-tax Rs. 310 and *mayin*-tax Rs. 63. The village is situated on the right bank of the Kaukkwè river, about sixty-six miles from Katha.

MYO-THA.—A subdivisional and township headquarters in Sagaing district, with six hundred and twenty-seven houses and Military and Civil Police posts.

Myotha is the centre of a great cotton country, and many traders have agents in the town, most of the trade being in the hands of Chinamen.

The public buildings are: the Subdivisional and Township Officers' court-houses, a circuit-house, a Military Police post, a Civil Police post, a cattle-pound, a branch Post office and Telegraph office combined, and a hospital. An attempt was made to start a bazaar but without success.

A large stream runs through the centre of the village.

MYO-THA.—A village in the Kaungmun-chauk-ywa circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, fifteen miles north-east of headquarters.

MYO-THA.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and eighty-two persons, according to the census of 1891. The *thathameda* amounted to Rs. 52 for 1897-98.

MYO-THIT.—A township of the Taungdwin-gyi subdivision of Magwe district. The boundaries of the township are: on the north the Thitbôn *chaung*, on the east the *Yomas*, on the south the Taungdwin-gyi township, and on the west the Yin *chaung*.

Its area is nine hundred square miles and its population, according to the last census, numbered 33,994 persons.

The eastern portion of the township lies low and is extensively cultivated with paddy. The western portion resembles the Myingun township, having an *indaing* soil where dry crops only are cultivable. The chief villages are Myothit and Wa-gyi-aing. The former is the headquarters of the township, and a bazaar is held there once in five days. The population is entirely Burman.

MYO-THIT.—A circle in Tawng Peng State, Northern Shan States.

It contained fifteen villages, with two hundred and ninety-nine houses, in 1897. The headman is styled a *Mingael*, and lives in Myothit, a large and flourishing Palaung village. The inhabitants are Pa-les and cultivate about three hundred and sixty-five acres of tea gardens and two hundred and forty-five acres of hill paddy. One thousand four hundred and fifty bullock loads of pickled tea are exported annually. The circle is situated on the borders of Möng Mit State, in hilly country. Some of the villages are in the Möng Ngaw valley. There are three monasteries, some of which are excellent plank buildings, in particular those of Kat Taü and Myothit villages. A few vegetables (mostly pumpkins) are grown in the hill cultivations.

The circle contains an area of about two hundred and fifty square miles, and the inhabitants are mostly Palaungs, but there are also Shans, Chinese, and Lishaws. They numbered five hundred and eighty-two men, six hundred and twelve women, two hundred and sixty-three boys, and two hundred and seventy-two girls.

MYO-THIT.—A revenue circle and village in the Salin-gyi township of Lower Chindwin district, with seventy-six houses and a population of 302 persons. It is situated in the centre of the township on low ground, three miles from the Powuntaung hill: near the village there are natural springs and a fountain. The village stands in a thick forest tract.

The revenue amounted to Rs. 810 from *thathameda*, and Rs. 109 from State lands for 1896-97.

MYO-THIT.—A village and revenue circle in the Amarapura township and subdivision of Mandalay district, nine and a half miles south-east of headquarters.

It had a population of 410 persons at the census of 1891, and paid Rs. 400 *thathameda* tax. The circle includes two villages. The land revenue paid amounted to Rs. 219.

MYO-THIT.—The headquarters of the township of that name, in the Taungdwin-gyi subdivision of Magwe district.

Myothit is a large village, enclosed within a square fence on low ground, and has risen into importance only since the Annexation, the headquarters in Burmese times having been at Myolalin, five miles off. It has a court-house and post office, both of them mat and thatch buildings.

The village was burnt in 1889. The object of the dacoits was to kill the Myoôk, who was, however, absent at the time. The police post was destroyed, but the police managed to take their prisoners safely to the shelter of some pagodas near. The occasion was made notable by the conduct of the wife of the Burmese sergeant, who showed great bravery in helping the party, though under fire the whole time.

MYO-THIT.—A village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 166 persons, according to the thugyi's census rolls, and a revenue of Rs. 360, in 1897.

MYO-THIT.—A village of twenty-two houses, situated on a hill overlooking the Taping valley, in the Bhamo subdivision and district.

There is a road to the north to Sa-le, Sihet, and Pegôn. The village includes six households of Burmans, the rest being Kachins and Chinese. The Kachins work for gold in the rains. The Chinese moved from Mannaung in 1893.

MYO-ZO.—A village in the Taungbôn circle, Pakôkku township, subdivision and district, with a population of 482 persons, according to the census of 1891: the *thathameda* amounted to Rs. 830 for 1897-98.

MYO-ZO.—A village in the Sinzein circle, Myaing township, Pakôkku subdivision and district, with a population of 104 persons, according to the census of 1891: the *thathameda* amounted to Rs. 270 for 1897-98.

MYO-ZO.—A village in the Kunlat circle, Myaing township, Pakôkku subdivision and district, with a population of 325 persons, according to the census of 1891: the *thathameda* amounted to Rs. 730 for 1897-98.

NA AW.—A village in the home circle of Möng Yai, the capital of the Northern Shan State of South Hsen Wi.

It is in charge of the *Ke* of Na Kin Hsim, and is close to the *Sawbwa's* village. The inhabitants numbered in March 1892 forty-nine persons, in eleven houses, and paid an annual tribute of five rupees for every basket of paddy sown, besides rendering personal service to the *Sawbwa*. They were all paddy cultivators.

NA AW.—A Shan village in the Man Sè circle of the Northern State of South Hsen Wi.

It contained in March 1892 sixteen houses, with a population of 54 persons. The village is situated in the paddy plain of the Nam Pawng, at no great distance from Man Sè, and paddy cultivation is the general industry.

NA-BÊ-AING.—A village in the Ye-u township and subdivision of Shwebo district, twelve miles from Ye-u.

It has a cultivated area of one hundred and forty-two acres, mostly cropped with paddy. The *thathameda* revenue paid for 1896-97 amounted to two hundred and eighty-two rupees.

NA-BÊ BIN.—A village in the Thayettaw circle, Madaya township and subdivision of Mandalay district, south-west of Ywa-thit. The houses in

the village are twenty in number, and the population in 1897 to 96 persons approximately. The villagers are cultivators.

NA-BÈ-DÔN.—A village in the Akyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 196 persons and a revenue of Rs. 370, in 1897.

NA-BÈ-GAN.—A village in the Paung-gwè circle, Pakôkku township, subdivision and district, with a population of 50 persons, according to the census of 1891, and a revenue of Rs. 150, included in that of Paung-gwè.

NA-BÈ-GAN.—A village in the Seikpyu township, Pakôkku subdivision and district, with a population of 90 persons, according to the census of 1891. The *thathameda* amounted to Rs. 160 for 1897-98.

NA-BÈ-HLA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fifteen miles from Ye-u.

It has nineteen inhabitants, all paddy cultivators. The *thathameda* revenue amounted for 1896-97 to one hundred and twenty rupees.

NA-BET-KYI.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population, in 1891, of 257 persons.

There is a Military Police post. Paddy is the chief crop and the *thathameda* revenue for 1896-97 amounted to nine hundred and fifty rupees. The village is twenty miles from Ye-u.

NA-BET.—A village of two hundred and eighty-five houses in the Kyaukyit township of Sagaing district, sixteen miles south of Chaung-u and twenty-one miles from Myinmu.

Nabet is said to have been founded in 740 B.E. (1378 A.D.).

It is the seat of an old established Roman Catholic mission, embracing the descendants of the African negroes and Portuguese captives brought up-country after the taking of Pegu and Syriam in the eighteenth century, in addition to the converts made subsequently.

Nabet was one of the towns under the *Nga Myo Wun*.

The channel of the Irrawaddy which passes Nabet and Kyaukyit is said to be the old bed of the river. The branch is easily navigable in moderate flood.

Before the Annexation the village was much disturbed by the dacoit Hla U. After the Annexation, when it was attacked by Saw Yan Naing, the village beat him off, the thugyi proving loyal.

There is a considerable manufacture of unglazed porous earthen pots made from the fine sand found in the neighbourhood.

NA-BÔN.—A village of Yotun Chins in the Southern Chin hills.

In 1894 it had twenty-five houses: Twan Wak was its resident Chief. It lies sixteen miles south of Pangvar and four miles north of Lôndwa, and can be reached from Haka *viâ* Tônwa and Pangvar. It is not stockaded. There is plenty of good camping-ground, but water is scarce. A small quantity of rice is available.

NA-BU-AING.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered 3,807 persons, and the *thathameda* amounted to Rs. 6,930. No land revenue was collected in the circle.

NA-BU-DAW.—A village in the Chaungzôngyi circle, Myaing township Pakôkku subdivision and district, with a population of 235 persons, according

to the census of 1891, and a revenue of Rs. 510, included in that of Chaungzôngyi.

NA-BYIN. A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered 1,700 persons, and the *thathameda* amounted to Rs 2,511. No land revenue was collected in the circle.

NACHANG or NGACHANG.—A Kachin village in Tract No. 20, Myitkyina district, situated in 25° 7′ north latitude and 97° 47′ east longitude.

In 1892 it contained fifteen houses, with a population of 62 persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe. Water is obtainable from two small streams, and there is fair camping-ground.

NA-DA.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered 597 persons, and the *thathameda* amounted to Rs. 693. No land revenue was assessed in the circle.

NA-DAUNG-YA.—A circle in the Taungdwin-gyi township of Magwe district, including the villages of Ye-we, Sôngôn, Sônzu, and Myinzu.

NA-DÈ.—A village in the Nadè circle, Pakôkku township, subdivision and district, with a population of 142 persons, according to the census of 1891. The *thathameda* amounted to Rs. 400 for 1897-98.

NA-DI.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered 670 persons, and the *thathameda* amounted to Rs. 674. No land revenue was collected in the circle.

NĀ FAN or NĀ HPAN.—A Shan village in the centre of the Wa country, Northern Shan States, situated in longitude E. 99° 9′ and latitude N. 22° 37′, at an altitude above sea-level of three thousand three hundred feet.

There were in 1897 one hundred and thirty-five houses in the village, with a pagoda on a hill a little distance off to the south and a monastery on rising ground behind. Nā Fan is quite open and undefended, notwithstanding the immediate neighbourhood of many very imperfectly "tamed" Wa and the presence, not more than a score of miles off, of several wild Wa villages on the outskirts of the head-hunting country.

The Shans, however, appear to be useful as middle men to the Wa tribesmen, bringing up salt and other necessaries for them and carrying westwards the opium with which the Wa pay for it, and this no doubt is the reason of their immunity. They appear to be immigrants from Mang Lön west of the Salween and from parts of South Hsen Wi, who were driven from their old homes by the civil war and dissensions in the old State of Hsen Wi. The date given is 1786 A.D., but there have been subsequent arrivals.

Latterly they have claimed to belong to the Ngek Lek Confederacy and pay about sixty baskets of paddy yearly as tribute to Naw Hkam, the chief *Sawbwa* of Ngek Lek, who lives at Hpang Hsö. This Chief in return has given the headman, Hsēng Hkwak Möng, the title of *Htamōng*, which he has enjoyed since 1895. Previously to that he was known as *Kè*, and was nominally tributary to Loi Lön. The truth seems to be that all the neigh-

bouring Wa are conciliated with presents and the most energetic and powerful Chief for the time being is recognized as overlord.

The village is situated on a swelling ground, stretching across a paddy-plain watered by the Nam King and its tributary the Nam Hpan. A good many hundred acres of cultivation afford occupation to a considerable number of the inhabitants, but at least one-half of them, and certainly all the more substantial householders, are bullock traders, who travel backwards and forwards to Tang Yan and other markets in South Hsen Wi: some even go as far as Mandalay, and probably this will be the general terminus when communications are improved. Nā Fan is thus important as a centre from which the wilder Wa can be gradually civilized. Traders from Möng Lem and even from places beyond the Mèkhong in Yünnan territory seem also frequently to visit the place.

Nā Fan is the only village in the Wa States where supplies can be got in large quantities and with certainty, and it has a large five-day bazaar, to which numbers of Wa come from the neighbouring hills.

Nā Fan is distant one hundred and twenty miles from Lashio *viâ* Nawng Hpa, Man Hpang, and Ma Tet. Roads also lead west to Yawng U, approximately thirty-four miles; to Man Hpang *viâ* Matet, forty miles: north to Möng Maü, forty miles; east to Möng Hka, the Lahu settlement, forty-five miles approximately; south to Loi Lön, sixteen miles; and thence to Loi Nüng, twelve and a half miles.

Nā Fan up to the time of writing has paid no tribute to the British Government, though it has made complete submission.

NA-GA.—A circle in the Magwe township and district, comprising the villages of Naga-*ywama,* Payagôn, and Kadatkôn.

NA-GA-BAUK.—A village of one hundred and twenty-six houses in the Kyaukyit township of Sagaing district, twenty-five miles south of Chaung-u.

Nagabauk is the port for all Alè-gyun, and the Irrawaddy Flotilla Company's steamers call at it.

NA-GA-BO.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered 570 persons, and the *thathameda* amounted to Rs. 692. No land revenue was collected in the circle.

NA-GA-BO NORTH.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u.

There are seven hundred and seventy-one inhabitants, who paid Rs. 440 *thathameda* revenue for 1896-97. Paddy cultivation is the chief industry. The Thugyi lives in the south village.

NA-GA-BO SOUTH.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u.

There are two hundred and fifty-three inhabitants, and paddy cultivation is the only industry. The *thathameda* revenue for 1896-97 amounted to Rs. 440. There is a tank near the village.

NA-GA-BWET.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of 260 persons, according to the census of 1891.

The *thathameda* amounted to Rs. 550 for 1897-98.

NA-GA-BWET.—A village in the Pauk township and subdivision of Pakôkku district, with a population of 118 persons, according to the census of 1891, and a revenue of Rs. 530.

NA-GA-DWIN.—A village in the circle of the same name in the Mônywa township of Lower Chindwin district, six miles south of Mônywa.

In 1891 the population numbered 562 persons. The revenue from *thathameda* amounted to Rs. 1,200 for 1896-97.

The principal products are paddy and peas.

NA-GA-DWIN NORTH.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u.

There are two hundred and seventy-one inhabitants, chiefly engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 470.

NA-GA-DWIN SOUTH.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from headquarters, with a population of 345 persons. Paddy cultivation is the chief industry. The *thathameda* revenue for 1896-97 amounted to Rs. 1,140.

NA-GA-PYAW-DWIN.—A village in the Myaing township, Pakôkku subdivision and district, with a population of 109 persons, according to the census of 1891, and a revenue of Rs. 300, included in that of Myaing-a-she-zu.

NA-GA-SIN.—A revenue circle in the Kawlin township, Wuntho subdivision of Katha district, with a population of 460 persons.

Local tradition says that it was once the abode of a *naga*, or dragon, who became enamoured of a Tagaung queen. The *naga* made nightly descents on the capital and killed a succession of kings of Tagaung, and was eventually put to death by a stratagem of Nga Pauk Chaing, known in history by the title of Thado-shwemin. His prowess and cunning won him the hand of the queen and the sovereignty of the country.

NAGLTI or YAT-KUM-KWA.—A village of Chins of the Yahow tribe in the central Chin Hills.

In 1894 it had sixty houses: the name of the resident Chief was Yatkum. It lies on a spur running up north-west from a small stream north of Tlao, and can be reached *viâ* Shunkla, Yatlier, and Tlao, thirty-two miles. Naglti is a Yahow village subordinate to Vannul, and pays tribute to Falam. The village is surrounded by a strong hedge. There are good camping-grounds anywhere on the stream, which affords an abundant water-supply plenty of water.

NA-GYI-GYAUNG.—A village in the Pakôkku circle, township and subdivision of Pakôkku district, with a population, according to the census of 1891, of 937 persons. The *thathameda* amounted to Rs. 1,416 for 1897-98.

NA-HAI.—A village in the Ha Kang or Central Möng Ha circle of the Northern Shan State of South Hsen Wi.

It is under the headman of Hwe Kōk and is situated not far from that village, and contained in March 1892 seven houses, with a population of 40 persons. The villagers cultivate lowland rice and tobacco. There is a solitary bullock trader, with fifteen pack-animals.

NĀ HANG.—A township in the Kawn Nö Riding of Mang Lön West Northern Shan States. It lies in the spurs of Loi Se, to the north of Man, Pēng.

It had five villages and forty-one houses in 1892, and, with the neighbouring township of Nā Kao, paid Rs. 50 revenue. It was deserted during the disturbances of 1893, but is believed since to have gained in population. The cultivation is chiefly *hai*, with a little wet, bottom paddy along streams.

NA HI.—A village in the Möng Sīt circle of the Northern Shan State of South Hsen Wi. It is situated a little to the north-east of Loi Ngün, the main village of the circle, and contained in March 1892 eight houses, with a population of 77 persons.

Three of the houses were occupied by Shans, and the remaining five by seven families of Humai Palaungs. The villagers engage in hill cultivation, growing a good deal of cotton.

NĀ HĪN.—A village in the Tang Yan *Myosa*ship, South Hsen Wi Northern Shan State. It has twenty-five houses, and is situated on the west bank of the Nam Pang.

It had a population in 1897 of forty men, fifty women, thirty-two boys and thirty-five girls, and paid Rs. 85 annual revenue. The villagers owned fifty buffaloes, sixty-two cows and three ponies, and worked thirty acres of lowlying fields and forty acres of dry cultivation.

NA HIO.—A village in the Möng Sīt circle of the Northern Shan State of South Hsen Wi.

In March 1892 it had ten houses with seventy inhabitants, all of them Shans. They cultivated a considerable quantity of rice in irrigated lands at the foot of the low hills.

NĀ HKĀ HSENG HAWNG.—A township in the Kawn Taü or South Riding of Mang Lön West, Northern Shan States. It lies at the western foot of Loi Lan and consists in the main of the valley of the Nam Hsā.

There were six villages in 1892 with sixty-two houses, and the cultivation was chiefly narrow ribands of paddy land along the banks of the river. The La'hu and Li-hsaw on the slopes cultivate little else but opium, though they hve a few fields of hill-rice and Indian-corn. The Nā Hkā valley is isolated and most of the people have never been out of it, not even so far as Man Pēng, south of which it lies about eighteen miles distant.

NA HKA HSĒNG HAWNG.—A village in the South Riding of the Northern Shan State of West Mang Lön. It is situated on a little knoll overlooking the Nam Mang, which flows under the feet of the huge ridge of Loi Lan. The village stands at a height of three thousand and five hundred feet above sea-level, and the steep sides of the hill rise three thousand and five hundred feet above it, so steep and bare that vegetation can only find root in sheltered hollows.

There were twenty-four houses in the village in April 1892, with one hundred and six inhabitants, all Shans. They cultivate rice land in the narrow valley of the Nam Hsā and have also a good deal of dry cultivation on the hills to the west. The village is the headquarters of a *htamōng*, who has charge of five other villages also. There is a monastery, with nine officiants.

NĀ HKĀ LŌNG.—A township in the Kawn Taü or South Riding of Mang Lön West, Northern Shan States.

The township holds the lower end of the Nam Hsā valley and extends across the hills to Pa Tep and Tawng Hio. Its area is therefore considerable, but it had only seven villages with fifty-six houses in 1892. Most of these

are in the river valley, and two are Li-hsaw villages on Loi Lan, so that practically four-fifths of the township are uninhabited. About half the population consisted in 1892 of fugitives from Möng Heng and Möng Hạ, so that it seems probable that when these return to South Hsen Wi the population will be confined to the banks of the Nam Hsā, and to Loi Lan towering above it. Rice on the river level and opium on Loi Lan are the only products.

NĀ HKĀ LŌNG.—A village in the South Riding of the Northern Shan State of Mang Lön West, about eighteen miles south of Man Pēng. It stands at the foot of the low hills that rise from the right bank of Nam Hsā, which has for its left bank the Loi Lan ridge.

Nā Hkā Lōng almost runs into the adjacent village of Na Hka Hsēng Hawng, but each of them is the head of a circle and each has a *htamōng* of its own. Nā Hkā Lōng has charge of six villages besides his own. There were seventeen houses with eighty-seven inhabitants in April 1892. They cultivate paddy in the Nam Hsā valley, besides a considerable quantity of dry rice on the uplands west of the village. A five-day bazaar is held and has a regular attendance of several hundreds. The township extends a long way into the hills to the west.

NA HKAM.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi, a short distance from the main village of the circle.

The villagers render personal service and are exempted from taxation. There were eight houses in March 1892, with thirty-six inhabitants, who cultivated a quantity of irrigated rice land in the valley of the Nam Pawng.

NĀ HKENG.—A circle in the Northern Shan State of North Hsen Wi In 1898 it had seven Kachin, one Shan and four Palaung villages, with a total population of about 600 persons. The circle is situated a few miles east of Sao Pawn and some twenty miles south of the Shweli, and consists of wooded hills and a fine area of paddy land, which used some years ago to support ten prosperous villages of Shans: all that remains of them now is one small hamlet.

The *duwa's* village contains ten Kachin houses and a population of about 100 souls. It is situated half way up a steep spur, overlooking a fertile paddy plain.

NA HKĪM.—A village in the Man Pēng circle of the Northern Shan State of South Hsen Wi.

There were in March 1892 seven houses, with twenty-eight inhabitants. who cultivated irrigated rice land. The village was then newly re-established

NA HKĪNG PŪNG.—A village in the Man Pēng circle of the Northern Shan State of South Hsen Wi. It lies close to the Lashio border and had only five houses in March 1892, with twenty-six inhabitants, who cultivated lowland rice.

NA HKO.—A village close to Möng Yai, the capital of the Northern Shan State of South Hsen Wi.

It contained in March 1892 thirty-six houses, with a population of 130 persons. The headman has charge also of the villages of Na Lēng and Na Ke. Paddy cultivation is the general industry, and four hundred baskets are paid to the *Sawbwa* yearly in place of tribute.

NA HKŌK.—A village in the Lwe circle of Möng Yai, the capital of the Northern Shan State of South Hsen Wi, not far from that town.

It contained in March 1892 eleven houses with a population of 50 persons. The village had then been re-established only a little over a year. The inhabitants cultivated lowland rice.

NA HKŌNG.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi, situated at no great distance from the *Heng's* village and close to the Nam Pawng.

In March 1892 there were nine houses, with a population of 48 persons. Paddy cultivation is the only occupation of the villagers, who had only recently re-established the village.

NA HKÜNG.—A village in the *Kawn Kang*, or Mid Riding of the Northern Shan State of Mang Lön West. It is in the township of Sè Hi, south of Loi Tawng and north of the Nam Pang.

In April 1892 there were ten houses with fifty-nine inhabitants, all Shans. They cultivated rice, mostly on the bare upland slopes.

NĀ HŌK.—A village in the Tang Yan *Myosa*ship of South Hsen Wi Northern Shan State, on the Nam Pang.

In 1897 it contained thirty-one houses, with a population of one hundred and ninety-two males, two hundred and fifteen females, one hundred and eight boys and one hundred and three girls. It is the headquarters of the *Pu Möng* or headman of the Nā Hōk circle. The villagers are Shans.

Nā Hōk has a five-day bazaar and a large monastery. It grows a little tobacco and owns fifty-seven buffaloes, fifty cows and forty-four bullocks. The villagers work one hundred and five acres of lowlying paddy-land and manufacture a few Shan shoes.

NA HPÜ.—A Li-hsaw village in the South Riding of the Northern Shan State of Mang Lön West. It stands at a height of six thousand eight hundred feet on the eastern slope of Loi Lan, where that abrupt ridge falls away almost sheer into the Salween.

There were five houses with twenty-nine inhabitants in April 1892. Their chief crop was opium, but they also grow some hill-rice and Indian-corn, the latter for the manufacture of spirits.

NA HPÜ.—A village in the South Riding of the Northern Shan State of Mang Lön West, a few miles south of the high ridge of Loi Lan and not far from Na Wai.

It is in charge of a *Kin Möng*, who also holds the adjacent village of Nga Kang. In April 1892 there were thirteen houses, with a population of 70 persons, all Shans. They cultivated some narrow paddy-fields along the Nam Hsā, but trusted to their *taungya* crops for their chief harvest. The village is situated at a height of two thousand nine hundred feet, on the ridge over the Salween.

NA HSAI.—A Palaung village in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni).

It contains ten houses, and is situated on a low ridge about two miles from Taw Nio, on the road from that bazaar to Sa Ti Hsu. The inhabitants numbered 51 persons in 1892 and cultivated a long strip of irrigated rice land, extending to five or six hundred acres. They owned nineteen draught cattle and settled here many years ago.

NA HSAI.—A village in the Möng Tön circle of the Northern Shan State of South Hsen Wi.

It is one of the few villages which were not deserted in 1882. In March 1892 it contained, however, no more than six houses, with a population of thirty-four persons, engaged in lowland paddy cultivation.

NA HSAI.—A village in the Ho Tü circle of the Northern Shan State of South Hsen Wi.

It had been newly established in March 1892, and then contained five houses, with a population of twenty-six persons. Cotton was grown in some quantity, and there were also some fifty acres of irrigated paddy-land.

NA HSAN.—A village in the Man Pēng circle of the Northern Shan State of South Hsen Wi.

There were seven houses in the village in March 1892, with forty-five inhabitants, who cultivated chiefly lowland rice and sugarcane.

NA HSANG.—A village in the *Kawn Kang,* or Mid Riding of the Northern Shan State of Mang Lön West, situated in the Nam Lawt circle opposite Möng Kan, on the western side of the Nam Pang.

In April 1892 there were nine houses with fifty-six inhabitants, all Shans. They cultivated chiefly hill-rice, and there were a few irrigated fields.

NA HSAW.—A village in the Möng Tön circle of the Northern Shan State of South Hsen Wi.

It was resettled in 1892, and in March of that year had four houses, with a population of 19 persons. It was built on an old site, but nothing but hill-rice land had been prepared for cultivation.

NA HSIO.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated on the fringe of the Nam Pawng paddy plain, which here is only two thousand feet above sea level, and contained in March 1892 thirty-eight houses, with a population of 239 persons.

There is a *pôngyi kyaung* in the village, with ten inmates. The people are all engaged in rice cultivation.

NA HWE.—A village in the Ha Kang, or Central Möng Ha circle of the Northern Shan State of South Hsen Wi.

There were five houses in March 1892, with thirty inhabitants. Lowland rice, tobacco and sugarcane were cultivated.

NAINGRAN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 26′ north latitude and 96° 37′ east longitude.

In 1892 it contained twelve houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Sassan tribe.

NA KAO.—A small township in the *Kawn Nö* Riding of Mang Lön West, Northern Shan States. It lies immediately north of Man Pēng, the former capital of the State, and within the *Hsang Hkè Hpōng* or circle of service.

It had four villages in 1892, with thirty-four houses. A few score acres of irrigated paddy-land were supplemented by *taungya* cultivation. Since Möng Kao became the seat of authority in West Mang Lön, Na Kao has ceased to be a service village and is said to have increased in prosperity.

NA KAW.—A village in the Mid Riding of the Northern Shan State of Mang Lön West, situated in the valley north-east of Man Pēng and some distance below it.

The village is in two groups, which contained respectively seven and four houses in April 1892 and had sixty-five inhabitants, all Shans. They cultivated both upland and lowland rice and a good deal of sugar cane, making crude sugar with rough cog-wheeled presses worked by buffaloes. A bazaar is held in the village every five days, and there is a monastery with six ministrants. The villagers render personal service to the *Sawbwa*.

NA KE.—A village in the home circle of Möng Yai, the capital of the Northern Shan State of South Hsen Wi.

The village contained in March 1892 thirteen houses, with a population of 69 persons. Like all the surrounding villages it is entirely new, having been re-settled since 1889. Paddy-cultivation is the general industry. The village is under the headman of Na Hko.

NA KEM.—A village in the home circle of Möng Yai, the capital of the Northern Shan State of South Hsen Wi.

It is situated in the paddy plain close to Möng Yai, and in March of 1892 had forty-one houses, with a population of one hundred and fifty-nine persons, who cultivate rice, and pay the *Sawbwa* five hundred baskets of paddy in lieu of tribute.

NA KĒNG.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated to the south of Man Sè village, on the edge of the rising ground which overlooks the paddy plain.

In March 1892 it numbered ten houses, with a population of thirty-seven persons. This is the growth of the last four years. In March 1888 the site was marked only by charred house-posts, the results of civil war. Paddy-cultivation is the general industry.

NA KIN HSIM.—A village in the Lwe circle of Möng Yai, the capital of South Hsen Wi Northern Shan State, in the plain close to the *Sawbwa's* village.

The headman has charge also of the adjoining villages of Na An and Man Tap, and pays the *Sawbwa* five rupees yearly for each basket of paddy sown. The village contained in March 1892 fifteen houses, with a population of sixty persons, all of them Shans, and all engaged in lowland paddy cultivation.

NA KÖK.—A Shan village of fourteen houses in the Tang Yan *Myosa*-ship of South Hsen Wi Northern Shan State, situated on the Nam Pang.

It had a population in 1897 of fourteen males, twenty-one females, four boys and six girls, and owned forty buffaloes and twenty cows, and worked twenty acres of lowlying paddy-fields.

NA-KYAING MEIT-THA-LIN.—Two villages south of Mogôk town in the township of that name of Ruby Mines district. The inhabitants are Shans.

NA KYEN.—A small sub-circle in the Tang Yan *Myosa*ship, South Hsen Wi, Northern Shan States.

It includes three villages: Na Kyen, eleven houses, Na Pyen, eight houses, and Man Kyawng, two houses, and had in 1897 a population of forty-four males, sixty-three females, thirty-three boys and thirty-five girls. The villagers pay Rs. 75 a year revenue and own fifty-five buffaloes. Twenty acres of lowlying paddy-land and some tobacco are worked.

NA LANG.—A village in the Ho Ya circle of the Northern Shan State of South Hsen Wi, distant a couple of miles from the main village of the circle.

There were eleven houses, with a population of forty-seven persons, in March 1892. The villagers, who are all Shans, cultivate a considerable area of irrigated paddy-land. Na Lang lies on the main road between Ho Ya and Möng Yai, the capital of the State.

NA LAO.—A township in the *Kawn Nö* of Mang Lön West, Northern Shan States.

It was the residence of the *Sawbwa* of West Mang Lön until 1891, when he moved to Man Pēng in the *Kawn Kang*, whence he fled in 1892: he was finally deposed in the following year.

Na Lao contained in 1892 fourteen villages, with a total of ninety-seven houses. The villages were wretched in the extreme and, being mostly situated in low steamy valleys, are very unhealthy even for those born in them. Na Lao itself was perched on a bee-hive-shaped hill and contained no more than fourteen houses, mostly belonging to officials. Near the village is a jungle of sweet-limes and orange trees, but no attempt is made to improve their growth. In the villages towards and on the banks of the Salween a good deal of betel-vine is grown, and around Na Lao itself there are several hundred acres of irrigated land, but the bulk of the cultivation is upland and the soil offers no attraction to a larger population. The poverty of the place was evidenced by the existence of only one monastery, with no more than two monks, while, though the village was so recently the capital of the State, there was but a single goldsmith.

Since 1892 Na Lao has not been visited by any British Officer, but, though it has lost its dignity, it is believed to have gained in material prosperity.

NA LAO or NA LAW.—A circle in the Möng Lōng sub-State of Hsi Paw, Northern Shan States, in charge of a *nèbaing*. It is bounded on the north and north-west by Ruby Mines district and Möng Mit; on the east by Mang Kung; on the south by suburbs of Möng Lōng town; and on the south-west by Möng Pai.

It had in 1898 a population of 202 persons, in ninety-four households and eight villages.

The net revenue paid amounted to Rs. 273, with about seven hundred and forty-six baskets of paddy. The people are Shans, and there are three Kachin villages. The majority of the inhabitants are engaged in lowland paddy cultivation, but some oranges are grown on the hills.

NA LAWNG.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated to the west of the main village, on the skirts of the paddy plain of the Nam Pawng, and contained in March 1892 twenty-seven houses, with a population of 135 persons.

The village has been restored since the civil war of 1886-87, and is rapidly regaining prosperity. Paddy cultivation is the general industry.

NA LĒNG.—A village in the home circle of Möng Yai, the capital of the Northern Shan State of South Hsen Wi.

It contained in March 1892 sixteen houses, with a population of 59 persons. The inhabitants have no occupation but paddy cultivation. The village is under the headman of the neighbouring village of Na Hko.

NA LĪ.—A La village of three houses in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated on

the lower spurs of the range of hills west of Taw Nio, to the south of that bazaar.

The inhabitants numbered 15 persons in 1891 and cultivated about twenty acres of irrigated paddy-land, besides growing large quantities of vegetables for the Taw Nio bazaar. They have been settled in the Ko Kang circle for many years, and left the La State of Sôn-mu during some time of internal disturbance.

NA LI.—A village in the Möng Yai circle of the Northern Shan State of South Hsen Wi.

It contained in March 1892 fifteen houses, with a population of 80 persons, all Shans, and all of them engaged in paddy cultivation. The village was rapidly growing, and there was abundance of land available for many times its population.

NA-LIN.—A circle in the Maymyo township and subdivision of Mandalay district, ten miles south-east of Maymyo.

It includes three villages. Nalin village has a tiny bazaar and a Civil Police post. It is at the head of a large and well-cultivated valley, which grows a considerable amount of wet paddy.

NA LĪN LĒNG.—A village in the Man Hpa circle of the Northern Shan State of South Hsen Wi. It is situated a short way to the east of the main village of the circle, and had been recently resettled in March 1892.

There were then nine houses, with a population of 42 persons. The main industry was paddy cultivation in the lowlying land along the banks of the Nam Pawng.

NA LÖM.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated on the lower slopes of the range which forms the boundary between the Southern and Northern States of Hsen Wi.

The villagers cultivate some hundred acres of paddy-land in a winding valley irrigated by a small stream. Na Löm has only recently been re-established, and in March 1892 contained twenty-five houses, with a population of 117 persons.

NA-LÔN.—A village of twenty-five Shan-Chinese households on the Mo-le *chaung*, in the Bhamo subdivision and district.

It was founded about 1867 by Kaori Kachins and stands out of reach of the highest floods. There are five buffaloes in the village, and a little *lè* is worked.

NĀ LŌNG.—A township in the *Kawn Kang* or Mid Riding of Mang Lön West, Northern Shan States. It lies to the south of the great bend of the Nam Pang and runs with no very perceptible boundary on the west into the Nawng Ep circle of Ke Hsi Man Sam in the Southern Shan States.

The greater part of the township is a level or very slightly undulating plain, covered for the considerably larger part by scrub jungle. There is a good deal of irrigated land and might be much more, but the population is thin. There were nine villages with sixty-five houses in 1892, and four times that number might find a living with ease. A good deal of sugarcane is grown, and there is a small bazaar. A large proportion of the inhabitants call themselves Yang Lam, and it seems probable that most of the others, who claim to be Shan, are really of that nationality, though their women have given up the national dress.

NĀ LŌNG.—A Shan village in North Hsen Wi, Northern Shan States, in Möng Li circle: it contained thirty houses in 1894, with a population of one hundred persons.

The revenue paid was two rupees per household, and the people were paddy, maize and opium traders by occupation, and owned fifty bullocks, fifteen buffaloes, and fifteen ponies. The price of paddy was eight annas the basket.

NA LŌNG.—A village in the Ho Tü circle of the Northern Shan State of South Hsen Wi.

It was only two years old in March 1892, and then contained six houses, with a population of 32 persons. Cotton and paddy, grown in irrigated hollows, were the chief crops.

NA-MA-GAT.—A revenue circle in the Katha subdivision and district, including in 1897 a single village under a *ywathugyi*.

It had then eleven houses, and yielded the following average annual revenues: *thathameda* Rs. 90, *kaukkyi* tax Rs. 39, and *taungya* Rs. 5. It lies about four miles west of Katha.

NA MA HIO.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi.

There were nineteen houses in the village in March 1892, with ninety-four inhabitants, and the place was beginning to recover from the ravages of the Hsi Paw men in August 1887. Paddy cultivation was the general industry.

NAM AI.—A small stream in the Wa Pēt Ken, in the Wa country, Northern Shan States.

It rises on the Mèkhong-Salween watershed at Ho Ai and joins the Nam Hka just below Ta Mōt Hkö, where a considerably used road from Möng Lem to Loi Lön crosses the river. This road goes up the Nam Ai valley, though here and there its banks are nearly precipitous, and the stream itself is a rocky torrent.

NĀ MAK HPA.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision: it included ten villages in 1898, and had a population of 337 persons.

It is in charge of a *nèbaing*. In that year it paid Rs. 682 net revenue: it had no revenue-paying *thanatpet* trees.

NA MAK WO.—A Shan village in the Möng Sīt circle of the Northern Shan State of South Hsen Wi.

It had in March 1892 seven houses with twenty-three inhabitants. They cultivated about an hundred acres of irrigated paddy-land.

NA MAN.—A village in the Mid Riding of the Northern Shan State of Mang Lön West. It is situated to the south of Loi Tawng, between that hill and the Nam Pang, in the Sè Hi *Htamōng*ship.

In April 1892 there were eight houses with forty-seven inhabitants, all Shans. They were engaged in cultivation, and hill-rice was their chief crop, but some sugarcane was also grown. The village stands at a height of three thousand three hundred feet.

NAM AN.—The Taping is called Nam An by the Shans. *See* Taping.

NA MAN KAN.—A village in the Ha Kang, or Central Möng Ha circle of the Northern Shan State of South Hsen Wi.

There were in March 1892 six houses, with forty-seven inhabitants. The place had not been long settled. Lowland rice cultivation was the chief industry, and some sugarcane was also grown.

NA-MAW.—A village in the Nyaungbin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 89 persons. The *thathameda* amounted to Rs. 190 for 1897-98.

NA MAW LANG.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi.

There were in March 1892 only four houses, with a population of twenty-two souls. The villagers were all engaged in the manufacture of Shan hats from bamboo spathes.

NA MAWN.—A village in the Man Hpa circle of the Northern Shan State of South Hsen Wi. It is about two miles east of the main village, in the direction of the huge rocky peak of Loi Kawng. Close to it is the prominent Mwedaw pagoda.

The headman of the village has charge also of Nam Maw Hsōm and Na Wa. The villagers cultivate principally hill-rice and cotton. There were in March 1892 ten houses, with fifty-three inhabitants.

NA MAWN.—A village in the Möng Sīt circle of the Northern Shan State of South Hsen Wi, about four miles north of Loi Ngün, the chief village of the circle, and close to Lōng Kawng, to which village it is subordinate.

There were fourteen houses, with a population of 76 persons, in March 1892. The villagers cultivate a considerable area of paddy-fields, irrigating them from a small stream.

NAM AWN.—A small stream which rises in Yünnan and flows south-west through Möng Wan into the Shweli at Man Hsawn, a village about four miles west of Nam Hkam in North Hsen Wi. At Man Sawn it is about forty yards broad by four to six feet deep.

NA MAWNG.—A Shan village in the Möng Sīt circle of the Northern Shan State of South Hsen Wi.

There were twelve houses, with a population of 73 persons, in March 1892. The villagers cultivate a little irrigated paddy, and some cotton is grown on the uplands.

NAMBANG.—A Kachin village in Tract No. 16, Myitkyina district, situated in 24° 53′ north latitude and 97° 38′ east longitude.

In 1892 it contained twenty-five houses, with a population of 124 persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe.

NAM BAWK.—A Wa village in the Southern Shan State of Kēng Tūng. It is a stage on the hill road from Möng Hkāk to Möng Ping.

The village has twenty-two houses. Not far to the north are the Wa villages of Wān Kyeng, twenty-six houses, and Nam Hpa, thirteen houses. The people work small irrigated fields in the valleys between the hills, as well as the usual upland fields of rice and cotton. A few of the younger men have adopted Shan dress, but the great majority wear only a loin cloth, with sometimes a blanket. Many of the men understand and speak Shan very well.

NAMEIN KHA.—*See* Natmyin *chaung*.

NAM ET.—Called Nanet *chaung* by the Burmese. It rises in the hills which separate Lai Hsak (Letthet) from Ho Pōng, in the Southern Shan States, flows northward past Lai Hsak and Möng Ping (Maing Pyin) and runs into the Myit-ngè or Nam Tu. At Lai Hsak it is eighteen yards wide and three feet deep. A good deal of teak timber is found on its banks and floated out.

NAM HA.—A small stream in the Northern Shan States: it rises in the Loi Sung hills east of Nam Hkam, and flows north-east to the Nam Paw, with a course of about twelve miles. The Nam Ye is a small tributary flowing into it from the west.

NAMHAN.—A Kachin village in Tract No. 2, Bhamo district, situated in 23° 40′ north latitude and 97° 4′ east longitude.

In 1892 it contained thirteen houses. The population was unknown. It has been erroneously marked Namkha on the map; it is the more southerly of the two villages so marked. The headman has no other villages subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

NAMHWAM.—A Yang Lam village in the Möng Hēng circle of the Northern Shan State of South Hsen Wi, situated on the lower slopes of Loi Sang.

There were in April 1892 five houses only, with a population of 25 souls. Hill-rice, tobacco and vegetables were the only crops grown.

NAM HÈ.—A stream in the trans-Salween State of Kēng Tūng: it rises near the boundary with China, north of Keng Cheng territory, passes Möng Hè, and flows southward into the Nam Lwi just below Hsup Nam. At Hsup Nam its width is twenty yards and its depth one and a half feet in February.

NAM HĒNG.—A Yang Lam village in the Man Hpai circle of the Northern Shan State of South Hsen Wi. It lies in the undulating jungle covered country to the west of the peak of Loi Kawng, and had in March 1892 thirteen houses, with sixty inhabitants. The villagers cultivated hill-rice, cotton and vegetables.

NAM HKA.—An affluent of the Salween on its eastern bank.

The Nam Hka is formed by two streams, the Nam Hka Lam and the Nam Hka Hkao, which join about eight miles south-east of Möng Hka in the Wa States. The first has its source in the Nawng Kheo lake and the second in Kông Min Shan. It has a general north to south course, and joins the Salween in about latitude N. 21° 30′ and longitude E. 98° 40′. For a short distance it forms the boundary between British and Chinese territory.

Its chief tributaries on the right bank are the Nam Hse, which joins just south of Möng Hka, and the Nam Pang, which joins below Pang Hsang. On the left bank are the Nam Hsaw, joining north of Möng Hsaw, the Shwethamin *chaung* or Nam Yang, formed by the Nam Yang Leng and Nam Yang Lam, which runs in just east of Pan Ung, and the Nam Ma, nearly opposite Pang Hsang and close to Möng Nga.

From Pang Hsang the Nam Hka is navigable for small dug-outs as far as Hap Tawk, half-a-day's journey below Pang Hsang. Below this there is one day's journey over rocks and rapids, and then dug-outs can again be employed nearly as far as the mouth of the stream. It enters the Salween by a waterfall or cataract, according to native information (but *see* below). Small boats are used at ferries on the upper river, as at Hsop Hsö and Tā Mōt Hkö. They can reach Hsop Hsö from Pang Hsang, but have to be occasionally dragged over rapids. Boats are, however, not much used. At Pang Hsang,

the ferry on the road to Möng Lem, there is only one. The ferry is controlled by the Chinese. There are three or four small boats at Hsop Hsö and one at Tā Mōt Hkö. The general character of the stream is rocky, and it has very deep pools alternating with shallows.

Ferries.

At Hsop Hsö, near Loi Nüng, the stream is two and a half feet deep with a pebbly bottom, but the crossing is at a rapid and the current so strong that animals cannot keep their legs. At the crossing it is twenty-five yards broad, but above and below the width is forty to sixty yards, with deep pools and a sluggish current. The banks are precipitous and rocky, with a stony beach on both sides composed of moderate sized shingles. There is another crossing a quarter of a mile farther down near Hsop Hsö village. The rapid here is not so swift, but the water is four feet deep and has a rocky bottom. Plenty of material is close at hand for raft and bridge making.

At Pang Hsang there are really two crossing places. The one below Pang Hsang is sixty yards broad and four feet deep, with a gravel bottom and no large stones and a very sluggish current. The approaches are easy, with wooded banks, but no bamboos. At Pang Hsang itself the crossing is a diagonal one, up stream, seventy yards wide: the water is two and a half feet deep and just fordable for loaded mules. The banks are flat and approaches easy, and the bottom is gravelly.

The crossing at Tā Mōt Hkö between Loi Lön and Pang Mi has bad approaches, but these could be easily improved. The stream here is full of large rocks and deep pools; the banks are low, but steep and rocky, and the channel is generally broad and very deep. There is a rapid jūst below.

In its lower course the Nam Hka forms the boundary between the States of Kēng Tūng and Mang Lön and its sub-State Maw Hpa, but the country, if not impracticable, has very few roads, and little is known of this part of the river. From the south it receives as its chief tributary the Nam Ping, with the waters of the Nam Pu. The Nam Hka and its tributaries in the Wa States have for long had the reputation of having much gold in their sand gravel beds, but so far no dust or nuggets have been found by British explorers.

Mr. F. Fedden, who passed down this portion of the Salween on a raft in March 1865, writes: "A large stream called the Nam Hkā, by report as "large as the Salween itself, but apparently not above sixty feet broad, joins "the river on the left side, flowing in flush with the Salween water; but "inside the mouth of the Nam Hkā, the water is rushing impetuously down "a gentle incline between high rocky sides. Just beyond the north of this "stream the Salween river widens out in a circular form."

NAM HKA.—A stream in North Hsen Wi Northern Shan State, which rises to the east of Loi Ai Pōng, near Man Kyu, and flows north into the Nam Oi. Its course is about twelve miles, and it flows partly underground. Between Möng Hawm and Pang Ton it is six yards wide by two feet deep, with a rocky bottom. At this point it flows in a succession of cascades and deep pools.

NAM HKA HPÖK.—A Chinese village in North Hsen Wi, Northern Shan States, in Ping Hka circle of Möng Si: it contained fourteen houses in 1894, with a population of thirty-five persons. The revenue paid was Rs. 2 per household, and the occupation of the people was paddy and opium cul-

tivation. They owned ten bullocks, five buffaloes, five ponies and twenty pigs. The price of paddy was six annas the basket.

NAM HKAI (Burmese, Nam Hke.)—A State in the Myelat district of the Southern Shan States, with an area roughly estimated at seventy-five square miles.

Boundaries. Natural features.

It is bounded on the north by the States of Loi Ai, Hsi Kip, and Loi Maw; on the east by Yawng Hwe; on the south by Loi Lōng; and on the west by the same State.

The greater part of Nam Hkai consists of grassy downs, dotted over with rocky hillocks covered with scrub, but to the west, towards Loi Lōng, it rises into broken hilly country. It is well watered by the Nam Ting, Balu and Nawng Tara streams, of which the first and the last are utilized for purposes of irrigation. The banks of the Balu are so high and steep that it is impossible to force the water into the fields. These streams are not navigable in any portion of the State, and what affluents they receive are mere brooks.

Climate. Population.

The climate does not differ greatly from that of the rest of the Myelat, but in the winter months it is slightly colder and in the rains considerably wetter than are other parts of that district. It has the reputation of being very healthy.

In 1897 Nam Hkai included seventy-nine villages with one thousand and eight houses or one thousand one hundred and forty-four households, and a population of 6,015 persons. In 1892 the number of houses in the State (878) was three times the number at the Annexation. There were nine different races at the enumeration of 1897, in the following proportions:—

Taungthu	...	...	...	...	5,473
Taung Yo	...	...	...	...	277
Shan	...	...	...	...	152
Karen	...	...	...	...	59
Danu	...	...	...	...	15
Danaw	...	...	...	...	15
Inthaw	...	...	...	...	9
Burman	...	...	...	...	9
Dayè	...	...	...	...	6
			Total	...	6,015

The State may therefore be called wholly Taungthu, the *Ngwe-kun-hmu*, Hkun Kye, being himself a Taungthu.

Paw In (*q.v.*) is the capital and is built on a hillock called Sawng Rü, towards the western border.

The revenue collections in 1897 amounted to Rs. 4,970, of which Rs. 2,500 was paid as tribute.

History.

Before 1170 B. E. (1808 A.D.) Nam Hkai is said to have been a part of the Yawng Hwe State, but this seems somewhat doubtful. In that year at any rate, one Nga Damma, a Taungthu, made his way to Ava and was successful in a petition to the King to be appointed *Ngwe-kun-hmu*. During his time the State was several times raided by Karen-ni, and was also somewhat wantonly attacked by Nga Kŏt, the *Ngwe-kun-hmu* of Hsi Kip, who proposed to annex Nam Hkai. A vigorous resistance, however, was offered and Nga Dwi, the brother of the Nam Hkai Chief, eventually overthrew Nga Kŏt near Sawng Ye and drove him back to Loi Maw, which at that time was a portion of Hsi Kip. Nga Damma ruled for forty-five years and died in the month of *Nat-daw* 1214 B.E. (November 1852).

He was succeeded by his son Hkun Pè, who two years after his accession became embroiled with the *Ngwe-kun-hmu* of Loi Ai. That Chief laid claim to the village of Paw Ya on the ground that the *Kyaw*, the headman, had made formal submission to him. Nam Hsai took up arms, but was defeated, and Loi Ai has ever since retained possession of Paw Ya.

In 1222 B.E. (1860 A.D.) Hkun Ngè, the Myoza of Sam Ka, broke out in rebellion and, allying himself with Loi Lōng, invaded the Myelat. The whole of Nam Hkai was laid in ashes, except the Chief's village on the Sawng Rü hill, and the State was practically deserted for some years.

In 1229 B.E. (1867 A.D.) Hkun Pè died and was succeeded by his son Hkun Pan.

Intrigue at the Burmese Court, however, procured his deposition, and in 1236 B.E. (1274 A.D.) a Burman named Nga Meik was sent up to take charge of Nam Hkai as well as of Loi Ai and Loi Maw. Nga Meik was perpetually quarrelling with his subordinates and was dismissed in a year's time, and in his place came Nga Thè, who was superseded in three months' time by Nga Po, also a Burman.

This *Ywa-ōk* was, however, no more permanent than his predecessors, and a year later, in 1238 B.E. (1876), Hkun Hwaing, a cousin of Hkun Pan, was appointed *Ngwe-kun-hmu*. He was in charge of the State at the time of the British Occupation and was confirmed by the British Government as *Ngwe-kun-hmu*. In 1888, however, he was tried for waging war in British territory, having mixed himself up in the quarrel between the Yawng Hwe and Loi Lōng States, and on the 29th June of that year was convicted and sentenced to three years' rigorous imprisonment.

Hkun Pan was then reinstated as *Ngwe-kun-hmu*. He died on the fifth *lasan* of *Tabodwè* 1253 B.E. (13th January 1891) and was succeeded by his brother Hkun Kyè, the present Chief.

NAM HKAI.—A Kachin village in the Nga Kyawng circle of the Shan State of North Hsen Wi, situated in the hilly country south of Sa Pōng.

In February 1892 it had six houses, with forty-seven inhabitants. They belong to the Lahtawng branch of Kachins and were engaged in upland cultivation. There was also a considerable area of poppy fields.

NAM HKAI.—A tributary of the Nam Hkun on its left bank, to the west of Kēngtūng State. At Wan Kawng, where it is crossed on the northern road from Kēngtūng to Ta Kaw, it is four yards wide and eight inches deep in April. It has a course of about sixteen miles.

NAM HKAI.—A river in the Northern Shan States, which rises in the Ai Pōng range, and flows south-west into the Nam Tu (Myit-ngè), which it joins about twenty-two miles west of Hsen Wi town. It has a course of about fifty miles.

NAM HKAM.—A frontier circle in the north-west of the Northern Shan State of North Hsen Wi.

Population.
Natural features.

It had in 1898 forty Shan, fifteen Kachin, six Palaung and four Chinese villages, with a total population of about thirteen thousand persons. It is situated in the fertile valley of the Nam Mao (Shweli) river, on the left bank of that stream, and consists of an immense tract of paddy-plain and the northern slopes of the neighbouring range of mountains, which bound it on the south.

Administration.

Prior to the Annexation Nam Hkam was practically independent of Hsen Wi and exercised control over all the circles eastwards to the Salween, Se Lan, Mu Se, Wan Teng, Möng Ko and Mang Ka. The Myoza in charge was subordinated to North Hsen Wi in 1888.

The northern boundary of the district is not yet finally delimitated; many Nam Hkam villages lie north of the Nam Mao, and some Chinese villages belonging to Mêng Mao lie south of it.

Population.

Nam Hkam is, and probably will remain, the wealthiest dependency of North Hsen Wi. It is probably about one-tenth the size of Ko Kang and has not half the number of villages, but it has a little over half the population of the trans-Salween *Hēng*ship, and the villages are therefore obviously much larger and more generally prosperous. Nowhere in all the Shan States, not even in the Kēngtūng valley, is there a stretch of country so populous and so well-to-do as the two-mile strip of land which extends for something under twenty miles along the banks of the Nam Mao. Besides Nam Hkam itself, with seven hundred houses, there is another village, Man Hswan, with one hundred and seventy-five houses and seven hundred and five inhabitants, three with between eighty and ninety houses, and five with more than fifty and less than eighty houses. The valley is immensely fertile, the average rice-yield being one hundred fold, and, besides this, scattered about in the different villages are over four hundred traders, owning both mules and bullocks, but chiefly the latter, while the craftsmen, gold and silver-smiths, blacksmiths and carpenters, number nearly one hundred. This is the more striking, as in the rest of the Shan States one or two artisans to a circle is an average proportion. The number of monasteries is also very large, notwithstanding that Nam Hkam is the headquarters of the Sawti sect of Buddhists, who neither reverence nor support the Order of the Yellow Robe. Every year numbers of Chinese artisans, blacksmiths from Möng Hsa and carpenters and stone masons from Möng Ka, make their way to Nam Hkam and remain there till about May, when they again return to their houses in Chinese territory. Many however, have houses in Nam Hkam, which during their absence are looked after by their Shan wives.

The extremely picturesque dress of the Shan-Chinese women is described in an introductory chapter, as are also the extraordinarily heavy bangles they wear, which weigh frequently from sixty to eighty rupees apiece. The men are uniformly and sombrely dressed in dark blue Chinese cloth.

The Tai Nö.

The Tai of Nam Hkam refused to be considered Tai Hkè, or Shan-Chinese, and always assume the name of Tai Nö, claiming to be the descendants of the founders of the kingdom of U Ting, as they call it, probably the first Shan kingdom in what is now called the Shan States, and usually known as Kawsampi. They certainly differ in dress from the true Tai Hkè and few, if any, can speak Chinese, which all Tai Hkè can.

The Nam Mao: cultivation and industries.

The Nam Mao floods the whole valley during the rains, sometimes to a depth of six feet, and many of the houses are therefore built on high piles, and there are boats in every village to enable the people to move about in the plain. Artificial mounds are also constructed as refuges for cattle, and these are very numerous. Most of the larger streams from the hill range to the

south are spanned by solid arched stone bridges, built by Chinamen, and masonry wells, crowned with temple-like structures and raised to some height above flood level, are also very common. Rice is the chief crop, but there are many acres of pine-apples on the lower slope of the hills to the south, and paper is manufactured in some quantity at one or two villages. The ordinary price of rice is eight annas the basket, but occasionally, as in 1891, the floods rise so high and are so prolonged that in many places the crops rot and the rate per basket is considerably greater.

Paper, shoes, and earthenware pots are manufactured in the outlying villages. The silver-smiths are very skilful, and it is curious that many of their patterns are identical with those which tradition has handed down to the Chieng Mai workmen. Hitherto no statistics of the Nam Hkam trade have been recorded. The volume must be considerable.

NAM HKAM.—The chief town of the circle of the same name in the Northern Shan State of North Hsen Wi. It stands in the paddy plain, less than a mile from the Nam Mao (Shweli) river, and not more than twice that distance from the borders of the Möng Mit Shan State, the Kachin hills of the Bhamo district, and the Shan-Chinese State of Mêng Mao (Möng Mau).

Nam Hkam is by a long way the largest town in the cis-Salween Shan States, and beyond the Salween Kēngtūng alone can be compared with it and alone exceeds it in size and prosperity. There were in 1898 seven hundred houses in the town, with a population of about 3,500 persons, the great bulk of whom were Shan-Chinese with a sprinkling of Shans, Burmese, Chinese, and Indo-Burmese *métis*. Every year a number of Chinese artizans, chiefly carpenters and stone-masons from Möng Ka, come down for work and stay usually for four months, from November till February. There are also always a number of blacksmiths, Shan-Chinese from Möng Hsa, who establish themselves on the town green, make hoes, horse-shoes, scissors, iron and copper cooking-pots, knives and tripod cooking stands and other articles, which they sell at the five-day bazaar or at the forges themselves.

The bazaar.

The town stands in a ring-fence of bamboo with a ditch and ramp all round: these, however, are calculated rather to keep out the floods, which cover the whole plain in the rainy season, than for defence. A number of fine trees give abundant shade. The bazaar lies on the south-west of the town and is joined to it on the one side by a row of permanent shops, while on the other it fines away into the open paddy-fields. No money collections are made for the use of the booths, but tithes in kind are collected every now and again by the Myoza for the support of himself and his retainers. The number of people attending the bazaar from the surrounding plain must be at least five thousand, among whom are many Shan Chinese from over the border, as well as Kachins and Palaungs from the hills to the south.

There are two *pôngyi kyaungs* in the town, one of which, however, is deserted: the other has thirteen robed inmates and is a most elaborate building, blending the architecture of the ordinary Burmese monastery with the Tartar architecture of China, and greatly resembling the *wats* of the trans-Salween States. The basement is of brick and stone, and the main portion of the building of teak. The wood-carving, done by the Chinese carpenters from Möng Ka, is very fine and is quite distinct from the ordinary

Burmese carved work, the greater portion of it being in high relief, cut out with a chisel. The building was commenced about 1889 by the late Myoza and was finished by his brother and successor. Near it are a number of small pagodas and a large image-house in the ordinary style of Shan ecclesiastical architecture. Nam Hkam is also the headquarters of the *Sawti* sect of Buddhists. The leader of the sect, whose distinguishing characteristic is that they do not support monks or monasteries, lives in Nam Hkam.

The *Sawti* sect.

A soda-water manufactory was established for a time in the town and returned satisfactory interest for the outlay of two thousand rupees which it implied. It was managed by a couple of Mandalay Mahomedans, and the demand for their lemonade on bazaar days was very considerable, but the enterprise was given up in 1893.

Trade and industries.

Nam Hkam is only from seven to eight bullock marches from Bhamo, and a considerable trade is carried on now that the roads have become safe. So far, however, the trade is entirely in the hands of the Shans, and few or no traders come from below. The Myoza himself is the chief merchant, and owns five hundred of the eight or nine hundred pack animals there are in the town. Quite a quarter of the population is engaged in trade, either as hucksters or in a more ambitious way, and there are a good many silversmiths engaged in manufacturing the huge silver bracelets which the Shan-Chinese women wear. Rather under a hundred are occupied in tilling the rice fields, which come up to the outskirts of the town.

NAM HKAM.—A Lepai-Kachin village in North Hsen Wi, Northern Shan States, in the Ping Pang circle of Möng Si: it contained twenty-four houses in 1894, with a population of seventy persons.

The revenue paid was one rupee per household and the people were paddy, maize and opium cultivators by occupation and owned twenty bullocks, fifteen buffaloes, two ponies and eighty pigs. The price of paddy was eight annas the basket.

NAM HKAM.—The Nam Hkam or Man Si *chaung* rises in the Kachin hills, and flows first south-east and then east into the right bank of the Shweli at Hsup Hkam, a little below Nam Hkam. Its principal tributary is the Nam Mak. At its mouth it measures fifteen yards in width by one and a half feet deep in January.

NAM HKAP.—A tributary of the Nam Wawng (Hwe Wawng) in the east of Kēngtūng State. It rises in the hills to the north-west of Möng Yawng and flows past that town into the Nam Wawng, a tributary of the Nam Yawng, which runs into the right bank of the Mèkhong. At Möng Yawng it is twelve yards broad and one foot deep in March. It has a course of about fourteen miles.

Area and boundaries.

NAM HKÔK (Burm. Nan-kôk).—One of the Tam Hpak valley States of the Eastern division of the Southern Shan States, lying approximately between 20° 35′ and 20° 45′ of north latitude and 97° 20′ and 97° 25′ of east longitude, and containing an area of 105·60 square miles. The State is bounded on the north by Ho Pōng; on the east by Möng Pawn; on the south by Nawng Wawn; and on the west by Yāwng Hwe.

Formerly Nam Hkôk was included in the territories of Nawng Wawn. It became a separate State in 1106 B.E. (1744). The succession of Chiefs of Nam Hkôk has been—

History.

Hkun Myat,	Hkun Pôk,
Hkun Kaw,	Hkun Awng Hkam,
Hkun Hkam,	Hkun Pôk,
Hkun Mawng,	Hkun Hkam, and

Hkun Hseng,

who is the present Myoza.

The boundaries of the State were laid down by Royal Order in 1206 B.E. (1844 A.D.), but the details are so extremely local—specified trees, prominent rocks or stones forming quite as important marks as hills or streams—that it is not given at length.

Revenue enumeration of 1891.

In 1891 the Nam Hkôk State contained eighty-eight villages and one thousand three hundred and thirty-two houses, of which five hundred and fifty were exempted from taxation, leaving a balance of seven hundred and eighty-two houses assessable.

The area of land under cultivation was—

	Acres.
Paddy land	379
Taungyas	271
Garden	87
Total ...	737

The State possessed the following stock :—

Elephants	2
Buffaloes	834
Bullocks	389
Cows	228
Ponies	45
Ploughs and harrows	508
Boats	40

The total population was estimated at 5,162 persons.

The occupations of the male adults were—

Cultivators	1,092
Traders	283
Artisans	99
Officials	51
Priests	28

and the races were divided thus :—

Shans	3,272
Taungthus	1,889
Burmans	1

The Nam Hkôk State is a small one, being about fifteen miles long by some eight wide. The Sang Aw, Tam Hpak, and Pai Hkam streams flow through the State and are used for irrigating the fields.

The houses are mostly built of bamboo and thatch, with bamboo posts.

Cultivation: indigo.

Taungyas are largely worked in the north-east of the State, the average yield per basket of seed sown being twenty-fold. On the garden land of the State pine-apples, onions and plantains are cultivated, and on the Minè Daung range of hills, east of Nam Hkôk, indigo and *thanatpet* are grown. The leaves and stalks of the indigo plant are steeped in water until the pulp is extracted, when the tincture is drawn off and shaken: the flakes are left to settle, and are then sold in the bazaars, by the villagers of Wan Kun and Hsam Pu, at a rate of three to four annas per viss. The same indigo dye, if bought at the villages where it is worked, costs only one anna the viss; the indigo workers, however, do not make enough profit to live on the proceeds of their sales alone and as a rule cultivate *taungyas* and lowlying paddy land as well.

The rice grown is only sufficient for the needs of the people and none is exported. The average yield of lowlying paddy land is twenty-fold.

The tribute paid by the Nam Hkôk State has been—

	Rs.
1888	2,000
1889-90	3,000
1891—97	3,500
Sanctioned for 1898-1902	4,000

There is only one bazaar in the State, which is held at Nam Hkôk itself. It attracts few beyond the actual inhabitants of the State.

Goitre is somewhat prevalent among the hill people.

Revenue divisions in the State of Nam Hkôk.

Serial No.	Name of the circle.	Number of villages.	Number of houses.	Revenue collection.		
				Rs.	A.	P.
1	*Myôma*, five quarters	5	90	81	12	0
2	*Sin-gye-bôn*	6	76	104	8	0
3	Mainètaung	11	270	2,310	0	0
4	*Utaik* villages	44	646	3,381	4	0
5	Hang Loi	10	57	211	0	0
6	Kĕng Leng	8	101	550	0	0
7	Nam Mun	3	97	968	0	0
8	Hai Yā	5	60	431	0	0
	Total ...	92	1,397	8,037	8	0

Large villages, &c., in the State of Nam Hkôk.

Serial No.	Name of circle or villages.	Number of villages in the circle.	Number of houses in the village.	Remarks.
	Mi-nèdaung circle ...	11	...	Adjoining the territories of Wan Yin, Mōng Pawn and Ho Pōng.
1	Hsam Pu	...	49	Taungthu village.
2	Na Noi	...	32	
3	Hō Nā Pang Lin ...	...	39	
4	Pang Hsa Hkwā ...	...	33	
5	Nawk Wo	.	26	
	Utaik villages ...	44	...	
6	Hō Nā	...	38	Taungthu village.
7	Wan Pēng	...	30	Shan-Taungthu village.
8	Long Hō (north) ...	...	36	Taungthu village.
9	Kawng Ngôn ...	...	45	Shan village.
10	Kēng Lūn circle ...	8	...	
11	Nam Kao	...	36	Shan village.
	Nam Mun circle ...	3	...	
12	Ho Po	...	68	Shan village.
	Hai Ya circle ...	5	...	Adjoining the territories of Nawng Wawn and Yawng Hwe.
13	Wan Hkom	...	27	Shan-Haiya (Intha) village.

NAM HKŌM (Burmese, Nan-kōn).—A small State in the Myelat district of the Southern Shan States, with an area of 3·95 square miles. It is bounded on the north and east by Pwe La; on the south by the detached Myin Mu circle of the same State; and on the west by the Hlaingdet circle of Meiktila district.

The State consists entirely of grassy downs and is very arid during the dry season, when the villagers have frequently to go three miles off to draw water, to Yebōk village in Pwe La State.

There is practically only one village in the State, though it is divided into two parts, north and south. These contained in 1897 forty-one houses, with a population of two hundred and ten persons, who paid Rs. 183 annual revenue to the *Ngwe-kun-hmu.* Though the place was so small it nevertheless contained four different races:—

	Rs.
Danu	124
Taung-yo	61
Taung-thu	15
Dayè Shan	10
Total ...	210

The State has no history, and ordinarily appears to have formed a circle of one or other of its more powerful neighbours. In 1887, when the country was

occupied by the British troops, Nam Hköm was stockaded by insurgents from Lawk Sawk, who fled on the firing of a couple of shells. This temporary occupation probably alone accounts for the existence of Nam Hköm as a separate State.

The following list of Chiefs is given :—

No.	Chief.	Revenue.	Date.	Remarks.
		Rs.		
1	Maung Su Daung	20	...	......
2	Maung San	90	1783	Son of No. 1.
3	Maung Shwe Tôk	90	1st *Nkm.*	Son of No. 2.
4	Maung Tun	90	...	Son of No. 3.
5	Maung Pyan	183	1857	Son of No. 4.

The annual tribute is fixed at Rs. 50.

NAM HKÖM.—A village of the Southern Shan State of Kēngtūng. It lies in the south of the State, in the district of Mawn Sa Ling, and is a stage on the main road between Möng Lin and Paliao.

The village has twenty-two houses and a small monastery. [*See* Mawn Sa Ling.]

NAM HKŪM.—A Palaung village in the Nga Kyang circle of the Northern Shan State of North Hsen Wi, situated in the broken country west of Möng Yu.

In February 1892 there were seven houses in the village, with one hundred and one inhabitants, all Humai Palaungs, who cultivated hill-rice and cotton and bred ponies in an unsystematic fashion.

NAM HKUN.—A trans-Salween stream which rises in the hills to the south of Kēngtūng and flows northward to the west of that town into the Nam Lwi. To the north of Kengtūng it is joined by the Nam Lap. Where the northern road from Kengtūng to Ta Kaw crosses it it is thirty yards wide and one foot deep in March. It has a course of more than thirty miles.

NAM HPA HKA.—A Shan village in North Hsen Wi, Northern Shan States, in Na Ti circle: it contained fifteen houses in 1894, with a population of thirty-eight persons. The revenue paid was one rupee per household, and the people were paddy cultivators and traders by occupation. A fifth-day bazaar is held. The villagers owned five bullocks, five buffaloes, and four ponies, and the price of paddy was four annas the basket.

NAM HPA SÈ.—A river in the Northern Shan States which rises about twenty miles south of Möng Lōng. It is unnavigable and joins the Nam Tu near Nam Maw. At the "Natural bridge" [*v. sub* Ho Küt] in the Ho Küt (Ngôk Teik) gorge it runs underground. It has very steep cliff-like banks, but, except that the railway has to cross it, is of no importance.

NAM HPAWM.—A village in the South Riding of the Northern Shan State of Mang Lön West, in charge of the *Kin Möng* of Hsup Paw, close to which village it is.

In April 1892 it had five houses with twenty-nine inhabitants, all Shans. Hill-rice was their chief crop, but they had also a few irrigated lands. The village is only a few miles from the Salween.

NAM HPAWM.—A stream in the Southern Shan States which rises in the hills near Keng Lôm and flows westwards into the Nam Pang. Where it crosses the Ta Kaw-Keng Hkam road it is ten yards wide and one foot deep in April. It has a course of nine or ten miles.

NAM HPAWN.—A tributary of the Nam Ha, the left bank tributary of the Nam Tu or Myit-ngè river. It rises between the southern slopes of Loi Hsak and the northern slopes of Loi Ling. At Man Sè it is a shallow gravelly stream with low flat banks, passing through paddy-fields and cultivation, which it floods in the rains. It is unnavigable.

NAM HPAWN or NAM FAWN.—A stream in the Kēngtūng trans-Salween Southern Shan State which rises in the hills between Möng Yu and Möng Yawng and runs eastward into the Nam Lwi just below Möng Yu. At its mouth it is twenty-five yards wide and two feet deep in March. It has a course of some eighteen miles.

NAM HPÖK.—A stream which rises in the low country east of the Ai Pōng range in North Hsen Wi, Northern Shan States, and flows north past Man Wying into the Nam Oi, which it joins near Loi Tāng. It has a course of about fifteen miles. Near Man Wying it flows underground for some distance.

NAM HPU.—A stream in the trans-Salween Southern Shan State of Kēngtūng, which enters the Nam Hsim on its left bank. It flows in a southerly direction past the village of Möng Hpu, where it is twelve yards wide and one and a half feet deep in March. It has a course of twelve or fifteen miles.

NAM HSA.—A hill stream, rapidly increasing in volume in its short course. It rises about six miles to the south of Man Peng on the western side of the Loi Lon ridge, and runs due south parallel to its foot, past Nā Hkā and Nā Wai. At this last village, which is situated at the southern end of the ridge, it turns east and runs by an abrupt and nearly precipitous descent into the Salween.

At its mouth is the Ta Mawn. There is a boat kept at the ferry, but the approaches both east and west are very bad, and it is only locally used. A good deal of rice is grown along the banks of the Nam Hsa from its source to a little beyond Nā Wai.

NAM HSAN.—The capital and home circle of the Tawng Peng State of the Northern Shan States.

The circle contained in 1896 ten villages, with a total of four hundred and eight houses. The villages are thickly peopled, and the inhabitants are mostly Palaungs of the Samlōng tribe and are readily discerned by the bright dresses of their women, who wear hoods that fall the whole length and breadth of their backs and of which a red cloth material forms the principal feature. There are twelve Chinese and thirty-nine Shan houses, all the Chinese and twenty-eight of the Shan houses being in Nam Hsan itself, the capital of the State. The circle sells two thousand three hundred viss of wet or pickled tea annually, and one thousand eight hundred viss of dry tea. The area of the tea gardens is estimated at seven hundred and fifty acres, and there are about eighty-nine acres of wet paddy cultivation. The circle is one of the richest in the State. Most of the inhabitants are officials and relatives and retainers of the *Sawbwa*. The area is about two hundred and fifty square miles. The revenue assessment in 1896 was Rs. 1,400,

and one hundred and eighty-seven houses out of the four hundred and eight were liable to taxation. The villagers owned one hundred and three ponies, thirty-eight buffaloes, thirty-five cows and ninety-four bullocks.

The population in 1896 numbered one thousand men, one thousand two hundred and seventy-five women, three hundred and fifty-seven boys and three hundred and seventy-eight girls.

Antiquities.

There were no less than eighty-four monasteries all large and well-cared for. The principal of these is at Nam San, where the *Saya-daw* lives. At Se Lān or Paya-gyi there is a fine group of pagodas, a very handsome *wat* or temple sheltering a huge figure of Gautama, and a large bell. A feast is held annually in *Tabaung*, and the place is very highly revered by the Palaungs. Between Se Lān and Nam Hsan are several ruined pagodas, built many years ago when the circle was more thickly populated, and marking the sites of once flourishing villages.

The old capital was called Setunsang. It had over two thousand houses and was deserted during the civil wars of thirty-five years ago, when Guna, Aung Hla, and Hkam Hkun were disputing the *Sawbwa*ship.

Nam Hsan was founded by the *Sawbwa* Hkam Hkun in 1865.

NAM HSAN HU.—A village in the South Riding of the Northern Shan State of Mang Lön West, situated in the hills west of the Nam Hsa valley and south of Man Pīng, the capital of the State.

In April 1892 there were nine houses with forty-seven inhabitants. They cultivated a small amount of irrigated land and a good deal of hill-rice, besides some cotton. There is a monastery in the village which forms part of the Nā Hkā Lōng township.

NAM HSAWM.—A village in the Mong Yai circle of the Northern Shan State of South Hsen Wi.

It numbered seven houses only in March 1892, and contained thirty-four inhabitants. The village had then been but recently re-established and was engaged in paddy cultivation.

NAM HSAWM.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi.

It is situated in the midst of spacious paddy-fields, the cultivation of which furnishes the entire occupation of the inhabitants. There were twenty-two houses in the village in March 1892, with a population of 81 persons.

NAM HSAWN.—A Wa, Palaung and Chinese village in North Hsen Wi Northern Shan States, forming a circle under Möng Si: it contained twenty houses in 1894, with a population of sixty-five persons.

The revenue paid was two rupees per household and the people were paddy, maize and opium cultivators by occupation, and owned twenty bullocks, fifteen buffaloes and seven ponies. The price of paddy was six annas the basket.

NAM HSAWN.—A large village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. It lies a couple of miles west of the Myoza's village, on the Nam Man, practically at the junction of that river with the Nam Mao (Shweli), and in so far as it is north of the latter river projects beyond the natural line of the boundary with China. It overlaps and practically runs into the Mêng Mao (Möng Mau) village of Ho Hin, the inhabitants of which (a much smaller village) apparently occasionally paid revenue to the Nam Hkam Myoza. The two villages and the fields which they cultivated

were so intermingled that none but an old resident could point out the dividing line.

There were in February 1892 one hundred and seventy-five houses in the village with a population of seven hundred and five persons, all Shan-Chinese. Seventy traders were settled in the village, with over two hundred pack-animals, and there were also several artizans and silversmiths resident. There is a large *pôngyi kyaung*, with forty-four *officiants*. Paddy cultivation is the occupation of the majority of the inhabitants.

Nam Hsawn is the second largest village in Nam Hkam, and next to Nam Hkam itself is probably the richest village in the Shan States. The secret of the prosperity of this, as of the other Nam Hkam villages, seems to be that the Myoza collects less tribute from his people than the *Hkam Yi-hpa* of Mêng Mao.

Nam Hsawn, under the agreement of 1897 between Great Britain and China, is leased in perpetuity to Great Britain, along with the other villages of the triangle of land in which it stands.

NAM HSĪM.—A Yang Lam village in the Möng Heng circle of the Northern Shan State of South Hsen Wi. It is situated in the lower spurs of Loi Sang to the north-east of the main village, and contained in April 1892 seven houses, with a population of thirty-five souls.

The Yang Lam here were a good deal mixed with the surrounding Shans and seemed to be losing their distinctive characteristics. They cultivated hill-rice and vegetables.

NAM HSĪM.—A small village in the Na Wa circle of the Northern Shan State of South Hsen Wi.

It contained in March 1892 four houses, with a population of twenty-six persons. The inhabitants were engaged in lowland paddy cultivation and the village had been barely a year established.

NAM HSIM.—A Palaung village in the Na Wa circle of the Northern Shan State of South Hsen Wi.

It contained in March 1892 six houses with a population of 66 Palaungs, of the Man Tōng branch. The village is situated on the slopes of the range east of the circle, and the inhabitants were engaged in hill-rice cultivation.

NAM HSĪM.—A stream in the Northern Shan States which rises in Tawng Peng to the north of Möng Ngaw and flows through Möng Lōng and Hsi Paw. It is unnavigable. It joins the Nam Tu near Nam Hsīm bungalow, about eight miles from Hsi Paw town and close to Maw Kio. A considerable quantity of timber is floated down it: bridges of considerable size on both the cart-road and the railway span it.

NAM HSĪM.—An important tributary of the Salween on its left bank.

It rises on the Salween-Mèkhong watershed, and empties itself into the Salween some five or six miles below Ta Pyen, in about latitude 20° 45′. It forms the boundary between Möng Pu on the north and Möng Kang and Möng Tōn on the south.

Ferries.

It is crossed by the Southern Ta Kaw-Kēngtūng road about six miles east of Möng Hsen, at Hsup Mūt. It is here 2,300 feet above sea level and has a width of 60 or 70 yards, but is divided by a sandbank at the ford, the main channel being about 40 yards broad and 2½ feet deep in the dry season. During the rains rafts are used, as the river is then unfordable.

Further south, the Möng Pu-Möng Hsat road crosses it at the small village of Wan Noi. At the ferry and near the right bank the water is up to a man's middle. The river is here about 1,850 feet above sea level and about 150 yards wide, with a swift current. Below this it is a series of rapids and is, of course, quite unnavigable. Where it joins the Salween, the altitude is about 1,000 feet, so that it must fall at least 800 feet in 50 or 60 miles. The Government (northern) mule road to Kēngtūng crosses it at Tōng Ta.

NAM HTAWN.—A Li-hsaw village in the South Riding of the Northern Shan State of Mang Lön West, situated at a height of 6,700 feet, on the eastern slope of Loi Lan.

There were six houses in the village, with thirty-three inhabitants, in April 1892. They moved here from Loi Maw in South Hsen Wi many years ago. Opium is their chief crop, but they also grow hill rice and maize: their opium they sell at ten rupees the viss.

NAM HU.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi.

It contained in March 1892 nine houses, with a population of fifty-seven persons. The villagers cultivate about an hundred and fifty acres of paddy, irrigating it from a small stream.

NAM HU.—A Shan village in North Hsen Wi Northern Shan State, in Kun Lōng circle: it contained fifteen houses in 1894, with a population of seventy persons. The revenue paid was two rupees per household, and the people were paddy, maize, tobacco and opium cultivators by occupation, and owned four buffaloes and one pony. The price of paddy was eight annas the basket.

NAM HU.—A village in the Ho Tü circle of the Northern Shan State of South Hsen Wi.

It had only been established about a month when it was visited in March 1892, and then contained six houses. These had been erected on an old village site and preparations were being made to irrigate the paddy land formerly cultivated, which extends for a considerable distance all round the village.

NAM HU HSĪM.—A village in the Möng Sit circle of the Northern Shan State of South Hsen Wi.

It is inhabited by Humai Palaungs who came from the North Hsen Wi circle of Möng Yōk in about 1875. There were six families, living in four houses, in March 1892 and the total population numbered fifty-four souls. They cultivate hill rice.

NAM HU KAW.—A village in the Central Riding, or *Kawn Kang* of the Northern Shan State of Mang Lön West.

It is under the *htamông* of Pang Küt and lies close to his village at the foot of Loi Tawng. In April 1892 there were four houses in the village, with a population of twenty persons, all Shans. They cultivated upland rice.

NAM HU KAW LA.—A sub-circle of the Möng Heng district of South Hsen Wi Northern Shan State.

It contained in 1897 four villages with a total of sixty-nine houses. The villages are—

(1) Nam Hu Kaw La	18	houses.
(2) Kawng Mu	16	
(3) Loi Sak	21	
(4) Man Kat	14	

They are grouped close together and form really one large spreading village, with a five-day bazaar and a monastery. Kawng Mu village has a group of small white pagodas standing out picturesquely from a limestone rock. A feast is held annually in March.

The total population in 1897 numbered ninety-eight men, ninety-one women, forty six boys and seventy girls, with forty-five monks. There were forty-five acres of lowlying fields and one hundred and twelve acres of hill cultivation. The villagers owned one hundred and seventy buffaloes, three hundred and forty-eight cows, two hundred and seven bullocks and thirty-seven ponies. The headman is a *Pu Kyè*.

NAM HU LENG.—A Mu-hso village in the South Riding of the Northern Shan State of Mang Lön West.

It is in the Na Hka Hsēng Hawng *htamōng's* charge and stands on the hills over the Nam Hsa to the west of the steep ridge of Loi Lan, about eleven miles south of Man Ping. In April 1892 there were ten houses with fifty-three inhabitants, who cultivated hill rice, maize and a good deal of poppy for their own use. They have long been settled here and are known to the Northern Shans as Men. They call themselves *Law Ch'o*.

NAM KA.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 6′ north latitude and 97° 40′ east longitude.

In 1892 it contained twelve houses, with a population of 46 persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi (Asi or Ithi) sub-tribe and own five bullocks and two buffaloes.

NAM KAI.—A circle in the Northern Shan State of North Hsen Wi.

In 1898 it had twelve Kachin villages and a population of about seven hundred and fifty persons. It is situated on a low range of hills some sixteen miles south-east of Hsen Wi and consists of low wooded hills and a small area of paddy plain.

The *Duwa's* village contains fifteen Kachin houses and a population of about eighty souls.

NAMKAI or POWNOI.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 55′ north latitude and 97° 34′ east longitude.

In 1892 it contained twenty-five houses with a population of ninety-nine persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own ten bullocks and eight buffaloes. Water is available from a small stream. Six hundred baskets of paddy are grown yearly.

NAM KAI.—A stream in the trans-Salween Northern Shan State of Kēngtūng. It rises in the hills that separate Möng Yawng from Möng Kai and flows westwards into the Nam Ngawm, a tributary of the Nam Lwi. At Möng Kai it is ten yards wide and eight inches deep in March. It has a course of about 16 miles.

NAM KANG WUN.—A tributary of the Nam Tēng in the Southern Shan States, joining it on the left bank to the south of Lai Hka (Lègya). At the village of Kang Wun or Kang Awn it is eight yards wide by one-and-a-half feet deep in December.

NAM KAT.—A Lepai-Kachin village in North Hsen Wi, Northern Shan States, in Ho Tao circle: it contained thirty houses in 1894, with a population of one hundred and eighty persons.

The revenue paid was three rupees per household, and the people were paddy, maize and opium cultivators by occupation, and owned sixty bullocks, eighteen buffaloes, four ponies and three hundred pigs. The price of paddy was eight annas the basket.

NAM KAT.—A Palaung village in North Hsen Wi Northern Shan State, in Sè Lan circle: it contained thirty houses in 1894, with a population of eighty persons. The revenue paid was two rupees per household, and the people were paddy cultivators and wood-cutters by occupation and owned forty bullocks and fifteen buffaloes.

NAM KAT.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi.

There were fifteen houses in it in March 1892, with a population of seventy persons, and many old settlers were expected soon to return. There is much more irrigable land in the neighbourhood of the village than the present inhabitants could bring under cultivation.

NAM KAT.—A village in the Mogaung subdivision of Myitkyina district.

The village has twenty-one houses, and the inhabitants own twenty buffaloes and cultivate *lè*; some *taungya* is also worked. The number of baskets of wet paddy sown in 1897 was twenty-one and a quarter, and of *taungya* six.

NAM KAT.—Called Nam Nawng Kyit in the survey map, a tributary of the Nam Kang Wun, on its right bank, coming in to the east of Lai Hka (Lègya) in the Southern Shan States. Where it passes the village of Nam Kat it is five yards wide by one foot deep in April.

NAM KAW.—A flourishing Chinese village of one hundred and three houses (in 1892) in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni).

Industries.

It is situated in the hilly country six miles north of Sa Ti Hsu, the chief town of the circle, and had in 1892 a population of six hundred and ninety persons, all Chinese. The altitude of the village is five thousand and four hundred feet above sea-level, but the villagers cultivate about an hundred acres of irrigated paddy, terraced along the course of the Nam Kaw, a small stream from which the village takes its name. Besides this there is a large acreage of hill rice, and enormous quantities of poppy are grown in patches on the hills for miles round, probably close on a thousand acres. During the season opium sells at six rupees the viss, and at other times at ten rupees. Large quantities of liquor are distilled from Indian-corn (Chinese *Yimö*), which thrives here wonderfully well. The liquor is doctored with stramonium, which grows to luxuriance in the vegetable gardens.

The villagers owned eighty-two buffaloes and over three hundred and fifty pack animals, bullocks, ponies and mules. During the cold season they make long trading tours, hitherto always into China or the Chinese-Shan States, where they sell opium and liquor, bringing back clothing, shoes, hats and iron utensils. There were nearly a thousand pigs in the village, besides huge flights of tame pigeons. The village is one of the most prosperous in the Northern Shan States. It lies midway between the Salween and our frontier with the Shan-Chinese State of Kêng Ma, nearly due east of Loi Pang Lōm.

NAM KAW LYENG.—A Palaung village in North Hsen Wi, Northern Shan State, in Lüng Hawm circle: it contained thirty houses in 1894, with a

population of one hundred persons. The revenue paid was one rupee per household, and the people were paddy cultivators by occupation, and owned eighteen bullocks, thirteen buffaloes and two ponies. The price of paddy was six annas the basket.

NAM KAWNG.—The Mogaung river is called Nam Kawng by the Shans. *See* Mogaung *chaung*.

NAM KAWNG LAWNG.—A village in the Ho Tü circle of the Northern Shan State of South Hsen Wi.

In March 1892 it had six houses with a population of twenty-nine persons: the village was then little over a year old. Cotton and lowland paddy were the chief crops.

NAM KIU.—The Shan name for the Irrawaddy and Mali *kha*.

NAM KÔK or MÈ KÔK.—A tributary of the Mèkhong: it rises in the Southern Shan State of Kēngtūng and flows into the Mèkhong just below Chieng Sen, after making an almost circular sweep of over two hundred miles.

On the road from Kēngtūng to Mong Hsat the river is first met with about forty miles south-south-west of Kēngtūng. It is here about three thousand feet above sea level and is twenty yards wide by one foot deep even at the end of the dry season; seven miles lower down, at Möng Kôk, it is joined by several streams, the Nam Nō Wông, Nam Ho Kūt, Mè Ting and Nam Kung. About seven miles lower down again it is joined on the right bank by the Nam Tin To. The road again strikes the river at the village of Na Mak, and from here follows the right bank of the Mè Kôk almost the whole way to Möng Hsat. The Mè Kôk at Na Mak is about thirty yards broad and is unfordable, even in the dry season, for laden mules or bullocks. At Möng Hsat the river flows to the east of the old town at an altitude of two thousand one hundred feet above the sea, and is forty yards broad by four feet deep. A ricketty bamboo bridge connects the two banks. In the Möng Hsat valley, the Mè Kôk receives several largish tributary streams from the west, the Mè Na Kham, the Mè Sat and the Mè Sôn.

So far the general direction of the river has been south-west. It now flows south towards Möng Fang, which is fifty or sixty miles further on. In this part of its course it is joined from the east by the Mè Yuen and the Hwe Tun. In the latitude of Möng Fang it is joined by the Mè Fang stream from the west. At the junction the Mè Kôk is about six feet deep and the current strong. On the right bank is a Lao village, on the left one of Kēngtūng Shans.

At the Mè Fang junction the river turns east, and from here is more or less navigable; ten miles lower down it receives the Mè Mong Ngam from the left, and thirty miles below this again it passes Chieng Hai, a Siamese town on its right bank.

From here the river is used for navigation throughout the year. Boats ply from Chieng Hai to Luang Phra Bang, and this is the trade route for goods from Moulmein to the Eastern Lao States. The river is fordable just below the town in the dry weather. At the ford it is about two and a half feet deep and one hundred yards wide. About seven miles below Chieng Hai the Mè Lao, which drains nearly the whole southern portion of that province, joins the Mè Kôk. From the junction the course of the river is east north-east and then north-east to the Mèkhong, which it meets a few miles

below Chieng Hsen. It is about two days' journey by boat from Chieng Hai to Chieng Hsen, and about four days to Chieng Khong. The navigation is somewhat obstructed by sandbanks and very few boats are available, perhaps only three or four at one time.

There is no doubt that in old days the Mè Kôk in the lower part of its course, from the Mè Fang junction downwards, was the traditional boundary between the Burmese and Siamese Empires, but the country on the north bank was completely depopulated in the wars and from 1789 till recently the Chieng Hsen province has practically been uninhabited. About 1877 the Siamese Government caused Chieng Hsen to be colonized. This action was not resisted by Kēngtūng so that at the time of the British Occupation the frontier was formed by the Mè Hsai and the Nam Hôk.

The principal ferries are at Ta Tawn, Wying Hkè, Chieng Hai (or Rai) and Pa Bōng. From Chieng Hai downwards the river is navigable for cargo boats thirty or forty feet long, but there is not much traffic. From Wying Hkè to Chieng Hai small dugouts can descend, but navigation is difficult owing to rapids.

NAM KUNG.—A Southern Shan State stream which rises to the north-west of Keng Hkam and flows eastward into the Nam Loi, a tributary of the Nam Pang, near Hsai Hkao. It is forty yards wide by two feet deep in March. It has a course of about thirty miles.

NAM KUT.—A village of eight houses in the west of the Möng Sit circle of South Hsen Wi Northern Shan State.

There were in March 1892 eight houses, with forty-one of a population. Rice cultivation was the only occupation.

NAM KWI.—The Nam Kwi *chaung* rises in about latitude 25° 40′ and flows in a southerly direction into the right bank of the Irrawaddy near A-kye, about fifteen miles below Myitkyina. At its mouth, where the Sinbo-Myitkyina road crosses it, it is sixty yards wide by two and a half feet deep in January and has a firm bottom.

NAMKYAI or NAMKI.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 6′ north latitude and 97° 38′ east longitude.

In 1892 it contained twelve houses with a population of forty-eight persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi (Asi or Ithi) sub-tribe and own three bullocks and five buffaloes.

NAM KYAWT.—A Southern Shan States river, draining the Möng Kyawt trans-Salween district and Möng Pan.

It rises in the north of the district, only about three miles east of the Salween, and flows south for nearly twenty miles, then westward for the same distance, when it is joined by the Mè Ta, and then northwards about twelve miles to the Salween, into which it empties itself near the Hpa Leng ferry. Its principal feeder, irrespective of the Mè Ta, is the Nam Yōn from the south, a tributary which comes in at the village of Mè Kyawt. In the dry season the river is generally about two feet deep and twenty yards wide below the Mè Ta junction.

NAM KYE.—A Shan village in North Hsen Wi Northern Shan State, in Nam Kyek circle of Möng Si: it contained twenty-six houses in 1894, with a population of one hundred and thirty persons. The revenue paid was three

rupees per household and the people were paddy, maize and tobacco cultivators by occupation. The price of paddy was eight annas the basket. The villagers owned sixty bullocks, thirty buffaloes, five ponies and thirty pigs.

NAM KYEK.—A Kachin village in North Hsen Wi, Northern Shan States, in the circle of the same name in Möng Si: it contained sixty houses in 1894, with a population of three hundred and sixty persons.

The revenue paid was Rs. 3 per household. The people were paddy, maize, and opium cultivators by occupation and owned one hundred bullocks, fifty-five buffaloes, twenty-eight ponies and nine hundred pigs. The price of paddy was eight annas the basket.

NAM KYENG.—A stream which rises in the hills between Lai Hsak (Lethet) and Ho Pōng in the Southern Shan States and flows southwards past the town of Ho Pōng. It is afterwards joined by other streams and becomes the Nam Tam Hpak (*q. v.*). At Ho Pōng it is ten yards broad by three feet deep in December.

NAM LA.—A Chinese village in North Hsen Wi, Northern Shan States, in Nam Kyek circle of Möng Si: it contained twenty houses in 1894, with a population of one hundred and ten persons. The revenue paid was three rupees per household, and the occupation of the people was paddy, maize, and opium cultivation. They owned five bullocks, fifteen buffaloes, four ponies and one hundred and twenty pigs. The price of paddy was eight annas the basket.

NAM LAK.—A Shan village in North Hsen Wi Northern Shan State, in the circle of Se En: it contained fifteen houses in 1894, with a population of fifty persons. The revenue paid was one rupee per household, and the occupation of the people was paddy and opium cultivation. They owned five bullocks, ten buffaloes and fifty pigs. The price of paddy was eight annas the basket.

NAM LAN.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision.

It included one hundred and one villages in 1898 and had a population of four thousand three hundred and seventy-seven persons. It is in charge of a *nèbaing*, and is bounded on the north by Nam Yang, on the north-west by Se Mun, on the north-east by Möng Hkö, on the east by Ho Hkö, on the south-west by Nawng Lōng and Nawng Wo in Lawk Sawk, on the south by Nawng Kan, on the south-east by Man Li and on the west by Tawng Tek.

In the same year it paid Rs. 8,554-8-0 net revenue and supplied about three hundred baskets of paddy. It had also one thousand eight hundred and thirty-seven revenue-paying *thanatpet* trees, for which Rs. 206-10-0 were rendered. Besides this it paid Rs. 60 a month for selling betelnut, Rs. 40 for beef licenses, and Rs. 40 for opium and liquor licenses.

Industries.

From three hundred to four hundred bullocks are engaged in the caravan trade, and there is paddy cultivation, both lowland and upland; a great deal of sessamum and cotton are also grown. Some Shan paper is made, and a good deal of *pyin*, Shan cloth, is woven. There are several resident Panthay traders who buy, collect and clean the cotton and take it away on mules to sell in China. There is thus a considerable resident trading population in the main village, who act as middlemen for caravans bringing tea from Tawng Peng and the Kodaung district. Caravans from Möng Kung, Kehsi Mansam and Möng Lōng come here

and go on to the Palaung hills *viá* Hsi Paw and Maw Kio or *viá* the Ta Tüng Ang ferry, Kyawk Me and Kywai Küng. From the Palaung hills the caravans often go down to Mandalay, returning *viá* Ho Küt and the Ta Tüng Ang ferry. They also go occasionally to Möng Kut (Mogôk) *viá* Kyawk Mè.

Nam Lan is the largest and most important circle in the whole of Hsi Paw, on account of its position at the junction of the many trade routes. The bazaar is the next in important to Hsi Paw and it is attended every five days by about six hundred people. The *Sawbwa's* cart-roads from Man Li, Ho Hko, Möng Hko and Hsi Paw meet here.

NAM LAN.—A village in the Hö Ya circle of the Northern Shan State of South Hsen Wi, situated under the range which bisects South Hsen Wi State from north to south.

It had not long been re-established in March 1892 and then numbered five houses with a population of nineteen persons. The villagers cultivated paddy-fields, irrigating them from the small stream which gives a name to the village.

NAM LAP.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is in charge of the *htamōng* of Ho Nga and lies in the hills to the west of that village, not many miles from the Salween.

There were nine houses in April 1892 with fifty-four inhabitants, all of them Shans. Hill-rice was the chief crop, but some cotton and wet paddy were also cultivated.

NAM LAP.—A trans-Salween stream which rises to the south of Kēngtūng, flows northwards past that town a little to the east of it, and joins the Nam Hkön, a tributary of the Nam Lwi, a few miles further north. To the west of Kēngtūng it is twenty yards broad by one foot deep in March.

NAM LAWT.—One of the three cis-Nam Pang townships in the *Kawn Kang* or Mid Riding of Mang Lön West, Northern Shan States.

It had eight villages with one hundred and six houses in 1892: it lies to the north east of Pang Küt, along the Nam Pang. The township consists of bare rolling downs, entirely cleared of jungle, and there is very little wet cultivation. There were nine bullock caravan traders resident in 1892. Sugarcane and tobacco are cultivated to some extent.

NAM LAWT.—A village in the Mid Riding of the Northern Shan State of Mang Lön West.

It is the residence of the *htamōng* in charge of the circle of the same name, which contains eight villages and lies to the west of the Nam Pang, between that river and Loi Tawng. There were ten houses with seventy-three inhabitants, all of them Shans, in April 1892. Hill-rice cultivation was the chief occupation, but some sugarcane and a little wet paddy were also cropped. The village stands at a height of three thousand and four hundred feet.

NAM LI.—The Nam Li rises in Sabupum in the north-east of Myitkyina district, south-east of Sadôn, and flows west as far as Kritu, where it turns north and runs into the Nmai *kha*: It is easily forded in the dry season.

NAM LIK HPAI.—A village in the Möng Heng circle of the Northern Shan State of South Hsen Wi, close to the main village of Möng Heng and to Loi Hsong, under the headman of village which it is.

It contained in April 1892 seventeen houses, with a population of sixty-five persons. The villagers were all engaged in cultivation, chiefly of paddy, but some quantity of sugarcane was also grown.

NAM LIN.—A village in the Hai Pu or South Mong Ha circle of the Northern Shan State of South Hsen Wi.

There were only six houses in the village in March 1892, with thirty-three inhabitants in all. The village, like the bulk of the circle, was utterly destroyed in the risings of 1888-1889 and had only recently been re-settled. Some sugarcane, cotton and hill-rice were the crops which the people proposed to grow.

NAM LIN KHAM.—A village in the Möng Tôn circle of the Northern Shan State of South Hsen Wi.

It had in March 1892 eight houses only, with a population of forty-four persons, yet it was one of the largest villages in the circle. The villagers were engaged in lowland paddy and cotton cultivation.

NAM LOI.—A tributary of the Nam Pang in the Southern Shan States, on its right bank, It runs into the Nam Pang at the town of Kēng Hkam, where the Kēng Hkam-Lai Hka road crosses it by a mule-bridge, and is forty yards broad by five feet deep in April. Its most important branch appears to be the Nam Kung.

NAM LWI.—The most considerable affluent of the Mèkhong from the Shan States. It rises on the Kōng Min Shan, the boundary range between British and Chinese territory, to the north-east of the Chinese post of Ta Lao Lōng, and, rapidly gaining size as it runs southwards, has become a fair-sized stream when it reaches Möng Lem town. Above this it is navigable for two hours' journey for small boats. It then becomes shallow and afterwards rocky and has numerous small falls and rapids. Below and east of Ta Lao Lōng the valley is about three hundred yards broad and the river passes through numerous small paddy plains, dotted with large villages. The banks, when not paddy fields, slope down from low hills, some of which have rounded knolls and others abrupt, wall-like sheer cliffs of about three hundred feet in height. Just before Möng Lem the river passes through a gorge before it enters the plain and here there is a very deep pool. At Möng Lem town it is bridged but can be forded in the dry weather. The Nam Lwi in the Möng Lem plain is tortuous and has low flat banks; near the bridge it is fifty yards broad and three and half feet deep, at the deepest part, with a pebbly bottom; below this it turns eastwards, with a general southerly trend, and forms for a considerable distance the boundary between British and Chinese territory. The general character is everywhere the same, alternate gorges and open paddy plains: at most places where it is crossed by roads it is fordable, but only in the dry weather.

After passing Möng Yu and Möng Lwi in Kēngtūng it runs for some miles in a north-easterly direction and then, suddenly turning on itself at the point where it receives the Nam He, it runs due south into the Mèkhong, which it enters in about 21° 18′ north latitude.

The whole of its valley is very fertile where cultivation is possible. Its course appears to be two hundred miles. At Ta Lö it is seventy yards wide and lower down, at Möng Lwi, it is one hundred and fifty yards wide; it has a very rapid current and, although there are a few boats at Möng Lwi and Möng Yu, it is not navigated except for local purposes. Its chief tributary is the Nam Lam.

The principal ferries are as follows:—

Tā Ping on the Kēng Hung-Kēngtūng road; Tā Lom on the northern road from Kēngtūng to Möng Yo; Tā Lo on the road from Kēngtūng to Sam Tao; Hsop Lwi-Hsop Lam at the confluence of the Nam Lam; Kēng Kham (Chieng Kham); Möng Lwi and Ban Tong.

NAM MA.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision: it included thirty-four villages in 1898 and had a population of eight hundred and twenty-two persons. It is in charge of a *nèbaing*, and is bounded on the north by Nawng Mawn in North Hsen Wi, on the east by Möng Hsit in South Hsen Wi and on the south by Hsawng Kiao.

In the same year it paid Rs. 1,278-8-0 net revenue and supplied about four hundred and seventy baskets of paddy. It had no revenue-paying *thanatpet* trees. The population is engaged in paddy cultivation, both lowland and upland, and there are some orange trees in Hkung Ti village. Good coal has been found near the village of Nam Ma.

NAM MA.—A village in the Na Wa, North Möng Ha circle of the Northern Shan State of South Hsen Wi.

It contained in 1897 fourteen houses with a population of eighty-two persons. The inhabitants are all engaged in paddy cultivation in the plain near the Nam Lawng, a tributary of the Salween, and had forty-four acres under crop in 1897.

NAM MA.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. It is situated at the foot of the hills to the South of the Nam Mao (Shweli) plain, about three miles south-west of the Myoza's town, at the place where the stream after which it is named leaves the hills.

There were thirty-four houses in the village in February 1892, with one hundred and fifty-seven inhabitants, who cultivated rice-fields in the plain and also grew several acres of pine-apples. The village is not far distant from the hills where the Nam Mao enters the gorge to pass into Möng Mit.

NAM MA.—A river in the Wa country, Northern Shan States, rising on the northern slopes of the hill among which lies the lake known as Nawng Hkeo, or perhaps from the lake itself.

It runs through the Wild Wa country into Ngek Lek and then, turning northwards from its hitherto westerly course, passes through Kang Hsö into the Nam Hkwan, whence it flows southwest to the Salween: it enters this river at Möng Nawng, opposite Hsai Leng, where there is an important ferry.

The Nam Ma forms the dividing line between the northern and southern States of the Ngek Lek Confederacy, and farther east it seems to mark the limit of the regular head-hunters.

At the eastern foot of Loi Mu it runs in a deep valley, two thousand feet above sea-level at the river-bed. It is here one hundred and twenty feet wide, with a ford which has two feet of water, but above and below it is unfordable. In the rains, for some distance above this, it would be quite unfordable. There are rattan foot-bridges where roads lead down to it.

NAM MA.—A river in the Northern Shan States rising on the western slopes of Loi Ling near Möng Yai.

It has a northerly course at first and then runs west and joins the Nam Tu three miles below Sè En on the Hsi Paw-Lashio road. The road from Lashio

to Möng Yai crosses it at Hpo Hko. The stream here is a rocky torrent with stony perpendicular banks and is liable to sudden rises from rain. There is a good bridge built by the South Hsen Wi *Sawbwa*. The chief tributary is the Nam Pôn. The Nam Ma is only navigable for small dugouts for a few miles above Sè En. Six or eight miles above this the river plunges into the side of a hill, issues from a picturesque cave, and immediately precipitates itself in a cascade of considerable height, only again to disappear under the ground and re-appear farther on as a stream about forty yards wide. A wire-rope ferry serves the Government cart-road at Sè En at present, but a bridge is to be built. The river is fordable a little below Sè En in the dry weather.

NAM MA.—The Nam Ma is a rocky torrent which rises in the high ranges east of Yawng U on the borders of Mang Lön in the Wa country, Northern Shan States.

It joins the Nam Pang five miles east of Ta Küt, at an elevation of about two thousand feet above sea level, and is unnavigable throughout. Its course at first runs west to east. Large *masir* are obtainable. It is crossed immediately below and to the north of Ta Küt, where the river is thirty yards broad by two feet deep with a stony bottom. On the right bank the approach is steep and difficult: on the left bank it is easy. There is a small clearing here suitable for a small camp; the current is fairly strong. The river throughout its course would be impassable by fording in flood time, but an ordinary bamboo bridge could easily be thrown across. It was spanned by two small foot suspension-bridges when the stream was last described, but both were out of repair. Numerous orange groves fringe the banks of the stream.

NAM MAI HŌK.—A village of twelve houses in the Möng Sit circle of the Northern Shan State of South Hsen Wi.

The inhabitants are Humai Palaungs who settled here over a generation ago. The population in March 1892 numbered one hundred and twenty-eight persons, and there is a *pôngyi kyaung* with five monks. The villagers do a good deal of upland cultivation, mainly of rice and cotton.

NAMMALI.—The Nammali rises to the north of the Burma Shikong peak in about 24° 52′ and flows northward as far as Naw Ku, where it turns west and runs into the Irrawaddy at Talaw-gyi.

Above Beinbin (Pembin) it is a rocky torrent. Below Beinbin its average breadth is thirty yards, and its depth one and a half to two and a half feet in the dry season: its current is about one and a half miles an hour; its banks are from six to eight feet high and covered with jungle. The bottom is sandy throughout and snags are numerous.

The Nammali is not suitable for steam-launches, but *laungs* can ply all the year round up to Beinbin. In the rains the passage up stream is made in three days and down in two days. In the dry weather boats take five days to go up and two to come down.

At the ford at Naw Ku the river is thirty-five yards wide by two and a half feet deep in February.

NAM MANG.—A hill stream of some size which rises in the hills to the west of the Loi Lan ridge in Mang Lön West, Northern Shan States, and runs due north for several miles, passing under the ridge on which is built Man Ping, the capital of West Mang Lön. A few miles north of this town it turns against

the under features of Loi Sè and runs east into the Salween, which it joins some distance above Ta Man Hsūn. A good deal of paddy is grown in its narrow upper valley. The lower stretch is a very fine but nearly inaccessible rocky gorge.

NAM MAO.—The Shan name for the Shweli (*q. v.*).

NAM-MA-PWE.—A village of fifteen houses on the left bank of the Theinlin *chaung* in the Bhamo subdivision and district.

The inhabitants own twenty-six buffaloes and work *taungya*; until recently there were extensive paddy-fields here, but these have become silted over by the floods of the Theinlin.

NAM MAW.—A circle in the Hsum Hsai sub-State of Hsi Paw, Northern Shan States.

This was the circle in which the Myoza lived after the Occupation. It is almost entirely devoted to the cultivation of *thanatpet* trees: there is no irrigated cultivation whatever, and but very little hill-rice is grown. Each house as a rule has a vegetable garden, but otherwise everything depends upon the quality and quantity of the cigar wrappers. A single hailstorm in the early rains, such as occurs now and then in the hills, would ruin the people for the year. There is, however, a considerable body of traders, who bring in a fair quantity of money. There were nine thousand and forty-nine *thanatpet* trees paying tax in 1892, and many more were coming on

Thanapet.

The number of villages was 34, but there were no more than three hundred and twenty-eight houses, an average of slightly under ten to the village. The circle has much increased in numbers since the establishment of the Railway Construction headquarters at Nawng Kio (Naung-cho), and possibly grain-cultivation may be begun. The climate and soil seem to be suitable.

NAM MAW.—A village in the Mid Riding of the Northern Shan State of Mang Lön West, in the township of Sè Hi, situated in the elbow made by the Nam Pang to the south of Loi Tawng.

In April 1892 there were six houses, with twenty-nine inhabitants, all of them Shans. They cultivated a few irrigated fields, but hill-rice was their chief crop and some sugarcane was also grown. Crude sugar sells at an anna the viss.

NAM MAW.—A stream in the Northern Shan States: it rises in the hills south of Nam Hkam and flows south past Möng Yu, entering the Nam Hkai about four miles lower down. Its course is about eighteen miles.

In December, between Mao Sao and Na Tawn, it is eight yards wide by nine inches deep with a pebbly bottom.

NAM MAW HSŌM.—A scattered village in the Man Hpai circle of the Northern Shan State of South Hsen Wi, about two miles east of the main village and at the western foot of the huge peak of Loi Kawng, which here ends the range that serves as the backbone of South Hsen Wi.

There were eighteen houses in groups on different rising grounds in March 1892, with eighty-five inhabitants. Near the village, standing out prominently from a ridge, is the *Mwedaw* pagoda, also known by the name of the village. It is of no very great age. The village is in the charge of the headman of Na Mawn. A little irrigated rice-land and a good deal of cotton are worked.

NAM MAWNG.—A tributary of the Nam Teng (Southern Shan States) on its left bank, in the east of Lai Hka. Where it crosses the Kēng Hkam-Lai Hka road it is fifty yards wide and five feet deep in April. It is only crossed by a foot bridge here (1894); baggage has to be unloaded and the mules swum across. Its current is slow and bottom muddy.

NAM MAW WAN.—A village in the Mōng Yai circle of the Northern Shan State of South Hsen Wi, about four miles from the capital.

It is under the *htamōng* of the neighbouring village of Man Hpai and with that village supports a detached *pōngyi kyaung* in the neighbourhood, with a small pagoda, a sufficiently rare sight in the Northern Shan States to deserve mention. It contained in March 1892 twenty-two houses, with a population of a hundred and twenty-six persons, all Shans. Paddy cultivation is the chief industry, but a good deal of cotton is also grown on the slopes beyond the Kiu Ti river.

NAM ME.—A Kachin and Palaung village in North Hsen Wi Northern Shan State, in Nam Hkam circle: it contains forty houses, with a population of one hundred persons.

The revenue paid was one rupee per household and the people were paddy cultivators by occupation and owned thirty-five bullocks and nine buffaloes. The price of paddy was six annas the basket.

NAM-MÈ-KÔN.—A petty State in Western Karen-ni.

The present Myoza of Nammèkôn is Hkun Pya, who was born in 1862 and succeeded in January of 1892. He is a Red Karen and a spirit-worshipper.

The area of the State is about fifty square miles and the population numbers about three thousand persons.

The Namméköн-Eastern Karen-ni boundary is given as follows.

The Ngwe-daung *chaung*, passing the head of the canal, to a *letpanbin* on the east and a *ma-u-ga-le* tree on the west bank of the old bed of the stream: from this point due north to a fallen *letpanbin*, then due north through the site of an old village, Kyetü, to the Balu *chaung*.

The chief town is Nammékôn, where the Myoza resides.

Villages in Nammékôn State.

Serial No.	Name of village.	Name of headman.	Number of houses.	Remarks.
1	Lakyadaw	U Pebu	29	
2	Nammèkôn (Shan) ...	Nga Tan	21	
3	Dawlasè	Mawpè	21	
4	Kawbyaku	Lapyo	26	
5	Lalè	Shalaw	78	
6	Payapyu	Nga Kan	36	
7	Dawlalè	Kitè	31	
8	Lawpita	Soda	37	
9	Dawlali	Sha-aw	36	
10	Dawpaku	Temaw	37	
11	Dawsèi	Latu	50	
12	Dawpawku	Kyepra	29	
13	Panèdawda... ...	Mèkalya	25	
14	Sèsulè	Sokyapo	75	
15	Mèkawsè	Tilaw	45	
16	Namsankam ...	Ta-i	20	

NAM MIN.—A village in the Man Pen circle of the Northern Shan State of South Hsen Wi.

There were only six houses in the village in March 1892, with thirty-two inhabitants, who cultivated sugarcane and irrigated paddy-land.

NAM MWE.—A village in the Möng Lin district of the Southern Shan State of Kēngtūng.

It comprises three hamlets, Nam Mwe, Hpā Hpu and Pāng Paw. They adjoin each other, and have together forty-six houses and two monasteries. (*See* Möng Lin.)

NAM NAK.—A circle in the Northern Shan State of North Hsen Wi inhabited by Kachins of the Lawhkum clan.

In 1898 it had three villages and a population of about one hundred and fifty persons. It is situated on the range of mountains dividing North Hsen Wi from Tawng Peng State and consists of heavily timbered mountainous country.

NAM NANG.—An affluent of the Salween in the Wa country, Northern Shan States.

It rises near Ma Tet and after running south for about twenty miles turns west for ten miles and then north, emptying itself into the Salween south of Hsai Leng. The crossing between Man Hpang and Ma Tet is difficult, the approaches being very steep. For some distance the path runs along the left bank from Man Hpang: it then crosses and follows the right bank. This bank is very stony and steep and the road requires cutting. A bridge can easily be built over the stream which is here thirty-five yards broad and full of deep pools: crossing-places only occur here and there. That between Mōt Hsamo and Mōt Waw in Ngek Hting would be quite impracticable except in the dry season. At other times it is crossed by primitive log bridges or bamboo suspension bridges.

NAM NGA.—A mountain stream, with a short course but a considerable volume of water, in the South Riding of the Northern Shan State of Mang Lön West.

It rises in the hills about twenty miles south of Man Ping, flows through the townships of Na Hka Lōng, Ho Nga and Ho Tü, and joins the Salween a few miles below Ta Mawn. A fair amount of land is under paddy on the upper reaches.

NAM NGAWN.—A stream which rises in the south of the Möng Kai district of Kēngtūng, Southern Shan States, and flows northwards past Möng Ngawm into the Nam Lwi. At Möng Ngawm it is twenty-five yards wide by a quarter of a foot deep in March (after rains).

NAM NGAWN or NAMWAM.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 41′ north latitude and 97° 14′ east longitude.

In 1892 it contained twenty houses, with a population of seventy-seven persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Lawhkum sub-tribe and own ten bullocks and four buffaloes.

NAW NGO.—A Kachin and Palaung village in North Hsen Wi Northern Shan State, in Nam Hkaw circle: it contained thirty houses in 1894, with a population of sixty persons. The revenue paid was one rupee per household and the people were paddy cultivators by occupation and owned five bullocks and four buffaloes. The price of paddy was six annas the basket.

NAM NIM.—A stream in North Hsen Wi, Northern Shan States, which rises to the west of Loi Saw Ma and flows south past Ping Hkam and near Möng Si to Na Ti; thence it flows east to the Salween, which it joins four miles west of the Kun Lōng ferry. It has a course of about fifty miles. In February, between Chaomachi and Kyenhong, it measures three yards by eight inches with a pebbly bottom, and between Loi Ma Lin and Na Ti thirty yards by three feet with a stony bottom and difficult crossing.

NAM OI.—A stream in the Northern Shan States which rises in the Ai Pōng range of North Hsen Wi and flows east to near Kōng Lōng village and then north-east past Möng Ya, joining the Salween about two miles east of Nā Het.

It has a course of about twenty miles. In December, between Pa Lyèn and Um Kyè, it measures three yards by eight inches deep with a pebbly bottom; between Um Kyè and Shing Shan it is five yards by eighteen inches with a rocky bottom, and in April, between Pang Tung and Ho Moi, it is ten yards by one foot and has a stony bottom: close to Möng Ya it is thirty yards by one foot, with a pebbly bottom. The Nam Oi is said to flow underground from a point near Kông Lông to a point in the Möng Ya circle.

NĀ MÔN.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision: it included sixteen villages in 1898 and had a population of four hundred and ten persons.

It is in charge of a *nèbaing*. In the same year it paid Rs. 771 net revenue. Na Môn is on the old highway to Möng Yai from Hsi Paw, the road leaving the *Sawbwa's* cart-road to Man Li south of Man Nā Kang. Carts use the track.

NA MÔN.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated in a hollow in the hills to the north-east of the *Hēng's* village and contained in March 1892 nineteen houses, with a population of one hundred and seven persons. The inhabitants are all engaged in paddy cultivation.

NA MÔN.—A village in the Ho Ya circle of the South Hsen Wi Northern Shan State, a few miles to the North of Möng Yai.

It contained in 1897 thirty houses with one hundred and ninety inhabitants and was rapidly increasing in size. The village was utterly destroyed by Kun Hsang Tōn Hōng's Kachins in 1888, but the surrounding irrigable land is extensive and will afford occupation to many more than the present inhabitants. The revenue paid in 1897 amounted to Rs. 105 and over one hundred horned cattle were owned.

NAMPA or NAMPA CHAUNG-YWA.—A Kachin village in Tract No. 6, Bhamo district, situated in 24° 18′ north latitude and 97° 17′ east longitude.

In 1892 it contained eighty-three houses. The population was unknown. The inhabitants are Shan-Burmese, Shan, and Burmese.

NAM PA-DÈ *YWA-MA*.—An Indaw-gyi lake village in the Mogaung subdivision of Myitkyina district.

The village has a pagoda called the Shwè Myè Su, the Lem-long or the In-lè-paya, which is a conspicious feature in the lake a little to the north-east of Nampadè. It stands nearly three-quarters of a mile from the shore at high water, rising straight from the surface of the lake. It was built through the exertions of the *pôngyi* Tha E of the Yebawnu *kyaung* in Winse-ywa about twenty-five years ago.

NAM PA-HKAW.—A Chinese village of eight houses in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It is situated on the range east of the Salween a few miles north of Sa Ti Hsu, and contained in 1892 thirty-seven inhabitants, who cultivated large quantities of poppy and hill-rice, and also bred a few ponies. The village stands at an altitude of nearly six thousand feet.

NAM PA LAM.—A township in the *Kawn Nö*, or North Riding of Mang Lön West, Northern Shan States.

It had four villages and thirty-six houses in 1892, and lies between Na Laö and the Salween. Two of the villages cultivate betel-leaf, but the others have enough to do to support life with the cultivation of hill-rice. There is a small local ferry named after the circle. In 1895 some Shans from Möng Hsaw beyond the Nam Hka settled here and much increased the size of the villages, but exact details are wanting.

NAM PA LAM.—A Palaung village in the Ngā Kyang circle of the Northern Shan State of North Hsen Wi, built on rising ground about a mile to the north of Möng Yu.

There were six houses in the village in February 1892, with a population of 64 persons, all Palaungs of the Humai branch. There is a *pôngyi kyaung* on the summit of the knoll with seven ministrants. The villagers cultivate a small amount of irrigated land and several large fields of hill-rice, and also breed ponies in a casual way.

NAM PA LANG.—A village in the Mid Riding of the Northern Shan State of Mang Lön West, situated to the west of the Nam Pang opposite Möng Kau, in the Nam Lawt township.

In April 1892 there were nine houses with fifty-six inhabitants, all of them Shans, who cultivated upland and lowland paddy. The village stands at a height of 3,300 feet.

NAM PA LANG.—A village in the Möng Yai circle of the Northern Shan State of South Hsen Wi.

It contained in March 1892 six houses with a population of thirty-one persons. The village was new and was employed exclusively in paddy cultivation.

NAM PA-LIN.—A village in the Nam Hkai State, Myelat district of the Southern Shan States.

It lies on the northern border close to Loi Maw, and contained in 1897 thirty-two households, with one hundred and sixty-three of a population. Of these houses only twenty-three were assessable to revenue and paid Rs. 161. The villagers had no irrigated lands and grew chiefly rice and chillies on the upland slopes.

NAM PA LÖNG.—A circle in the Northern Shan State of North Hsen Wi, inhabited by Kachins of the Lana clan.

In 1898 it had four villages, with a population of about 200 persons. It is situated some ten miles north of Kut Kai in thickly wooded mountainous country. Nam Pa Löng originally formed part of Pak Yai but was separated in 1893, owing to the constant quarrels which took place between the Lanas and the Pak Yai circle headman.

NAM PAN.—A stream in the Southern Shan States which rises to the east of Möng Pan and flows in a westerly and south-westerly direction past

that town into the Nam Tēng. At Möng Pan it is fifteen yards wide by one and a quarter deep in December.

NAM PANG.—Called the Ben *chaung* by the Burmese, probably the most considerable affluent of the Salween in the Shan States.

It rises in the hilly country between Loi Hsak and Loi Maw and flows south-west through South Hsen Wi, West Mang Lön, Kehsi Mansam, Möng Nawng and Kēng Hkam, entering the Salween below latitude 21°. Just before its mouth it is a wide stream of considerable breadth. It is more or less navigable for dugouts below Man Kat Here it runs through paddy-fields and has low flat banks, whilst in its upper course it is full of deep pools alternating with shallow gravelly reaches. Near Möng Kao the banks are rocky and the stream is barely fordable even in the dry weather. The valley sides are about a thousand feet high and fairly steep. Lower down, the bed of the Nam Pang becomes more and more rocky and there are numerous cataracts caused by transverse reefs, which prevent thorough navigation. At Kēng Hkam the river is four hundred and fifty yards wide and there are numerous islands, but the greater part of the bed is of no great depth. A jagged bottom of rocks, however, makes it altogether unfordable. In the dry weather the Nam Pang enters the Salween down a steep slope which is a mere foaming lasher, but in the rains this disappears with the rise in both rivers.

NAM PANG.—This stream rises in the high hill ranges to the north-east of Loi Lön, in the Wa Confederation of Ngek Lek.

Its course is first east to west and then north to south to its junction with the Nam Hka just below Pang Sung. It is unnavigable. In most places it runs between impracticable hills, but some main roads cross it, as between Yawng Kawng and Pang Sung on the Ta Küt Loi Nüng road. Here the stream is fifteen yards broad by three and a half feet deep with a stony bottom and very swift current, and is impracticable for loaded mules. A bamboo bridge passable for animals can be quickly thrown across. The approaches are rather steep but not difficult. Another crossing is higher up between Nam Pa Lö and Na Fan, north of Loi Lön. There the river can be crossed apparently wherever roads can reach it The stream generally is about sixty yards broad and two feet deep with a swift current and pebbly bottom which present no obstacle. Even here, however, it would be impassable in flood time. There is a bamboo suspension foot-bridge near Yawng Kawng, but it can be used only by foot passengers.

NAM PANG.—A small stream which rises in the Southern Shan State of Kēng Hkam and flows in a north-easterly direction into the Nam Loi. At the point where the Nam Pang crosses the Kēng Hkam-Lai Hka road it is seven yards wide by one foot deep in April. During flushes it is unfordable.

NAM PANG PAN.—An Indaw-gyi lake village in the Mogaung subdivision of Myitkyina district: it was was destroyed in Haw Saing's rebellion in 1883.

NAM PANG SUK.—A tributary of the Nam Tēng in the Southern Shan States, entering on its left bank below Lai Hka. Its general course is from north-east to south-west. Where it crosses the Kēng Hkam-Lai Hka road it is ten yards wide and one and half feet deep in April. Its current is slow and bottom muddy.

NAM PAO.—A stream in North Hsen Wi Northern Shan State, which rises in the hills east of Loi Wōng and flows north-east to the Salween with a course of about sixteen miles. In February, between Nam Tōng and Loi Ka Tang, it is ten yards wide by three feet deep with a stony bottom and difficult crossing.

NAM PAT.—A village in the Nā Hkā Lōng township, South Riding of the Northern Shan State of Mang Lōn West. It is situated in the extreme west of the Riding, close to the frontier of the Möng Awt circle of the Southern Shan State of Möng Hsu.

There were in April 1892 six houses in the village with thirty inhabitants, all of them Shans and mostly refugees from the Möng Heng circle of South Hsen Wi, who cultivated hill-rice and some cotton. The village stands at a height of three thousand and four hundred feet.

NAMPATAUNG.—A Kachin village in Tract No. 3, Bhamo district.

In 1892 it contained fifteen houses, with a population of forty-two persons. The headman has no other villages subordinate to him. The inhabitants are of the Lepai tribe and Lawhkum sub-tribe and own six bullocks.

NAMPAUNG *CHAUNG*.—This stream is only important as forming the boundary between Burma and China. It has a swift current, is thirty yards wide at its mouth and is never navigable for boats. It is always fordable, though occasinally only with difficulty, in the rains after a heavy fall.

NAM PAW. A village in the Kun Pein circle of Loi Lōng, Myelat division of the Southern Shan States. It lies to the south-west of Pin-laung, the capital of the State, and contained in 1893 fifty-one houses with a population of two hundred and forty-one persons, all Taungthus. They paid Rs. 140 yearly tribute and cultivated both *hai* and *na*, dry and wet fields.

NAM PAW.—A stream in the Northern Shan States which rises in Möng Ko and flows south-west, passing through the Möng Paw circle of North Hsen Wi. When about three miles west of Möng Li it bends to the north-west and joins the Nam Mao or Shweli river near Pang Hkam, between Sè Lan and Mu Sè. It has a course of about thirty miles The frontier road crosses it at Pang Hkam, where it is about twenty yards wide and fordable, with a guide, in the dry weather but has to be crossed by boats in the rains.

NAM PAW.—A trans-Salween stream which rises in the hills to the west of Möng Pu Awn and flows westward into the Nam Lōng at Hwe Heng. At its mouth it is twenty-five yards wide and one and a half feet deep in April. It has a rapid current. Its course is about sixteen miles.

NAM PAWN.—A village in the Möng Tai circle of the Northern Shan State of South Hsen Wi. There were, in March 1892, eleven houses, with a population of fifty-three persons, all Yang Lam. The village is situated in the low hills to the west of Möng Yai town, and hill-rice and cotton were the chief crops grown.

NAM PAWN or PUN *CHAUNG*.—A stream which rises in the hilly country to the south-west of Lai Hka in the Southern Shan States, and flows at first in a northerly and north-westerly direction through the Loi Lem, Pang Lōng and Na Pawn circles of that State. Then, turning eastwards, it flows through a narrow gorge in the hills into the Nattit circle and then south into the Pawng Seng district of Möng Nai, whence it passes, still going due south, into the Möng Pawn State. South of this it forms successively the boundary

between the States of Möng Pawn and Möng Sit, Möng Pawn and Mawk Mai, Hsa Tung and Mawk Mai, Eastern Karen-ni and Mawk Mai. It finally empties itself into the Salween in Eastern Karen-ni at Pazaung.

In its upper reaches it flows through fairly wide plain country in the States of Lai Hka, Hpawng Seng (Möng Nai) and the northern part of Möng Pawn, but, from about five miles below the capital of the latter State, the valley is much constricted and in some places is little more than a steep-sided cleft in the hills, which rise sometimes to two thousand feet on either side. The channel is throughout very rocky and the current swift, so that the stream forms a considerable obstacle to trade routes between east and west. Overshot wheels are used for irrigation in many parts of its upper course. At Nam Sang, to the west of Lai Hka, it is thirty yards wide and two feet deep in April. At Möng Pawn it is eighty yards wide with a rapid current, and two and half feet deep at the ford in December. The upper part of the river is not navigated. A bridge is being built at Möng Pawn for the cart-road to the Möng Nai plain. The Nam Pawn has a course of about three hundred miles.

NAM PEN.—A village in the Mid Riding of the Northern Shan State of Mang Lön West, situated in the bend of the Nam Pang south of Loi Tawng. It is in the charge of the *Htamōng* of Sè Hi. In April 1892 there were five houses with twenty-five inhabitants, all of them Shans, who cultivated a few irrigated fields, though hill-rice was their chief crop. Nam Pen stands at a height of three thousand and two hundred feet.

NAM PING.—A small stream in the Wa Pet Ken, Northern Shan States, flowing into the Nam Hka on the left bank, higher up than and north of the Nam Yang or Shwe Thamin *chaung*. It rises near Hsēng Nang and flows through deep narrow gorges, like the Shwe Thamin stream, and, like it, is reported to be full of gold. The valley of the stream is a simple cleft, uninhabited and uninhabitable. The Wa villages are on the slopes above.

NAM PING.—A trans-Salween stream which rises to the south of Möng Pu Awn in the western part of Kēngtūng, Southern Shan States, and flows in a north-westerly direction past Möng Pu Awn and Möng Ping into the Nam Hka, a tributary of the Salween. At Möng Ping it is fifty yards wide by two and a half feet deep in April and has to be crossed by boats in the rains.

NAM PRAW.—The Nam Praw rises in the Pat Koi range to the north of the Hu Kawng valley and flows south-west into the Taron, a tributary of the Tanai *kha*. At 'Ntup 'Ntsu it is fifteen yards wide and three feet deep in January. It is navigable for *peingaws*.

NAM PUNG.—A trans-Salween stream which rises in the hills that divide the districts of Möng Kai and Möng Yawng, in the eastern part of Kēngtūng State, and flows eastward into the Nam Yawng, a tributary of the Mèkhong. Where the Möng Yawng-Möng Kai road first crosses it it is twenty yards wide and one foot deep in March. It has a course of about twenty-five miles.

NAM PWI.—A stream in the Southern Shan States which rises to the north-west of Lai Hka and flows past that town into the Nam Tēng. At Lai Hka it is fifteen yards wide by two feet deep in April. It has a course of about ten miles.

NAM PYET.—*See* Nam Pyu.

NAM PYU.—The Nam Pyu rises about halfway between the Jade and Amber Mines and flows in a north-westerly direction past the Amber Mines

into the Tanai *kha*. It is a swift and clear stream with a pebbly bed. At the ferry which crosses from Ra to Sat it is forty yards wide and three feet deep in January.

The Nam Pyu is navigable for *peingaws*. Its principal tributary is the Nam Pyet, which is also navigable.

NAMSANG or NAMCHANG.—A Kachin village in Tract No. 16, Myitkyina district, situated in 25° 1′ north latitude and 97° 29′ east longitude.

In 1892 it contained twenty houses, with a population of 116 persons. The headman of the village has twelve others subordinate to him. The inhabitants are of the Lepai tribe and Singma sub-tribe, and get their water from a well to the north of the village and from a spring to the south. There is camping-ground in the village and grass is plentiful.

NAM SANG.—The Nam Sang stream rises to the west of the Burma Shikong peak and flows west into the Irrawaddy opposite Hatha, between Sinbo and Myitkyina. At Kau in January the river is forty yards broad and two feet deep. It is certainly navigable for small boats as far as Kau, and is said to be navigable up to Pan Tawng.

NAM SANG YANG.—A Kachin village in Tract No. 16, Myitkyina district, situated in 24° 52′ north latitude and 97° 35′ east longitude.

In 1892 it contained twelve houses: the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are Shan-Chinese. There are two camping-grounds, with plenty of water and grass.

NAM SAN SAWK.—A Shan village in the North Hsen Wi, Northern Shan State, in the circle of Hsen Wi; it contained twenty-one houses in 1894, with a population of ninety persons. The revenue paid was four annas per household and the occupation of the people was paddy cultivation and trading. They owned twenty bullocks and twenty-five buffaloes and the price of paddy was twelve annas the basket.

NAM SAWN.—A ferry on the Salween, fifteen to twenty miles above the Kun Lông ferry in the Northern Shan States, disused since 1890 on account of a quarrel between the Las of Nam Sawn and the Kachins. The village has moved and there is no boat. The approaches to the river are said to be rough and out of repair.

NAM SENG.—A township in the *Kawn Taü* or South Riding of Mang Lön West, Northern Shan States The township, with four villages and thirty seven houses, lies in the extreme south of Mang Lön, along the Salween range.

The cultivation here is, as elsewhere along the range, a very little irrigated land and a varying amount of *taungya*. The *Kin Möng* pays Rs. 15 annual tribute.

NAM SENG.—A village in the *Kawn Taü* or South Riding of the Northern Shan State of Mang Lön West.

It is the residence of a *Kin Möng*, who has under him three other villages. The village stands on the ridge immediately over the Salween on the west, at a height of two thousand and seven hundred feet, and is not far from Ho Nga. In April 1892 there were thirteen houses, with seventy inhabitants, all of them Shans, who had a few irrigated rice fields, but *taungya* was their chief crop, and they also cultivated some betel-vine gardens.

NAM SÈNG.—A Palaung village in North Hsen Wi Northern Shan State, in Sè Lan circle: it contained fifteen houses in 1894, with a population of fifty-seven persons. The revenue paid was Rs. 2 per household and the people were paddy cultivators by occupation and owned thirteen bullocks, six buffaloes and four ponies.

NAM SIRI.—The Nam Siri *chaung* rises in the Kachin hills east of Bhamo and runs into the Irrawaddy about a mile below that place. On the road between Bhamo and Mansi it is crossed by a wooden cart-bridge; it is here eighteen yards wide by two and a half feet deep. On the Bhamo-Sawadi road near its mouth it is crossed by a wooden cart-bridge and is thirty-five yards wide and fordable in the hot weather. It is navigable for small boats.

NAM SIT.—A stream in the Southern Shan States which rises in the hills between Möng Nai (Monè) and Möng Sit and runs north-west as far as Möng Sit, where it turns round and runs south-west into the Nam Pawn. Where it passes Möng Sit it is ten yards wide and one and a half feet deep in December. It has a course of about thirty-five miles.

NAM TAI.—A village in the South Riding of the Northern Shan State of Mang Lön West, situated in the mass of hills rising to a height of three thousand and four hundred feet, which shut in the Salween at this point.

It is in the Ho Nga township and in April 1892 had nine houses with sixty-nine inhabitants, all Shans. The chief cultivation was dry, but there were also some stretches of irrigated rice land.

NAM TAI.—A village in the South Riding of the Northern Shan State of Mang Lön West, situated near the southern end of Loi Lan, about twenty miles south of Man Ping and close to the Nam Hsa

The village is in charge of the *Kin Möng* of Nā Wai and in April of 1892 had seven houses with forty-one inhabitants, who cultivated both upland and lowland rice.

NAM TAM HPAK, also called the TABET *CHAUNG*.—A stream which rises in the State of Ho Pōng, Southern Shan States, and flows south.

A few miles south of the town of Ho Pōng the Nam Tam Hpak forms the boundary between the Ho Pōng and Yawng Hwe States. Farther south it forms the western boundary of the States of Nam Hkôk, Nawng Wawn and Wan Yin, and then enters the extreme south-eastern district of the Yawng Hwe State. Continuing in a southerly direction it passes through the districts of Tam Hpak and Mang Lön, belonging to the Hsa Htung State. Then, turning to the east, it forms the boundary between Hsa Htung and Eastern Karen-ni until it reaches the Nam Pawn, south of the village of Nawng Htaw.

The system of irrigation by overshot or Persian wheels is extensively followed along the Tam Hpak. The stream is bridged for cart-traffic near the town of Nam Hkôk and there are ferries at Nawng Wawn, Ho Hko, Mang Lön and Hti Lōng. From Ho Hko (Wan Yin State) northwards to the Nam Hkôk bridge the Nam Tam Hpak is navigable for country boats: south of Mang Lön, where it forms the boundary of Hsa Htung and Eastern Karen-ni, several cataracts occur.

NAM TAO.—A Lepai Kachin village in North Hsen Wi, Northern Shan States, in Ho Tao circle: it contained forty houses in 1894, with a population

of two hundred and forty persons. The revenue paid was Rs. 3 per household and the people were paddy, maize and opium cultivators by occupation, and owned ninety bullocks, fifteen buffaloes, five ponies and three hundred and seventy pigs. The price of paddy was eight annas the basket.

NAM TAO.—A stream in the Northern Shan States which rises in the hills west of Kang Möng and flows north to the Nam Nīm, with a course of about five miles. In March, between Nam Lôk and Kang Möng, it measures three yards by eighteen inches with a stony bottom.

NAM TAUNG SÈ.—A deserted village about one mile north of Kônmamôn on the edge of the Indaw-gyi lake in the Mogaung subdivision of Myitkyina district. It was deserted twenty years ago.

NAM TAWN.—A stream in the Southern Shan States which rises about twenty miles to the north of Möng Nai (Monè) and flows past that town into the right bank of the Nam Teng below Ta Möng Kai. At Möng Nai it is fifteen yards wide by two and a half feet deep in December. It is largely used for irrigating the Möng Nai plain.

NAM TAWNG.—A Kachin (Lashi) village in North Hsen Wi, Northern Shan States, in Pang Lôn circle of Möng Si: it contained eighteen houses in 1894, with a population of forty-eight persons. The revenue paid was one rupee per household and the people were paddy, wheat, maize and opium cultivators by occupation and owned ten bullocks, ten buffaloes, four ponies and thirty pigs. The price of paddy was six annas the basket.

NAM TAWNG.—A Yang Lam village in the Möng Heng circle of the Northern Shan State of South Hsen Wi.

It is situated on the lower slopes of Loi Sang and contained in April 1892 four houses, with a population of twenty persons. Like all the Yang Lam the villagers cultivated only dry crops, hill-rice and tobacco.

NAM TENG or TEIN *CHAUNG*.—A stream which rises on the eastern slope of the Sindaung range to the south-east of the capital of Möng Küng in the Southern Shan States, and flows at first north-east. With its tributaries it irrigates the fertile Möng Küng plain. About ten miles to the north of Möng Küng it trends to the east and afterwards to the south, which course with very slight easting it retains for the rest of its length, passing through Eastern Möng Küng, Lai Hka and Möng Nai. In the dry season it is just fordable by ponies near the capital of Lai Hka, but below that point there are no fords at any time of the year. In its lower course it passes through Mawk Mai and it enters the Salween at Ta Hsup Tēng. The last few miles are one continuous rapid, or lasher, which forbids of its being used for navigation, but it is navigable locally in the Kēng Tawng sub-State of Möng Nai and higher up.

The principal ferries are—

(1) Ho Ta, near Lai Hka, on the road from that capital to Kēng Hkam and Kēngtūng;

(2) Hko Ut, on the Taunggyi-Kēngtūng road;

(3) Kēng Tawng, on the road from Möng Nai (Monè) to Möng Pu and Kēngtūng;

(4) Ta Möng Kai in Mawk Mai.

The river has a rapid current and runs mostly between high steep banks. At Ho Ta it is eighty yards wide and six feet deep in April; at Ta Mōng Kai it is one hundred yards wide. Its total length is nearly two hundred and fifty miles.

NAM TI.—A circle in the Northern Shan State of South Hsen Wi, administered by a *htamōng*. It lies to the west of Mōng Kyeng, in the north-western portion of the State.

The revenue assessment in 1897 was Rs. 420 a year. The circle contained sixteen villages, with a total of one hundred and seventy-three houses and a population of three hundred and fifty men, three hundred and ninety-six women, one hundred and eighty-three boys and two hundred and seventeen girls. The people are Shans. The country consists of rolling downs covered with coarse grass, and small wooded hills. The people are poor, but owned three hundred and sixteen buffaloes and one hundred and three cows. There are no industries of note. The cultivated area was ninety-four acres of lowlying paddy-land and one hundred and sixty-two acres of hill-paddy.

Nam Ti is a quite recently constituted circle and is perhaps the most unimportant in South Hsen Wi.

NAM TI.—A small stream in the Northern Shan States which rises in the Ai Pōng range and flows north-west past Na Lōng into the Nam Paw in North Hsen Wi, joining it at the point where it bends to the north-west. It has a course of twelve or fifteen miles. Where it is crossed at Na Lōng it is eight yards wide by two feet deep, with a pebbly bottom and some deep pools. The Nam Kyè, a small tributary flowing from the north, joins it about two miles south of Na Lōng.

NAM TI-MAN HSA.—Two interlaced Shan-Chinese villages in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, built at the foot of the range which bounds the Nam Mao (Shweli) valley on the south, a little over a mile from Nam Hkam town.

There were eighty houses in February 1892, with four hundred and thirteen inhabitants. The general occupation of the villagers was rice cultivation in the plain, but there were also seventeen resident traders owning fifty pack bullocks and a few ponies.

NAM TING.—A tributary of the Salween on the left bank, entering a few miles below the Kun Lōng ferry. It is called Mōng Lai Haw, Hun Ting Haw or Mêng Ting Haw by the Chinese.

The main stream rises about twenty miles south of the town of Mien-ning (locally called Mien-ling) and at first flows northwards, past Mien-ning, for a distance of about forty miles, when, at the village of Mêng Lai, it turns on itself and flows in a south-westerly direction until it reaches the Salween. It passes the towns of Mêngchih (Mōng Kyök), Mōng Kyen and Mōng Ting. In the Mien-ning plain it is thirty yards wide and three or four feet deep, flowing over a sandy bottom with a moderately strong current. From the end of the Mien ning plain down to Mêng Lai it is twenty to thirty yards with a very rapid stream running over a rocky bottom, and from two to four feet deep in the dry season. At the Mêng Lai crossing it is said to be four or five feet deep in the dry season. From here on to Mêng Kyen it is said to run between steep hills with a strong current. At Mêng Kyen it becomes a comparatively slow stream and falls only two hundred and fifty feet in the fifty miles between here and its mouth. Near Mêng Kyen its channel is

three hundred yards wide, with eighty yards breadth of water in April, and from here onwards to the Salween it is from eighty to two hundred yards wide with a moderate stream and is navigable for dugouts and rafts and probably for larger craft, if such existed.

There is a road down its banks from Mêng Kyen to the Salween but none above Mêng Kyen, on account of the precipitous hills which here and there come down to the water's edge on both sides. The road from Mêng Kyen to Mêng-chih leaves the stream and crosses the hills.

Bridges and ferries.

Two bridges span the river at Mien-ning. At Mêng Lai there is a bridge, but the river changed its course and left the bridge on dry land. The ford is four or five feet deep.

There are ferries at Kyin Lao and at Mêng Kyen, and also at Nam Hpak and Sum Nö, above and below the latter town. In the Mêng Ting plain the Nam Ting is crossed by ferries at Ho Hkai, Man Ten and Hpak Cheo. At the latter place the river is one hundred yards wide and four feet deep in March. At Man Tā Hö near Nam Hu, in British territory, there is a ferry between Sôn Mû and North Hsen Wi States, which are separated by the river.

It is up the valley of the Nam Ting that it is proposed to extend the Mandalay-Kun Lōng Railway.

NAM TÔK.—A State in the Myelat district of the Southern Shan States, situated in the lower Nam Pilu valley and not on the plateau, where the bulk of the other Myelat States are.

It has an approximate area of twenty square miles and is bounded on the north and east by the State of Sam Ka; on the south by Sa Koi; and on the west by Loi Lōng.

The State is for the most part flat paddy-land on either side of the Nam Pilu, which bisects it from north to south. On the west, however, it rises up the slope of the Loi Ngan, a height of two thousand feet or more above the river. The Nam Pilu is navigable for native boats upwards to the Yawng Hwe lake and downwards to Möng Pai and Western Karen-ni, throughout the year.

The rainfall is slight, being carried off by the ranges to the east and west, but the river supplies water for all purposes.

Population.

The population of the State in 1897 numbered 756 persons:—

Shan	468
Taungthu	112
Karen-ni	103
Intha	73
Total ...	756

The only village of any size in the State is Nam Tôk, the residence of the *Ngwe-kun-hmu*. This contained in 1897 sixty-one houses. It is situated on the eastern bank of the Nam Pilu. There are in all ten villages in the State, with one hundred and eighty-six houses, of which one hundred and twenty paid Rs. 840 *thathameda*. The annual tribute is Rs. 400.

History.

The first chief of Nam Tôk was Maung Shwe Tha. He was a *kyaw*, or village headman, and was recognized by the Burmese Government in 1133 B.E. (1771). He was then placed in charge of the following villages:—

Loi Pwi, Lin Môn, Loi Keng, Pēng Kaw, Lön Hkam, Lôn Pa Nam Pa (two villages) and Kôn Nam Pēng, now under the Myoza of Loi Lōng.

Loi Pa Keng, Nawng Pēng, Tawng Bo-ywè and Ho Pai, now under the Myoza of Sam Ka.

Tüng Kè, Ho Tēng and Mak Ping, now under the Myoza of Sa Koi.

Ho Wo and Nam Tōk: these, with smaller villages, are all that now remain to the State.

The original capital was further down the river, but was shifted because of the unhealthiness of the site. It was moved twice by Shwe Tha, and his later site has been maintained.

Shwe Tha was succeeded, at a date not mentioned, by his brother Tha Zan, who died in 1178 B.E. (1816), and was succeeded by his son Maung Yi.

Maung Yi went down to Ava and received the Royal Patent appointing him first *ngwe-kun-hmu*. Shortly afterwards, in 1821, the State was overrun and pillaged by Red Karens, who burnt the villages of Loi Pwi, Lin Mōn, Loi Keng, Lön Hkam, Pēng Kaw, Ho Wo and Kôn Nam Pēng, carrying off many of the inhabitants as slaves to Karen-ni.

In 1824 Ta 'Hkè Shwe Tun and Nga Shwe Lôn of Möng Pai went to Möng Nai and petitioned the *Wun* for permission to rebuild and colonize the villages destroyed by the Red Karens and to administer Lôn Pa Nam. The *Tat-ôk* agreed, but placed them under the *ngwe-kun-hmu*. In 1217 B.E. (1855) the *Taungsas* of Loi Lōng took possession of them and kept them for six years, in defiance of remonstrances. In the year 1861, however, the *Bo-hmu Mintha* came up with troops from Ava to suppress the rebellion of Hkun Ngè, Myoza of Sam Ka. The chief of Nam Tōk seized the opportunity of representing his grievances, with the result that an order was issued that the villages were to be surrendered to him and to form a part of Nam Tôk. In 1225 B.E. (1863) the *Taungsas*, however, again seized them and they have remained ever since a part of the Loi Lōng State, notwithstanding the repeated protests of Nam Tôk.

The date of Maung Yi's death is not recorded, but he left four sons and the eldest of these, Hkun Taw, became *ngwe-kun-hmu*. He was driven out by his brother Hkwe Pwe, whom, however, the Burmese Government refused to recognize, and appointed the third brother, Hkun Pwang, who died shortly afterwards. His son Hkun Hman succeeded but, as he was a child, his uncle acted as Regent. On his death Hkun Pu succeeded, and he was *ngwe-kun-hmu* at the time of the British Occupation. He died on the 9th October 1892, and was succeeded by his son Hkun Maung.

It is not known at what time the villages now in the possession of Sam Ka and Sa Koi were wrested from Nam Tôk, but they appear to have been taken in the same way as those seized by Loi Lōng and no doubt about the same time.

NAM TŌN or MÈ TÒN.—The river draining the trans-Salween district of Möng Ton. It is a tributary of the Mè Hang, which it joins close to Sam Wawk. It closely hugs the watershed of the Salween on its west or right bank, so that on that bank it has only one tributary of importance, the Mè Na Nin, up which goes the road to Möng Pan. On its east or left bank, however, the watershed is about twelve or fifteen miles distant, and there are

several valleys of importance on this side. Commencing from the north the tributaries are the Hwè Pang Ka Tawng, up which is the road to Möng Hsat; then the Mè Loi Hang, which, however, is dry for the last few miles of its course except in the rains, and then the Mè Ken.

The Mè Tōn, at its junction with the Mè Hang, is about twenty yards broad by two or three feet deep, with a rapid current and gravelly bottom. At Möng Tōn it is twenty yards wide by one and a half feet deep in December.

NAM TONG.—A Shan village in the Ho Ya circle of the South Hsen Wi Northern Shan State, situated about a mile to the north-east of the main village of Ho Ya.

It had twenty-four houses, with a population of ninety-two persons, in March 1892. The headman of this village is in charge of the neighbouring village of Loi Sawng. The inhabitants cultivated both upland and irrigated rice-lands, as well as a small quantity of cotton.

NAM TON KAW.—A small stream rising in Loi Hsi Tōng, and flowing due south into the Nam Ting. In a considerable portion of its course it forms the frontier line between the Ko Kang trans-Salween circle of North Hsen Wi Northern Shan State, and the Shan-Chinese State of Kêng Ma.

It has steep banks and is crossed on the Yung Chang road by a Chinese-built stone bridge, but it is more suitable for the boundary of two parishes than of two empires and, except that the flushes in the rainy season have eaten the channel deep into the soil, there is nothing to prevent a child from stepping over it.

NAM TU.—A river in the Northern Shan States, known at Amarapura as the Myit-ngè.

It rises in about latitude north 23° 18′ and longitude 98° 23′, or about twenty-five miles to the east of Hsen Wi, in the Na Ti circle, not far from the Salween, and after passing Hsen Wi Town enters Tawng Peng and flows past Hsi Paw in a southerly direction: it then passes north of Lawk Sawk in the Southern Shan States, and eventually enters the Irrawaddy below Mandalay and just above Ava.

Its chief tributaries are the Nam Yao from the Lashio valley, the Nam Hsim, which joins below Hsi Paw on the right bank, and the Nam Hpa Sè, which runs through the Ho Küt gorge and joins it fifteen miles east-south-east of Nam Maw. On the left bank are the Nam Ma, which joins it just below Se En, and the Nam Hka, which joins just south of Tōng Htek.

The Nam Tu is navigable only from the point where it reaches the Mandalay plain. Rapids and cataracts make it impassable in its middle course, but there is a certain amount of lócal traffic in the Hsi Paw State. It has a course of about one hundred and thirty miles.

At Hsi Paw the Government road crosses it by a wire-rope flying-bridge ferry, and some miles to the north of the town it will be bridged by the Mandalay-Kun Lōng Railway.

NAM TU or TU *CHAUNG*.—A river in Karen-ni, Southern Shan States.

It rises in the extreme west of that territory, in the country of the Brè Karens subject to Kyè-bo-gyi, and after passing through Bawlakè joins the Nam Pawn, shortly before its junction with the Salween. It has a length of seventy miles and there are extensive teak forests on its banks, which are worked by the Red Karens and by traders from Moulmein. It is not navigable for boats.

NAM UN.—A township in the *Kawn Taü* or South Riding of Mang Lön West, Northern Shan States. It is the most southerly of the Mang Lön townships and lies on the east-west reach of the Salween, with Maw Hpa to the east and south and Möng Hsu to the west.

There were five villages with forty-two houses in 1892, mostly built along the face of the ridge which overlooks the Salween. On the opposite bank is Man Pan, the capital of Maw Hpa, to which the villagers go to bazaar, crossing by the Hwe Lu ferry. There are a few acres of irrigated rice-land, but the bulk of the crop is dry. The people are very poor and pay no more than Rs. 20 revenue.

NAM UN.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, in charge of a *nèbaing*, with an area of about five square miles.

The population in 1898 numbered two hundred and ninety persons, in sixty-one houses and seven villages. The circle is bounded on the north by Man Wap circle of Ke Hsi-Man Sam, on the east by Man Wap circle, on the south by Man Kang Man Kai circle of Ke Hsi Man Sam, and on the west by Mong La. The revenue paid was Rs. 510, with three hundred and twenty-eight baskets of paddy. The people cultivate lowland paddy.

A bund four hundred feet broad runs across the Nam La.

The villagers own fourteen or fifteen small ponies.

NAM UN.—A village in the Man Pen circle of the Northern Shan State of South Hsen Wi.

It is situated not far from the Lashio border and is recovering from the misfortunes of 1887, when it was altogether destroyed. There were twenty-one houses in March 1892, with one hundred and ten inhabitants, who cultivated a considerable quantity of cotton on the slopes, besides some irrigated paddy-land.

NAM UN.—A village in the Ha Kang, or central Möng Ha circle of the Northern Shan State of South Hsen Wi.

It is under the *Ke* or headman of Man Kun and had seven houses in March 1892, with thirty-nine inhabitants, who cultivated hill-rice and some sugarcane and tobacco.

NAM UN.—A village in the South Riding of the Northern Shan State of Mang Lōn West, situated on the hills overhanging the Salween and facing the Wa State of Maw Hpa, on the eastern bank of the river.

It stands at a height of two thousand nine hundred feet, and contained in April 1892 fifteen houses with a population of eighty-nine persons, all Shans. The village is the headquarters of a *htamōng*, who has four other villages in his charge. A little wet-paddy is cultivated, but the chief crop is hill-rice.

NAM WAN.—A river which, flowing almost entirely through Chinese territory, enters the Nam Mao (Shweli) a short distance west of Nam Hkam and is the main cause of the formation of the "triangle" leased to Great Britain by China.

The Nam Wan is called Lung-ch'uan Haw by the Chinese and Lung Sung Hka by the Kachins.

The source of the river is about twenty miles north of the town of Mêng Wan: it passes this place and flows for twenty miles through the plain in which the town stands. It then enters the Kachin hills and runs for thirty miles through a narrow valley, from which it enters the Nam Hkam-Mêng

Mao plain near the village of Kut Lōng. From six to eight miles farther to the south it enters the Shweli, at Man Hsawn.

In the Mêng Wan plain it is from twenty-five to fifty yards wide in January and two to three feet deep, with a moderate current and sandy bottom. Where it passes through the hills it is from thirty to forty yards wide and three or four feet deep in February, with a strong current and rocky bed. In the Mêng Mao plain it again becomes broader and shallower. At its mouth it is one hundred yards wide and about three feet deep in January.

The Nam Wan is navigable for small boats from its mouth to Kut Lōng, where it issues from the hills into the plain. There are four ferries in Mêng Mao and Nam Hkam territory: at Man Hsawn, at Man Ai Taü (south), at Nawng Môn and at Kut Lōng. In Mêng Wan it is fordable everywhere and there are numerous wooden bridges.

NAM WANG.—A trans-Salween stream, called Hwe Wang on the survey map.

It rises to the north of Möng Yawng and flows southwards through the plain into the Nam Yawng, which is a tributary of the Mèkhong. Near Möng Yawng it is ten yards wide and one foot deep in March. It has a course of twelve or fourteen miles.

NAM WI.—A stream in the Northern Shan States which rises near Pang Sa Rawp in the hills south-west of Nam Hkam, and flows north past Na Tawn into the Nam Paw. It has a course of about fourteen miles. Another Nam Wi, a small stream from the south, joins it near Na Tawn after a course of about eight miles. Where it is crossed at Na Tawn it measures six yards by eighteen inches and has a pebbly bottom and some deep pools.

NAMYA or NUMYA.—A Kachin village in Tract No. 25, Myitkyina district, situated in 24° 49′ north latitude and 97° 2′ east longitude.

In 1892 it contained twelve houses with a population of sixty persons. The headman has one other village subordinate to him. The inhabitants are of the Lepai tribe and own six bullocks.

NAM YA.—A stream in the Northern Shan State of North Hsen Wi which rises in Möng Ko and flows south-east into the Nam Oi. Its course is about ten miles. In April, near its junction with the Nam Oi, it measures five yards by one foot with a stony bottom.

NAM YANG.—A circle in the Northern Shan State of Hsi Paw, in the Eastern subdivision: it included twenty-four villages in 1898 and had a population of 744 persons.

It is in charge of a *nèbaing* and is bounded on the north-east by Na Môn, on the north-west by Möng Lang, on the east by Hsawng Hkè, on the south by Năm Lan, on the south-east by Sè Kăw and on the west by Sè Mun and Loi Mawk.

It had no revenue-paying *thanatpet* trees. In that year it paid Rs. 1,453-8-0 net revenue, and it also pays Rs. 5 a month for selling beef under a license. The population is engaged in *taungya* cultivation, and a little lowland paddy used also to be worked in good rainy years. Besides *taungya*, some sessamum and cotton are grown. A little *pyin*, Shan cloth, is also woven.

NAM YANG.—An affluent of the Nam Hka, entering it on the eastern bank in the Wa Pēt Ken, Northern Shan States, in longitude east 99° 25′ and latitude north 22° 30′.

The Shwe Thamin stream.

The Nam-Yang is the famous Shwe Thamin *chaung* of the Burmese and has had the reputation for a good many generations of being rich in gold, both in the form of nuggets and dust.

The main stream is formed by the junction of the Nam Yang Leng and Nam Yang Lam, which flow into one another at a point about three miles west of Pang Mi, in a wild-looking spot where the hills rise on three sides almost two thousand feet sheer from the river bed. The Nam Yang Lam rises near Hseng Nang to the north, and the Nam Yang Leng on the slopes of the conspicuous three-peaked hill, Alitsuwi, near Ho Ai. Both streams throughout have extremely steep and rugged banks and the channel is in most places practically inaccessible.

After the junction the hills draw back as the Nam Hka is approached and, though there is nowhere any level ground, the slopes are at least passable. It is here, at no great distance from the Nam Hka, that is situated the Maw Hkam or Tüng Hkam, the famous gold mine and the abode of the Golden Deer (Shwe Thamin). This spot was visited in 1897, but no gold was found. There were, however, no mining or scientific experts with the party. There is a wooded knoll or hillock at a sort of double elbow, or letter *S*, in the stream. On the edge of the river and in its bed are a number of hot springs, issuing at very little below boiling point, and among the trees on the island above is a sort of rocky chasm or rift in which the Golden Deer is said to dwell. [The Shans west of the Salween say that the stream gushees from the mouth of a huge golden deer (*thamin*).] There are numerous water-borne quartzite boulders in the stream bed, which is about fifteen yards broad and is fordable almost everywhere.

NAM YANG.—A stream in the Northern Shan States which forms the boundary between British and Chinese territory throughout its length.

It rises between the districts of Möng Ko and Wan Tēng in North Hsen Wi State and flows in a westerly direction through the Wan Tēng plain for a distance of about fifteen miles. It enters the Nam Mao (Shweli) at the village of Nam Hsawn. It is from twelve to twenty yards wide and two or three feet deep in January, with a fairly strong current.

It is fordable throughout the year, though the fords are deep after rain. Between Nam Hsawn and Hsup Yang, near its mouth, it is crossed by a wooden mule bridge, as the channel runs between deep banks and would be difficult to cross. The stream is not navigable anywhere.

The true Nam Yang is the upper course of the Nam Mao (*q. v.*). The Nam Pwe, a small tributary, flows into the Nam Yang near Kin Yang, where it is six to eight yards wide and two feet deep.

NAM YANG.—A trans-Salween stream, called Nam Yôn on the survey map, which rises to the south of the hills which separate Möng Yawng from Möng Kai and flows eastward into the Mèkhong at Hsup Yawng. It has a course of about forty miles and where the Paliao-Möng Yawng road crosses it it is twenty-two yards wide, with high banks.

NAM YE.—A stream in the Northern Shan States which rises in the hills south of Na Ti and flows north, joining the Nam Nim at Na Ti. Its course is about eight miles. Where it is crossed at Na Ti it is ten yards wide by eighteen inches, with a stony bottom.

NAM YIN.—The Nam Yin, or Mo-hnyin *chaung*, rises in the hills to the south-east of Mo-hnyin in about latitude 24° 36′, and flows in a northerly

and north-easterly direction past Mo-hnyin into the Mogaung *chaung*, which it enters just below Mogaung. At Mo-hnyin at the beginning of January it is thirty yards wide by two feet deep. At Taungni, twenty miles from Mogaung, it is forty yards wide and two and a half feet deep in the middle of January. At Mo-hnyin it is bridged by a strong wooden cart-bridge. In the rains boats can ply between Mogaung and Mo-hnyin.

NAMYU (LOWER).—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 55′ north latitude and 97° 30′ east longitude.

In 1892 it contained twelve houses, with a population of fifty-five persons. The headman has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe and own eight bullocks and seven buffaloes. Water is available from the Namyu *kha*, eight yards wide and eight inches deep, half a mile distant, and there is good camping-ground. Six hundred baskets of paddy are grown yearly in the village.

NAMYU (UPPER).—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 55′ north latitude and 97° 30′ east longitude.

The village is in two parts, called Letsai and Waraw, and in 1892 contained twenty-seven houses with a population of one hundred and forty-seven persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe and own twenty bullocks and fifteen buffaloes. Six hundred baskets of paddy are grown yearly.

NAM YU.—*See* Moyu.

NAN-AIK.—A village of eleven houses on a small tributary of the Sinkan *chaung*, in the Shwegu subdivision of Bhamo district.

The inhabitants are Kachins of the Palai Lawhkum tribe.

NĀ NANG.—A circle in the Northern Shan State of South Hsen Wi: it lies under the foot of the range that divides North and South Hsen Wi, and at present the great majority of the population is congregated along the banks of the Nam Hsūm and the Nam Hpawng, very few villages having as yet been re-established on the hill slopes.

Nā Nang is celebrated for its heavy rice crops, and the circle consists in the main of belts of swampy jungle alternating with paddy-fields. It is therefore by no means easy to move about through the circle during the rains. There were in 1892 forty Shan villages, five of Palaungs and two of Chinese, and these in 1897 had increased to a total of sixty-nine villages with nine hundred and twenty-four houses, though this number is still far below its former population or its capacity. There are abundant signs of past prosperity in the shape of gilded monasteries, frequent pagodas, and substantial wooden *zayats* now gone to ruin. The population, which numbered three thousand eight hundred and twenty-two persons in 1892, had in 1897 increased to 4,341. The *htamōng* is of hereditary rank.

The two Chinese villages are both very small and are high up in the hills. There were only fifty-seven inhabitants in the two of them in 1892, and they cultivate little else but opium. They are emigrants from Loi Maw and the majority of them have never been to China or even to the Chinese Shan States.

Both sugar and tobacco are grown in Nā Nang, as well as rice. In 1897 the circle was assessed to Rs. 2,100 annual revenue. The area under cultivation was one thousand and four acres of wet paddy, one hundred and forty-one acres of hill-paddy and one hundred and fourteen acres of garden land.

There were upwards of two thousand cattle as well as seventy-four ponies in the circle. The *htamōng* lives in the village of Kōng Kaw. In former times rice was extraordinarily abundant and cheap in Nā Nang and it served as a granary to the less productive tracts to the north.

NAN-DA NORTH.—A village in the Nanda North revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, twelve miles north-north-east of headquarters.

It had a population of six hundred and fifeen persons at the census of 1891 and paid Rs. 1,390 *thathameda* tax.

NAN-DA SOUTH.—A village in the Nanda South revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, eleven and a half miles north-north-east of headquarters.

It had a population of three hundred and thirty-five persons at the census of 1891, and paid Rs. 820 *thathameda* tax.

NAN-DAW-KYUN.—A circle in the Madaya township and subdivision of Mandalay district, on the east bank of the Irrawaddy, including two villages.

NAN-DAW-KYUN.—A village in the circle of the same name, in the Madaya township and subdivision of Mandalay district, on the east bank of the Irrawaddy.

It has sixty houses and its population numbered in 1892 two hundred and fiftv persons approximately.

King Bodaw Paya lived in this village from 1168 to 1170 B.E. (1806-1808 A.D.) while the Mingun pagoda on the west bank of the Irrawaddy was being built.

NAN-DAW-YAT.—A village in the Myinwun circle, Pakôkku township, subdivision and district, with a population of four hundred and twelve persons, according to the census of 1891, and revenue of Rs. 670, included in that of Myinwun.

NAN-GAT.—A village in the Nga Kyan circle, Pakôkku township, subdivision and district, with a population of two hundred and eighty-two persons, according to the census of 1891. The *thathameda* amounted to Rs. 230 for 1897-98.

NAN-GAT.—A village in the Nônbo circle, Pakôkku township, subdivision and district, with a population of two hundred and eight persons, according to the census of 1891. The *thathameda* amounted to Rs. 43 for 1897-98.

NANG NGÈ.—A small village in the Mōng Hēng circle of the Northern Shan State of South Hsen Wi, situated not far from Ho Hko, under the headman of which village it is, and close to the Nam Ha.

It contained in April 1892 nine houses with a population of forty-five persons. The villagers were engaged in lowland paddy cultivation.

NANG NYE HAW.—A stream in the Northern Shan States which rises in Central Ko Kang and flows west to the Salween, with a course of about eight miles. Between Fông-ma-shan and Man Tôn it is six yards wide by eighteen inches deep, with a stony bottom. Gold-washing is carried on in the stream by villagers from Mantôn.

NANHAN.—A village of seventeen houses with a double fence, on the Sinkan *chaung*, in the Shwegu subdivision of Bhamo district.

The village was destroyed in 1881 by Chautaing Kachins, but was re-established in the following year. It was "protected" formerly by the Saga Taung Kachins.

The villagers work *taungya* and cotton, which is made into rough cloth and bartered with Kachins. They own twelve buffaloes and grow a considerable amount of fruit.

Sessamum is sold by the Kachins at three rupees the basket, and spirits at eight rupees a viss.

NAN HÈ.—A village of twenty-eight houses in the south of Myitkyina district, on the left bank of the Irrawaddy.

It is the usual crossing-place to the Sinbo road and is out of reach of the highest floods: the village owns no cattle, but a certain amount of *taungya* cultivation is carried on.

NAN-HKÔK or KALLAW or MAG AYI.—A village of twenty houses on the Irrawaddy opposite Sinkan, in the Bhamo subdivision and district.

It was settled in 1887 from Kalaw, which was deserted owing to an attack made by Sinwawa, *duwa* of the Kachins: the "debt" which was thus paid was incurred originally by the stealing of a Kachin's cooking-pot in the village.

Most of the villagers are fishermen: they own a few buffaloes and work a little *taungya*.

East of the village is the Nan-hkôk *chaung*, which rises in the Pônkan hill.

NĀ NIU.—A village in the Man Sang circle of the Northern Shan State of South Hsēn Wi.

There were seven houses in the village in March 1892, with thirty-five inhabitants. All were engaged in paddy cultivation.

NĀ NIU.—A village in the Mè Sa Kawn district of Mawk Mai, Southern Shan States, on the left bank of the Mè Nak. The name means the "cotton tree field." Na Niu is a hamlet of about a dozen houses: roads run to Möng Hta, Mè Sa Kawn, and the Sa Ngè ferry on the Salween. Near Nā Niu are the large villages of Kun Ka and Mai Lu.

NĀ NIU.—A village in Möng Tōn district of Möng Pan, Southern Shan States, situated on the right bank of the Mè Nā Niu about six miles north-north-west of Möng Tōn, on the main road to Möng Pan.

The Mè Nā Niu is a tributary of the Mè Tōn. The valley is for the most part little better than a ravine, but there are three hamlets in it, Nā Niu, Kan Kah and Ho Ha.

NAN-KAT.—A village in the Munsin circle of Myitkyina district, with seventeen houses and a population of fifty persons.

The villagers work *kaukgyi* only. They came originally from Manse, Mansein and Mingin. The majority of them lived here before the Indaw villages were burnt by Hawsaing and they returned after his rising was put down.

NANKÈ.—*See* Nam Hkai.

NANKHA.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 41′ north latitude and 93° 51′ east longitude.

In 1892 it contained twenty-three houses. Its population was not known. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and own no cattle.

NAN-KO.—A Kachin village in Tract No. 27, Bhamo district, situated in 24° 35′ north latitude and 96° 49′ east longitude.

In 1892 it contained seventeen houses with a population of sixty-nine persons. The inhabitants are of the Lepai tribe and Kara sub-tribe and own fourteen buffaloes. There is good water-supply and camping-ground. The headman has one other village subordinate to him.

NAN-KÔK.—*See* under Nan Hkōk.

NAN-LANG.—A village of twenty-five houses, south of Shwegu, in the Shwegu subdivision of Bhamo district.

The villagers own fifty buffaloes and work *lè*, besides cutting teak in the cold weather. There are a few fruit trees in the village.

NAN-MI-LAUNG.—An Indaw-gyi lake village in the Mogaung subdivision of Myitkyina district, situated in the bay below Kônmamôn.

The village has twenty-two houses, with forty-one buffaloes and five bullocks. The houses are irregularly scattered, and there is no village fence: there is a large but rather dilapidated *pôngyi kyaung;* ten houses work *ye-lè*.

NAN-NGO.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including two villages.

NAN-PA-DE CHAUNG-BYA.—A village in the Saikam circle of Myitkyina district, with twenty houses and a population of fifty-six persons.

The villagers work *kaukgyi* and *mayin*. The village is the oldest of the Indaw group.

NAN PAN DET or NAN PA TIK.—A small village in the Hsa Möng Hkam State, Myelat district of the Southern Shan States, on the Government cart-road to Taunggyi and Fort Stedman. It is forty-one miles from Thazi Railway station and is one of the recognised halting-places on the march.

A furnished bungalow and transport-shed have been erected for the convenience of travellers. Supplies are scarce. A little fishing and shooting can be had near the bungalow.

NAN-PAUNG.—A village on the right bank of the Nantabet *chaung*, an affluent of the Irrawaddy in Myitkyina district.

It contains thirty-eight houses of Shans, who work *lèpôk*, and was founded in 1885 from Khaungpu.

NAN-PAUNG-ZIN.—A village near the Indawgyi lake in Myitkyina district, consisted of fifty houses at the time of the attack on Nanmilaung in the cold weather of 1247 (1885 A.D.). They all went off, some to Haungpa and Shwe-dwin in Uyu-Sè-ywa, some to Hmattaing in Mansi. In 1886, twelve families returned from Sèywa, and eight of these re-established themselves in their old village. Two years afterwards they were attacked by the Namôn (Sana) Kachins and nine captives carried off, of whom eight were returned without ransom through the good offices of Nawpwela, the neighbouring Marip *Sawbwa*. After this attack the seven remaining houses moved from Nanpaungzin to Nankat (then also deserted), where they remained till 1890, when they were attacked by the same Kachins and had four women and children carried off captive, two of whom were ransomed subsequently. After the raid on Nankat four of the seven households removed to Nanpa-de-Chaungbya and three returned later to Nanpaungzin.

The village now (1897) has thirty-one houses, and the paddy-fields to the west of it are of large extent and capable of expansion. The Kônmana fields adjoin them. One hundred and one baskets of paddy were sown in 1896 and yielded two thousand six hundred and eighty baskets. At the base of the hill on which the village is built is a large teak *pôngyi kyaung* in a dilapidated condition, near which are a mound and ditch. Here Haw Saing erected a temporary *zayat* when he stayed here for a month at the time of his rising in 1883.

NAN PWE HAW.—A stream in North Hsen Wi, Northern Shan States, which rises in the hills to the east of Sitôn Hpyin in East Ko Kang and flows north-west into the Pyeyi Haw, with a course of six or eight miles. Between Sitôn-Hpyin and Cha-tzushu, it is four yards wide by one foot deep, with a stony and bad crossing.

NAN-SAUK.—A village of twenty-two houses of Lepai Kachins on a hill on the east bank of the Irrawaddy, in the Bhamo subdivision and district. *Taungya* is worked, and there are no cattle in the village, which has the reputation of being very unhealthy.

NANTA.—A village in the Min-neta circle of Loi Lōng, Myelat division of the Southern Shan States. It lies about a day's march south of Pin-laung, the capital of the State, on the main trade route to Kaung-i in Möng Pai.

It contained forty-two houses in 1893, with a population of two hundred and ten persons. As the residence of the *Taung-su*, Min-neta, it is exempted from paying revenue. The cultivation is both wet and dry, *na* and *hai*.

NAN-TA-BET.—The Nantabet *chaung*, called Tabak *kha* by the Kachins, rises near Sabupum in about latitude 25° 18′ and flows south-west till it is joined by the Meungka *kha* and Paknoi *kha*, when it turns west and runs into the Irrawaddy three or four miles above Talawgyi. Above Kazu there is a series of rocky rapids which entirely stop boat traffic. Below this the average breadth of the stream is sixty or seventy yards, and its depth from three to five feet in March, except at its mouth, where it is twenty feet deep. Its current in this lower part of its course is uniform, and about one and a half miles an hour. The bed of the river is full of snags, and no launch, except of very small dimensions and light draught, could ascend it for more than three miles from its mouth. It is navigable for *laungs* all the year round up to Kazu. From Kazu down stream to Talawgyi is a journey of about twelve hours, and up stream to Kazu of three days and two nights.

NAN TAWNG.—A Chinese village in North Hsen Wi, Northern Shan States, in Nan Tawng circle of Mong Si: it contained twenty houses in 1894, with a population of eighty persons. The revenue paid was one rupee per household, and the people were paddy, maize, and opium cultivators by occupation, and owned twenty bullocks, five buffaloes, nine ponies and ninety pigs. The price of paddy was six annas the basket.

NAN-THA.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including thirteen villages, with an approximate area of twelve square miles. The population numbered nine hundred and fifty-two persons and the revenue amounted to Rs. 2,544 in 1894.

NAN-THA-WA.—A revenue circle in the Uyu township, Lega-yaing subdivision of Upper Chindwin district, including four villages.

NAN-THE.—A village of sixteen households on the Sinkan *chaung*, in the Shwegu subdivision of Bhamo district.

There are paddy-fields to the south of the village, which paid in 1891 Rs. 150 *thathameda*. The villagers own ten buffaloes and cultivate wet-weather paddy; some *taungya* is also worked, and a few *laungs* and *peingaws* are turned out. All the households are Shan-Burmese.

NAN-THIN.—A revenue circle in the south-west of the Mintaingbin township of Lower Chindwin district, with one hundred and seventy-four inhabitants in 1891.

There are two villages in the circle, Tandawma and Thabye-gôn. The revenue amounted to Rs. 350 from *thathameda* and Rs. 74 from State land for 1896-97.

NAN-THU.—A revenue circle in the Pagan township and subdivision of Myingyan district.

For 1895-96 the population numbered three hundred and eighty-five persons and the *thathameda* amounted to Rs. 522. No land revenue was collected in the circle.

NAN-TI.—A village of thirteen houses of Hpuns, east of the Irrawaddy, in the Bhamo subdivision and district.

There are no cattle in the village and *taungya* is the only cultivation.

NAN-TI.—The Nanti *chaung* rises in the Sana hills in about latitude 25° 45′, and flows south and south-west into the Mogaung *chaung* a few miles below Mogaung. It is navigable for *peingaws*.

NAN-WIN-BO.—A village in the Nanwinbo circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and eight persons, according to the census of 1891. The *thathameda* amounted to Rs. 160 for 1897-98.

NAN-WIN-DAW-HO.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered seven hundred and ninety-five persons and the *thathameda* amounted to Rs. 1,200. No land revenue was collected in the circle.

NAN-WIN-GAING.—A village of seventy houses in the Kyaukyit township, Myinmu subdivision of Sagaing district. It lies four miles from Kyaukyit, on the bank of one of the branches of the Chindwin delta.

The villagers are for the most part traders and cultivators.

NAN-WIN-GWET.—A village in the Nanwingwet circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of seven hundred and thirty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,390 for 1897-98.

NAN-YAT.—(Nan Yat = "rills of water") a village on the left bank of the Mogaung *chaung*, in Myitkyina district.

It contained in 1891 fourteen houses, of which six were Burmese-Shan, four Kachin, two Marip and two Maran. The latter quarrelled with their *Sawbwas* and came down here from Karum.

The villagers worked *lèpôk* for a yield of about twenty-six baskets; they also occasionally acted as coolies, taking boats past Pahenman. Nan Yat

is out of reach of floods. It was deserted in 1893, some of the houses removing to Naungkan and some to Tahona.

NAN YAWNG.—A village in the Man Pēn circle of the Northern Shan State of South Hsen Wi.

It had only six houses in March 1892, with thirty-three inhabitants. They cultivated a considerable area of irrigated paddy land.

NANYAYAN.—A Kachin village in Tract No. 34, Myitkyina district.

In 1892 it contained twelve houses, with a population of sixty-nine persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and own twelve buffaloes.

NAN YIN.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district. It includes fourteen villages.

NANYÔN.—A Kachin village in Tract No. 34, Myitkyina district, situated in 25° 42′ north latitude and 96° 42′ east longitude.

In 1892 it contained thirteen houses, with a population of seventy-one persons. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe, and own ten bullocks and twenty buffaloes.

NA PANG.—A Yang Lam village in the Man Hpai circle of the Northern Shan State of South Hsen Wi.

There were in March 1892 only six houses, with a population of thirty-two persons, who cultivated a small amount of irrigated land, besides cotton and vegetables.

NA-PIN.—A village about two miles east-south-east of Manlè, across the Nankhat *chaung*, in Myitkyina district.

Napin is on the extreme north edge of a large grass plain and has twelve houses; some of the villagers work *lè* and others live as pedlars. The village has a double fence and there is a large *kyaung* to the north. It was formerly protected by Manya Kachins, who lived some way to the south, near Thim-baw-in.

NA PIU.—A village in the Hai Pu, or south Möng Hè new circle of the Northern Shan State of South Hsen Wi.

Nga Pin is the residence of the *htamöng* in charge of the circle, and had in March 1892 thirteen houses with sixty-four inhabitants. A small five-day bazaar is held, but nothing beyond local produce is brought for sale. There is also a small *pôngyi kyaung*. The village has hardly begun to recover from the disturbances of 1888-89. Some lowland paddy-fields are cultivated by the villagers along the banks of a small stream.

NA PUNG.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, under a *nè-baing*, with an area of about one square mile. The circle is bounded on the north by Hai Lai, on the east by Hsip Tung, on the south by Kehsi Mansam suburbs, and on the west by Man Maw.

The population in 1898 numbered seventy persons, in thirteen houses and four villages.

The revenue paid was Rs. 98, with two hundred and thirteen baskets of paddy. The people are engaged in lowland paddy cultivation. The circle was formerly a part of the suburbs of *Wying* Möng Tung.

NARING.—A village of Chins in the Southern Chin Hills, is divided into two parts (*a*) Lawklang, with one hundred and fifty houses, (*b*) Kolun

(Lawtu) with one hundred and thirty houses. Byendun and Runnur were its resident Chiefs in 1894. It lies in the loop of the Boinu, and is best reached by the Haka road, fifty miles. Naring is an important village and has heavy stockading near the gateways. The water-supply is bad, but a camp may be formed near the northern entrance. The village was partially disarmed in 1895.

NA SAU POI.—A village in the Ha Kang, or central Möng Ha circle of the Northern Shan State of South Hsen Wi.

It contained in March 1892 seventeen houses, with a population of 95 persons. The village has not yet recovered from the disturbances of 1888-89. Lowland paddy is the chief cultivation.

NA SAWK.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi. It is situated at the foot of the slope of the hills north-west of the main village, and the inhabitants cultivate paddy in the Nam Pawng plain, which here is only two thousand feet above sea-level.

The village, which is one of the most prosperous in the circle, numbered in March 1892 forty-two houses, with a population of two hundred and one persons. Rice cultivation was the general occupation.

NA SAWK.—A village in the Man Pēn circle of the Northern Shan State of South Hsen Wi.

There were twelve houses in it in March 1890, with seventy-one inhabitants, who cultivated irrigated rice fields, besides some sugarcane and cotton.

NA SI RI.—A village in the Ho Tu circle of the Northern Shan State of South Hsen Wi.

It contained in March 1890 six houses, with a population of thirty persons. A good deal of cotton and some lowland paddy were cultivated.

NA TAP and NAM PŪNG.—Adjacent townships in the *Kawn Nö* or North Riding of Mang Lön West, Northern Shan States.

The townships have no more than one village each, but the size of these is very considerable for Mang Lön. Nā Tap had thirty-one houses and Nam Pung twenty-three in 1892.

Nā Tap lies between Tōn Hōng and the Salween and grows a good deal of betel-vine, besides having a fair quantity of wet paddy-land.

Nam Pung lies at the northern foot of Loi Sè, and there seems no particular reason why it should form a separate township instead of being joined on to Nawng Hkam. The cultivation is chiefly dry, but there are a few score acres of irrigated land along the stream from which the township takes its name.

Both villages were burnt to the ground in the disturbances of 1893 but have since been rebuilt, and are said to have slightly increased in size since then.

NA TAW LAWK.—A village in the Ha Kang, or central Möng Ha circle of the Northern Shan State of South Hsen Wi.

It is under the *Kè* of Hwe Kōk and is not far from that village. It contained in March 1892 five houses, with a population of thirty persons. The villagers cultivated lowland paddy.

NA TAWN AWN.—A village in the Möng Tōn circle of the Northern Shan State of South Hsen Wi.

It had only just been built in March 1890 and then contained five houses, with a population of twenty-six Shans, who had returned from their refuge in

the Hsi Paw circle of Naw Ma. They had made preparations for cultivating hill rice.

NA TAWNG.—A village on the road from Ta Kaw to Kēngtū ng. It is situated on the left bank of the Nam Mawng, itself a tributary of the Hwe Lôn.

Nā Tawng has about forty houses and stands in a paddy plain about four hundred yards broad and two miles long. North of Na Tawng, on the other side of some low hills, is Hsen Mawng, through which the northern route to Kēng Tūng passes. Na Tawng, as commanding both routes, holds rather an important position.

NA TAWNG.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsen Wi, situated in the paddy plain of the Nam Pawng which here has an altitude of two thousand feet above sea-level.

In March 1892 the village contained fifteen houses, with a population of sixty-five persons, all engaged in paddy cultivation. The village, like all those in the Man Sè circle, is only now beginning to recover from the civil war of 1896-97.

NA-TA-YIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of ninety-four persons, according to the census of 1891, and a revenue of Rs. 190, included in that of Pyinchaung.

NA TE SAN.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi.

It had only six houses in March 1892 and had then been recently resettled, and there were thirty-four inhabitants. They cultivated lowland paddy in the hollows near the village.

NA THA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of nine hundred and twenty-three persons, according to the census of 1891, and a revenue of Rs. 2,400.

NA TI.—A circle in the Northern Shan State of North Hsen Wi. It is situated some thirty miles south-east of Hsen Wi and consists of steep mountainous country, well wooded.

It had in 1898 thirteen Kachin and two Chinese villages, with a population of about eight hundred persons.

Na Ti village contains ten Kachin houses and a population of some sixty souls and crowns a rocky spur overlooking a small paddy plain.

NAT-IN.—A circle in the Ti-gyaing township, Katha subdivision and district, fringing the bank of the Irrawaddy river : it includes two villages.

Na Ti village has seventy-four houses. The inhabitants are Shans and Burmans, and hold the curious belief that if a house be built without a ridge-roof the inmates will be mauled by a tiger. They cultivate *mayin*, *kaukkyi*, and *taungya* paddy and plant tobacco.

NA-TIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and eighty persons, according to the census of 1891, and a revenue of Rs. 360.

NA TIT.—In latitude 21° 20′, and longitude 97° 25′; a village in Lai Hka (Le-gya) Southern Shan State, two marches west of Lai Hka town on the Möng Ping (Maing Pyin) road. From here the two roads leading from Lai Hka to Burma separate, one going through Möng Ping and Lawk Sawk (Yatsauk) to

Myittha, the other through Lai Hsak (Letthet), and Pwe Hla to Meiktila Road. The latter is slightly the longer, but is the better road.

The village is the headquarters of a small district controlled by a *Hēng*. It contained fifty houses in 1894 and is situated on the right bank of the Nam Pawn (fifty yards by two feet), in a paddy valley half a mile wide. There are several villages in the neighbourhood, and small supplies of rice and paddy are obtainable. There is a five-day bazaar.

Distances—			Miles.
From Na Tit to Lai Hka (Legya)	...	...	24½
From Na Tit to Myittha ...	...	...	103
From Na Tit to Meiktila road	...	...	109

NAT-KUN.—A village in the Bahin circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and eight persons, according to the census of 1891, and a revenue of Rs. 500, included in that of Bahin circle.

NAT-KYUN.—A revenue circle in the Taung-dwin-yaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village only and paid a revenue of Rs. 90 in 1897.

NAT-KYUN.—A village in the Kun-ywa circle, Pakôkku township, subdivision and district, with a population of three hundred and sixteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,150 for 1897-98.

NAT-LA-BO.—A revenue circle in the Kani township of Lower Chindwin district, including the villages of Nat-labo, Kyin-u-gwa, Daungchan, Ônbizeik, Tha-bye-daw, Taung-ywa, Yinbo, and Nwa-changôn. It is situated on the right bank of the Chindwin river to the south of Kani, and has a population of one thousand four hundred and forty-six souls. The revenue for 1896-97 amounted to Rs. 3,150, from *thath ımeda.*

NAT-LA-BO.—A village in the circle of the same name, in Kani township of Lower Chindwin district.

The legend which is given to explain the name says that when the Shwe-thein-daw pagoda was being put up by the order of King Thiridhamma-thawka north of the village, the *nats* brought six blocks of stone for the building of a shrine for the sacred relics over which the pagoda was erected.

The crops cultivated are *jowar*, sessamum, and peas.

NAT-LEIN.—A village of twenty-eight houses in the Shwegu subdivision of Bhamo district, south of Shwegu town.

The villagers own twenty-four buffaloes and a few ponies and cultivate paddy, getting a yield usually of some three thousand baskets.

NAT-MAUK.—A township in the Magwe subdivision and district. The boundaries on the north and east are those of the Magwe district; on the south the township is bounded by the Thitbôn *chaung*, and on the west by the Yenan-gyaung and Magwe townships.

The area is one thousand seven hundred and ninety-seven square miles, and the population numbers forty-two thousand six hundred and eleven persons.

Natural features.

The township is drained on the north by the Pin *chaung*, which forms part of the northern boundary, and by the Yin, which rises in the *Yomas* to the north-east and after flowing for some forty miles in a westerly direction turns south at Natmauk till it leaves the township. The Pegu *Yomas* begin to break up about the latitude

of Natmauk and, becoming more and more broken, fade away on the north-east corner of the township in the shape of a few scattered hills hardly to be called a range. An isolated spur rises south-west of Shwe-bandaw, and after attaining a height of one thousand five hundred feet, ends abruptly on the north border of the township, being separated from Popa hill by the Pin *chaung*, which runs at its base. The township as a whole lies high. Natmauk village itself is over eight hundred feet above sea-level.

The chief crops grown are sessamum, Indian-corn, and millets; paddy is raised in the neighbourhood of the Yin *chaung*, from which water is obtainable for irrigation, while two tanks close to Shwe-bandaw also give a supply of water varying with the abundance or scarcity of the rainfall.

Industries.

Salt is found at the foot of the low hills west of Shwe-bandaw and is worked by the villagers of Sadôn in Myingyan district. The method employed is rough, the salt being extracted from the ground and evaporated by boiling in earthenware pots.

Cattle and goats are bred in a good many villages and are taken for sale either east, to Pyinmana, or south, to Prome.

A practicable cart-track runs through the *Yomas* due east of Natmauk, crossing the highest point, which is barely over one thousand feet, at Ywa-thit. The traffic is still inconsiderable but is increasing year by year, in spite of the fact that the inhabitants of the township are gradually learning to grow betel-leaves and other produce themselves instead of depending as formerly for a supply on import from the districts east of the *Yomas*.

The number of revenue circles is 82.

The chief villages are Natmauk, Shwebandaw, Pin and Ye-dwet. Pin is of note only for its past history, the number of houses inside the walls being now no more than 57. The population is almost entirely Burman.

Natmauk is the headquarters of the Myoôk and has a police-station and a post office, while there are police outposts at Shwe-bandaw and Ye-dwet. Until the end of 1892 dacoities were of frequent occurrence in the township, and an Assistant Commissioner, Mr. Dyson, was killed by dacoits on the road from Magwe to Natmauk in 1889. It is now as peaceful as any township in Upper Burma.

NAT-MAUK.—The headquarters of the township of that name in Magwe district, thirty-six miles to the north-east of Magwe town.

It contains a court-house, a post office and a Public Works bungalow, all built of teak.

The soil is fertile and there is considerable opportunity for irrigation. The paddy now grown on irrigated land is excellent and a most remunerative crop.

NAT-MAUK.—A Kachin village in Tract No. 29, Katha district, situated in 24° 45′ north latitude and 96° 12′ east longitude.

In 1892 it contained twenty houses, with a population of fifty-three persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe, and own two buffaloes; good water is obtainable from a hill-stream and there is good camping-ground close to the village.

Natmauk was fined in 1892-93 for furnishing a guide who led a party into an ambush in January 1892.

NAT MAW LAIK.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including six villages.

NAT ME.—A Palaung village of forty houses in Tawng Peng State, Northern Shan States, with a population of fifty-seven men, sixty-one women, twenty-six girls and twenty-one boys in 1897. It has a large monastery and three *zayats*. The villagers own one hundred and fifty cattle and five ponies, and cultivate hill paddy and a little tea. Nat Me is in the Myothit circle.

NAT-MYIN.—The Natmyin *chaung*, or Namien *kha*, rises in the Namienku Pum, in about latitude 25° 15′, and flows west into the left bank of the Irrawaddy river, about three miles below Myitkyina.

Above Loi Saw it is a rocky torrent, full of boulders and easily fordable. Small dugouts can ascend as far as Loi Saw, which is two days' journey from the mouth.

NAT-NYUN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered two hundred and forty-five persons, the *thathameda* revenue amounted to Rs. 470, the State land revenue to Rs. 819-3-9, and the gross revenue Rs. 1,289-3-9.

NAT-NYUN.—A village in the Sindè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundered and thirteen persons, according to the census of 1891, and a revenue of Rs. 480.

NA-TO-GYI.—A township in the Myingyan subdivision and district, with an area of approximately four hundred square miles. Its boundaries are—

On the north.—The Myotha township of Sagaing district;
On the south.—The Meiktila district;
On the east.—The Kyauksè district;
On the west.—The Myingyan township.

The number of revenue circles in 1896-97 was fifty-seven, and the population is estimated at fifty-three thousand one hundred and thirty-two souls. For 1895-96 the land revenue amounted to Rs. 439, the *thathameda* to Rs. 72,209, and the gross revenue demand to Rs. 77,680.

Paddy is grown to the east on the borders of the Kyauksè district, and most of the cotton exported to China and elsewhere from Myingyan district is raised in the eastern and northern part of the township.

The country is for the most part undulating, rising to the north and north-west into the Setkyadaung and Mingôn-daung ranges.

The headquarters are at Nato-gyi.

NA-TO-GYI.—A village in the circle and township of the same name in Myingyan subdivision and district.

It is the headquarters of a Township Officer. A large bazaar is held every five days, and the public buildings include a court-house for the Township Officer and a police *thana*.

In Burmese times there was a *Wun* at Natogyi whose jurisdiction extended over the Natogyi township south, through the high lands of the Taungtha township, to Welaung.

A number of prosperous cotton merchants live at Natogyi. The population of the circle in 1895-96 numbered three thousand eight hundred and five persons, the *thathameda* amounted to Rs. 6,297, the State land revenue to Rs. 23 and the gross revenue to Rs. 6,320.

NA TÖNG.—A village in the Na Wa, or north Möng Ho circle of the Northern Shan State of South Hsen Wi.

There were in March 1892 ten houses, with a population of fifty-nine persons, who were engaged in lowland paddy cultivation in the hollows surrounding the village.

NAT-SEIN.—A village of one hundred and thirty houses in Myotha township of Sagaing district, about two and half miles north-west of Myotha, on the Myotha-Kyauktalôn road.

NAT-SIN-GÓN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and twenty-four persons, according to the census of 1891, and a revenue of Rs. 270.

NAT-SU.—A village in the Tadaing-she South revenue circle, Amarapura township and subdivision of Mandalay district, eleven miles east of headquarters.

It had a population of one hundred persons at the census of 1891 and paid Rs. 160 *thathameda* tax.

NAT-TA-GA.—A circle in the Katha subdivision and district, including in 1897 one village of seven houses. It was the smallest circle in the township

NAT-TAUNG.—A revenue circle and village in the Kani township of Lowe Chindwin district, with seventy-five inhabitants. It is situated on the lef bank of the North Yama stream.

Nattaung was in Burmese times the headquarters of a large circle, which was broken up after the Annexation on account of the disturbed condition of the district.

The crops cultivated are paddy, *jawar*, and sessamum. The revenue for 1896-97 amounted to Rs. 160, from *thathameda*.

The original name of the village was Nat-saung from the *Pwè Mingyi nat.*

NAT-TAUNG.—A village in the Nga Singu township, Madaya subdivision of Mandalay district, north-east of Moyingin.

It had fifty houses and a population of two hundred persons on an approximate calculation in 1897. The villagers are coolies and cultivators.

NAT-YE.—A village in the Yaw township, Yawdwin subdivison of Pakôkku district, with a population of two hundred and eighty-five persons, according to the census of 1891. The *thathameda* amounted to Rs. 700 for 1897-98.

NAT-YE-DAUNG.—A revenue circle with two hundred and fifty-eight inhabitants, in the Kani township of Lower Chindwin district. It is situated on the borders of the Budalin township and includes the villages of Nat-ye-daung, Nat-kaungyin, and Pyindaw.

The chief crops are paddy, *jowar* and sessamum. The revenue for 1896-97 amounted to Rs. 1,180, from *thathameda*.

Nat-ye-daung was named after Nat-ye-daung hill, and that, tradition says, was so called because long ago an army of *nat*-soldiers, *Nat-thuyè*, was stationed on it to guard divers precious stones that had been brought down from heaven; the original name of the hill was Nat Thayè Taung.

NAT-YE-DWIN.—A revenue circle in the Katha subdivision and district containing in 1897 one village of twenty-seven houses, some six miles north-west of Katha.

The revenues in that year were *thathameda* Rs. 240, *kaukkyi* tax Rs. 15: and *taungya* tax Rs. 18.

The inhabitants are Kadus, and for most part cultivators.

NAT-YE-GAN.—A revenue circle six miles east of Chaung-u on the Myinmu-Mônywa main road, in the Chaung-u township of Sagaing district.

The village was founded as a high-road *kin* village to attend to the wants of travellers, and in return for this service it was exempted from all taxes. The Natyegan *thugyi*, after the Annexation, was given ten guns and is stile allowed to retain them with ten men and is given Rs. 50 a month for their up-keep. Natyegan is usually made a halting-place by persons travelling between Myinmu and Mônywa, as it lies just half way and has good *zayats* and large water tanks. Numerous wells have been dug, but to a depth of even fifty cubits water has never been obtained, so that tank water only is available.

NAUKKO or NÔKCHO.—A Kachin village in Tract No. 1, Bhamo district, situated in 24° 17′ north latitude and 96° 43′ east longitude.

In 1892 it contained thirty-one houses, with a population of one hundred and fifty-nine persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese and own no cattle.

NĀ UN.—A township in the *Kawn No* or North Riding of Mang Lön West, Northern Shan States.

The township, which had only three villages and twenty-six houses in 1892, lies to the north of Nā Hāng and consists simply of spurs of Loi Sè cut up by ravines. Upland cultivation is the chief industry, but there are a few acres of wet paddy-land. The inhabitants are all Shans.

NA ŪN.—A village in the *Kawn Kang*, or Mid Riding of the Northern Shan State of Mang Lön West. It is situated in the township of Pang Küt, under Loi Tawng, and contained in April 1892 eight houses with a population of forty-eight persons, all Shans.

The villagers cultivate a few irrigated rice-fields and some sugarcane, but hill rice is the chief crop. Na Un stands at a height of three thousand six hundred feet.

NAUNG-GAUK.—A revenue circle in the Indaing township, Tantabin subdivision of Shwebo district, seventy-two miles from Ye-u.

There were two hundred and seventy-eight inhabitants in 1891, for the most part cultivators, and the *thathameda* revenue for 1896-97 amounted to Rs. 530.

NAUNG-GYI-AING.—A revenue circle in the Budalin township of Lower Chindwin district, including the villages of Naunggyi-aing, Bônletkut, Ye-yo and Aung-yeiktha, with two thousand two hundred and seventy-four inhabitants. The circle lies at the east end of the township, and marches with the Ye-u subdivision of Shwebo district.

The chief products are paddy, *jowar*, peas, sessamum and cotton. The revenue for 1896-97 amounted to Rs. 5,690, from *thathameda*.

NAUNG-HPAUNG.—A village of twenty-eight houses on the right bank of the Taping *chaung*, in the Bhamo subdivision and district.

The villagers own twenty-one buffaloes; the water is waist deep in the village in the floods.

NAUNG-HU.—The Naunghu *chaung* rises in the hills to the east of the Sinkan valley and flows in a north-westerly and westerly direction into the

Sinkan *chaung*, where it is crossed by a ford on the Manya-Hkappan road. It is twenty yards wide by two and a half feet deep in December. At Mankin it is fifteen yards wide and four feet deep in December and two and half feet deep in March, and is crossed by a mule bridge.

Small dugouts can ascend it at any time of year as far as Manya, above which place there are no plain villages.

NAUNGHWE (KADAW).—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 20′ north latitude and 97° 33′ east longitude.

In 1892 it contained twenty-two houses, with a population of one hundred and two persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own six bullocks and five buffaloes.

NAUNG KAN.—A village on the west bank of the Mogaung *chaung* in Myitkyina district, with seventeen houses, of which two are of Kachins.

The villagers cultivate *lèpôk* for a yield of five hundred baskets; they own five buffaloes only. They also provide wood for launches and work as boatmen.

The village was established in 1235 B.E. (1873 A.D.) by San Hkaung Wa, a Kachin of Sinpôntaung, west-south-west of Naung Kan; he is said to have moved first to Tahona and then here.

Floods do not usually rise over the bund of the village.

NAUNG-KAN-GYI.—A circle in the Maymyo township and subdivision of Mandalay district. Naung-kan is the only village in the circle, and is situated two and a half miles north-west of Maymyo.

The population numbered three hundred and ninety-three persons at the census of 1891, and the *thathameda* paid for 1896 amounted to Rs. 460. Shan paddy and ginger are cultivated, and many of the villagers are pack-bullock owners.

NAUNG-KU.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 17′ north latitude and 96° 37′ east longitude.

In 1892 it contained twenty-eight houses; its population was not known. The inhabitants are of the Lepai tribe. The headman of the village has eleven others subordinate to him. Some amber is extracted here.

NAUNG-LAING.—A circle in the Maymyo township and subdivision of Mandalay district, including two villages, Naung-laing and Ywa-thit.

There are some fine pine trees, imported from the pine-forest on Sawbwa *taung* on the crest of the opposite range of hills, near the pagoda precincts. The village is eight miles east by a little north of Maymyo and is separated from Sawbwa *taung* by the valley of the Nalin *chaung* The villagers are Shan with a sprinkling of Danus.

The Sawbwa *taung nat* inhabits a grove near the village and punishes trespassers with colic and ague.

NAUNG-LAN.—A village in the Myitkyina district, of two groups of houses. The north village consists of Kachins of the Lawhkum Lahtawng tribe, with twelve houses; they came here two generations ago from Law Khum Pum, eleven days' distant, because the soil was bad there. They work *ye-lè*, *taungya*, and maize north of the village. There is a ferry at Kwitu on the Mali *kha*, and at Lachala on the N'Mai *kha*. Chinese merchants come to Kwitu and thence pass to the Amber Mines, going *viâ* Sana, north

of Manna. There is no direct line across until Hu Kawng is reached, after about twenty days' march.

The south consists entirely of Shan-Tayôks, who settled here in 1886. They came from Kwitu on the other side of Lwengo, one day's journey distant. Between Naunglan and Kwitu are two Kachin villages, Kunsun with thirty houses, and Ho Kan with fifteen houses. The inhabitants of Naunglan South came originally from Maingla-Santa to Kwitu, where they lived nine years before migrating. Kwitu belongs to the Sadan-Kachins and is not subordinate to China. The villagers work *ye-gya*; they also distil spirit in the same way as the Kachins. They have no copper coin, salt and cigars being used as the medium of exchange.

NAUNG-LET.—A village of thirty-one houses of Shan-Burmese south of Shwegu, in the Shwegu subdivision of Bhamo district.

It was established in 1152 B.E. (A.D. 1890) and was originally one of the Balet *Hnit-sē Chauk-ywa*. It was then administered intermittently by a *Pawmaing* nominated by the Bhamo *Sawbwa* or by a *Tatpaungsa*, who obeyed the Möng Mit *Sawbwa*.

The villagers own seventy-eight buffaloes. They work *lè*, but no *mayin*, and in the cold weather many of them are employed as foresters.

NAUNGMO.—A Kachin village in Tract No. 24, Bhamo district, situated in 24° 7′ north latitude and 96° 55′ east longitude.

In 1892 it contained thirty-six houses, with a population of one hundred and sixty persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

NAUNGMO.—A village of thirty-three Shan-Burmese households, in the Shwegu subdivision of Bhamo district.

The villagers are mostly fishermen, and work also *lè* and *taungya* and cut bamboos.

NAUNG-MUN.—A circle in the west of the Hsi Hkip dependency of Yawng Hwe, Southern Shan States.

The seven hamlets in the circle contain sixty-four houses, with a population of three hundred and two persons: all but nine of the houses were assessed and paid Rs. 277 annual revenue.

NAUNGNA.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 21′ north latitude and 96° 52′ east longitude.

In 1892 it contained fourteen houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Sassan tribe.

NAUNG-PA-GAT.—A village in the Waingmaw circle of Myitkyina district.

It contained in 1890 seven Chinese-Shan houses and two houses of Kachins of the "Seinma" (Singma) tribe. The estimated population was forty souls.

NAUNG-PA-LE.—A petty State in Western Karen-ni.

The boundaries of the State are as follows (*vide* also under Bawlakè and Kyè-bo-gyi):—

Naungpalè-Nammèkôn boundary.—No boundary has as yet been laid down. Both States are extremely small, and both chiefs have hitherto lived on perfectly friendly terms.

Naungpalè-Eastern Karen-ni boundary.—The Ngwe-daung *chaung* along its course.

The extent of the State is about thirty square miles and its population numbers five thousand persons. Besides the capital, Naungpalè, where the Myoza resides, there are no large villages.

The present Myoza, Hkun-chi, succeeded to the Myoza-ship on the 30th November 1897, his father-in-law, the former Myoza, having died at the end of June in the same year. Hkun-chi is 30 years old; he is a *nat* worshipper and a Red Karen.

List of villages in Naungpalè State.

Serial No.	Name of village.	Name of headman.	Number of houses.	Remarks.
1	Dawbiku	Molè	11	
2	Talalè	Labya	11	
3	Lawtataw	Kwèno	16	
4	Dawnoka	Mipè	17	
5	Sawbawsè	Ngalaw	11	
6	Dawdalè	Sèlè	18	
7	Lapulè	Misalo	15	
8	Tètamolè	Lasu	9	
9	Yasalya	Pakikalo	9	
10	Taungthu-ywa	*Kyaungtaga* Paw ...	11	
11	Dawkalo	Ladè	16	
12	Ban Nampôn	*Kyaungtaga* Kam ...	5	
13	Dawlahè (Naungpalè) ...	Myoza Hkun-chi ...	33	
14	Shan Ywa (Naungpalè) ...	*Kyaungtaga* Maung ...	38	
15	Dawdipo	Kwetaplu	35	
16	Dawkloku	Byakalē	25	
17	Labèto	Shapè	23	
18	Dawloku	Laso	24	
19	Nyēbyaku	Amya	34	
20	Dawkulè	Lako	23	
21	Dawsē-i	Latu	50	

NAUNG-PAW.—A village of thirty houses on the north bank of the Man-naung *chaung*, a tributary of the Taping *chaung* in the Bhamo subdivision and district.

There is a good road which is never flooded from here to Teinthaw, some four miles distant. The villagers work *mayin* and *kaukkyi*, mostly the latter, and raise what are considered to be the best pine-apples in Bhamo district. These ripen about the beginning of August.

NAUNG-SA-YA.—A village of eleven houses north of the Third or Upper Defile of the Irrawaddy river in the Myitkyina subdivision and district.

It was founded in 1884, after Haw Saing's rising. The annual yield of *taungya* is some four hundred baskets; there are no cattle in the village. About a mile above Naungsaya is the Kachin *lammadaw* to Manpin, with a branch to the south to Tatpun.

NAUNG-TA-LAW.—A village of twenty-four houses on the east bank of the Irrawaddy river in Myitkyina district.

The inhabitants are all Shan-Burmese, with the exception of one household of Lasara-Lahtawng Kachins. The original village is said to have been founded four generations ago by Chinese from Kankhaung-Manlôn, who wore Burmese clothes. The village was one of those destroyed in Haw Saing's rebellion.

The villagers are exclusively employed in cultivation and do no brokering business with the Kachins, nor do caravans ever ascend so high either for trade or to pass the river. The cultivation is both *taungya* and irrigated. The former yields two hundred and fifty baskets and the latter six hundred. The villagers of whom a few are engaged in fishery, own four buffaloes.

NAUNG-U.—A village in the Naung-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of five hundred and fourteen persons, according to the census of 1891. The *thathameda* amounted to Rs. 2,620 for 1897-98.

NAUNG-WĒ.—A village in the Kywe-hla circle, Pyintha township, Maymyo subdivision of Mandalay district, four miles south-west of Pyintha. The villagers are Burman *ya* cultivators.

NAUNG-WUN.—*See* under Nawng Wawn.

NAUNG-YIN.—A village of twenty-one houses south of the Irrawaddy river, in the Shwegu subdivision of Bhamo district.

Some *mayin*, maize, sessamum and sugarcane are cultivated.

NA WĀ.—A circle in the South Hsēn Wi Northern Shan State, administered by a *Pu Kang*.

It included in 1897 ten villages, with a total of one hundred and four houses. The revenue assessment was four hundred and twenty rupees. The area of land under cultivation comprised two hundred and three acres of lowlying paddy land, fifty-six acres of hill paddy and twenty-three acres of garden land. The inhabitants are Shans and owned one hundred and twenty-nine buffaloes, fifty cows and six ponies.

The circle is situated in the Nam Hā valley, west of Möng Yai and close to it. There is no industry of note. The population in 1897 numbered, of adults, one hundred and sixty-nine males and two hundred and twenty-two females; of children, one hundred and fifty-nine males, and one hundred and sixty-nine females.

Nā Wā was the northern portion of the old Möng Ha circle and is still frequently called North Möng Ha. It is now one of the smallest circles in the State and has been considerably reduced in size since the first partition.

NA WA.—The chief village of the circle of the same name, also called North Möng Ha, in the Northern Shan State of South Hsen Wi.

It is the residence of the *kang* in charge of the circle, and a five-day bazaar is held. No money collections are made, but the *kang* takes tithes in kind for the support of himself and his followers. There is a *pôngyi kyaung* with seven robed inmates.

The village has hardly recovered from the civil disturbances which ruined the circle in 1888-89, and there were in 1897 twenty-five houses only, with a population of one hundred and twenty-three persons. Paddy cultivation is the general industry, but a little tobacco and sugarcane are also grown.

NA WA.—A village in the Man Hpai circle of the Northern Shan State of South Hsen Wi. It is close to Na Mawn, the headman of which is in charge of Na Wa also.

There were six houses in March 1892, with thirty-four inhabitants, who cultivated irrigated paddy-fields near the Nam Hpawng.

NA WA.—A village in the home circle of Möng Yai, the capital of the Northern Shan State of South Hsēn Wi.

It contained in March 1892 seven houses, with a population of twenty-eight persons. The village is Shan, but is under the headman of the Palaung village of Ho Hsai. The villagers are all engaged in paddy cultivation, and render service when called on by the *Sawbwa*.

NA-WA-DAT.—A small village of fifteen houses in the Myotha township of Sagaing district. It is five and a half miles west of Myotha, on the road to Nga-mya.

NĀ WAI.—A township in the *Kawn Tau* or South Riding of Mang Lön West, Northern Shan States.

It included in 1892 two villages only, lying on the Nam Hsa, at the point where that river turns east to the Salween, at the southern end of Loi Lan. They had seventeen houses altogether and the villagers grew all the rice they wanted along the banks of the river. Sugarcane is grown for local consumption, and the Nā Hkā bazaar, about four miles away up the valley, is the limit of the journeying of the inhabitants.

NĀ WAI.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is situated at the southern foot of the Loi Lan ridge not far from the Nam Hsa, which here turns east towards the Salween.

There were ten houses in the village in April 1892, with sixty-four inhabitants, all of them Shan. They cultivated paddy on the banks of the Nam Hsa. Na Wai is in charge of a *Kin Möng*, who also has the adjacent village of Nam Tai under him: it stands at a height of three thousand and four hundred feet above sea-level.

In the rice-fields below the village is a curious circle of six-feet-high monoliths, which has all the appearance of a Druidical Place of Assemblage, but is apparently natural. It is the abode of the Spirit of the Flood.

NAWCHA.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 40′ north latitude and 97° 59′ east longitude.

In 1892 it contained fourteen houses, with a population of fifty-two persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maru tribe.

NAWCHÔN.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 26′ north latitude and 98° east longitude.

In 1892 it contained seventy houses, with a population of two hundred and eighty persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi or Asi sub-tribe, and own thirty bullocks, thirty buffaloes and five ponies and mules.

NAWKAU WANKATONG or LAWKU.—A Kachin village in Tract No. 11, Bhamo district, situated in 24° 26′ north latitude and 97° 33′ east longitude.

In 1892 it contained forty houses; its population was unknown. The headman of the village has one village subordinate to him. The inhabitants are of the 'Nkhum tribe, and own no cattle.

NAWKHUM.—A Kachin village in Tract No. 20, Myitkyina district, situated in 25° 9′ north latitude and 97° 44′ east longitude.

In 1892 it contained twenty houses, with a population of eighty-one persons. The headman has three others subordinate to him. The inhabitants are of the Lahtawng tribe.

NAWKU.—A village of thirteen Shan-Chinese households on the north bank of the Nammali *chaung*, in the Myitkyina subdivision and district. It lies on the road from Talaw-gyi to Sima.

Some paddy is worked north of the village.

NAWKUM.—A Kachin village in Tract No. 3, Bhamo district.

In 1892 it contained fifty-two houses, with a population of one hundred and forty-nine persons. The headman of the village has no others subordinate to him. The inhabtiants are of the Lahtawng tribe, and own five bullocks only.

NAWKUM WEJAI.—A Kachin village in Tract No. 14, Bhamo district, situated in 24° 49′ north latitude and 97° 38′ east longitude.

In 1892 it contained twenty-six houses, with a population of one hundred and eighteen persons. The headman has seven others subordinate to him. The inhabitants are of the Lahtawng tribe, and own no cattle.

NAWLANG.—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° 4′ north latitude and 97° 49′ east longitude.

In 1892 it contained fifteen houses, with a population of sixty-two persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe.

NAW NGÈ.—A Shan village of fourteen houses on the Nam Pang river, in the Tang Yan district of South Hsēn Wi, Northern Shan States.

It had a population in 1897 of thirty-five males, forty-four females, twenty-six boys and seventeen girls, and paid Rs. 70 annual revenue. The villagers own fifty-seven buffaloes, eleven cows and twenty-eight bullocks.

NAWNG HKAI.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi.

It was completely destroyed by men from Hsi Paw (Thibaw) in March 1892, but is now beginning to recover, thanks to the fine paddy country in which it is situated. There were seventeen houses in the village in March 1892, with seventy-two inhabitants. All were engaged in paddy cultivation. There were also some resident bullock traders, owning over fifty pack animals.

NAWNG HKAM.—A township in the *Kawn Nö* or North Riding of Mang Lön West, Northern Shan States.

Nawng Hkam is the richest township in Mang Lön and had eleven villages, with one hundred and eighty-six houses, in 1892. It lies west of Na Lao, beyond the riverine ridge, and the greater part of it, as far as physical geography is concerned, belongs to the Tang Yan district of South Hsen Wi. Although at least half the township lies in the plain, there is very little irrigated cultivation, and the prosperity of Nawng Hkam lies in its bazaar and its trade.

The bazaar is a very large one for anything out of the chief town of a State and the number of traders, thirty-one, is considerably over a third of those resident in the whole State. Over two hundred pack bullocks are owned in the township, which in area is very limited, and the amount of tribute, Rs. 100, said to be paid by the *htamōng* seemed very small for the

money which must be turned over. A good many ponies are reared here, some of them quite as good as the best of those bred by the Palaungs. Four out of the nine *kyaungs* in the North Riding of Mang Lön are in Nawng Hkam, and three out of the six artizans of the Riding. There is not, however, much room for increase in the population and except as a centre of trade the township is not likely to grow rapidly in prosperity. The village was burnt down in the disturbances of 1893 but the inhabitants did not fly far and it has since regained much of its old affluence: it has not been visited since its restoration.

NAWNG HKAM.—A Shan village in North Hsen Wi, Northern Shan State, in Möng Ya circle; it contained seventeen houses in 1894, with a population of ninety-six persons.

The revenue paid was Rs. 3 per household and the people were paddy and tobacco cultivators by occupation and owned twenty-five bullocks, five buffaloes and two ponies. The price of paddy was eight annas the basket.

NAWNG HKAM.—A Shan village in North Hsen Wi, Northern Shan State, in Sè En circle, with a population of one hundred and ten persons.

It contained twenty-five houses in 1894. The revenue paid was one rupee per household, and the occupation of the people was paddy and opium cultivation, and they owned twenty bullocks, twenty-five buffaloes and two hundred pigs. The price of paddy was eight annas the basket.

NAWNG HKAM.—A Shan-Chinese village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi.

It is situated in the paddy plain of the Nam Mao (Shweli) river and had in February 1892 forty-two houses, with 209 inhabitants. The cultivation of rice in the plain was the general industry, but there were four resident bullock traders, owning a number of pack animals.

NAWNG HKAN.—A Kachin village in North Hsen Wi, Northern Shan States, in Möng Si district: it contained twenty houses in 1894, with a population of seventy persons.

The revenue paid was one rupee per household, and the people were paddy, maize and opium cultivators by occupation and owned ten bullocks and seven buffaloes. The price of paddy was eight annas the basket.

NAWNG HKAW.—A Shan village in North Hsen Wi, Northern Shan State, in Sè Lan circle: it contained fifteen houses in 1894, with a population of thirty-six persons.

The revenue paid was two rupees per household and the people were fishers by occupation and owned neither bullocks nor buffaloes.

NAWNG HKEO.—A lake in the Wild Wa country at the northern extremity of the ridge called Loi Möng Hka by the Shans and Hsi Mīng Shan by the Chinese.

It has as yet been seen by none but Was, but its fame has travelled far. It has been represented as the source of half the rivers in this part of Indo-China, but apparently no stream runs out of it except the Nam Hsè, a branch of the Nam Hka. Round it were fabled to rise four rocky peaks symmetrical in position and with sheer cliffs falling to the water. As a matter of fact it would appear that the banks slope away gently and are covered with dense tree jungle. In extent it is about half a mile long and perhaps two hundred yards wide. It is said to be enormously deep and so cold that no fish can live in it. No one lives in the surrounding jungle. The

nearest village is Mōt Palu, some distance down the western slope of the hill, and south of this are the famous walnut forests, which cover several square miles.

The Lake Chiamay.

It seems probable that Nawng Hkeo is the lake Chiamay, which in the maps of the sixteenth century, followed by most of those of the seventeenth, is made the source of most of the great rivers of further India, including the Brahmaputra, the Irrawaddy, the Salween and the Menam. The late Colonel Sir Henry Yule quotes Mendez Pinto (circa 1544) as saying "so proceeding onward, he arrived at the lake of Singipamor, which ordinarily is called Chiammay"—and Camoens in 1572:

> Olha o rio Menão, que se derrama
> Do grande lago, que Chiamai se chama.

The Gueo of the Lusiad seem most probably the Wa, who at one time held the whole country down to Chieng Mai.

NAWNG HKIO.—A Kachin (Lana) village in North Hsen Wi, Northern Shan State, in Mōng Le circle: it contained twelve houses in 1894, with a population of thirty-two persons.

The revenue paid was two rupees per household and the people were paddy, maize and opium traders by occupation and owned twenty bullocks, fifteen buffaloes and thirty pigs. The price of paddy was eight annas the basket.

NAWNG HKWANG.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, not far from the Sè Lan border and bestriding the southern branch of the Nam Mao (Shweli) river, which is here nominally the boundary between British and Chinese territory.

Of a total of fifty-six houses in February 1892 thirty-six were on the south side and twenty north of the river. There were two hundred and seventy-eight inhabitants, all Shan-Chinese, and rice-cultivation in the Nam Mao plain was the general occupation. There was a *pôngyi kyaung* with four robed inmates.

NAWNG HÖ.—A Palaung village in North Hsen Wi, Northern Shan States, in Man Tak circle of Mōng Si: it contained fifteen houses in 1894, with a population of sixty persons.

The revenue paid was three rupees per household, and the occupation of the people was paddy, opium and maize cultivation, and they owned ten bullocks, five buffaloes, and six ponies. The price of paddy was six annas the basket.

NAWNG HPA.—A village in the Tang Yan Myozaship, South Hsen Wi, Northern Shan States, situated at an altitude of 3,500 feet, in longitude east 98° 34′, latitude 22° 36′. It is about six miles distant from the Salween and nearly 2,000 feet above it, on the right bank.

In 1897 it had eighty-five houses and a five-day bazaar. There is unlimited space for any number of troops, with good water and grazing, and large country supplies can be collected with notice. Nawng Hpa can be easily reached by carts from Hsi Paw with a little labour expended on the track, which is nearly practicable throughout even as it is now.

Roads lead east to Man Hpang and thence to the Wa country in all directions; to the west to Hsi Paw; to the north-west to Lashio *viâ* Mōng

Keng, Mëng Ma, and Man Sè; to the south to Nā Lao; to the north to Hsai Leng (Möng Nawng) ferry.

Signalling communication can be made to Loi Kaw Han and thence to Loi Maw and Loi Hsak or else to Loi Ling.

NAWNG HSAW.—A village in the Na Wa, or Northern Möng Ha circle of the Northern Shan State of South Hsen Wi.

There were in March 1892 twelve houses, with a population of seventy persons. The inhabitants are engaged in lowland paddy cultivation and were only just beginning to recover from the civil dissensions which ruined the circle in 1888-89.

NAWNG HSENG.—A village in the Nam Htam circle of the Northern Shan State of North Hsen Wi. The village is in two parts, containing respectively twenty-one and eleven houses, and is situated not far from the Sè Lan border, on the island which is here formed by the two branches of the Nam Mao (Shweli) river.

There are several Mêng Mao (Chinese) villages only a few hundred yards distant. The villagers are all engaged in rice cultivation. Nawng Hseng had one hundred and thirty-two inhabitants, all of them Shan-Chinese, in February 1892.

NAWNG HSENG.—A Shan village in the Northern Shan State of North Hsen Wi, in Sè Lan circle: it contained fifteen houses in 1894, with a population of thirty-eight persons.

The revenue paid was Rs. 2 per household, and the people were paddy cultivators by occupation and owned eight bullocks and four buffaloes.

NAWNG HTI.—A small pond in the paddy-fields about a mile to the south of Ngwe-daung (Loi Ngün) in Karen-ni.

It is circular in shape, with a diameter of about forty yards. There is a spring at the bottom and, apparently from some escape of gas, a constant thin stream of mud is sent up, which spreads out on reaching the surface and gives the sheet of water its name of Nawng Hti (the Umbrella pond). It is said to be most active in its discharge at the time of the new and full moons. The water is quite drinkable, and in fact a small channel from the pond furnishes the water-supply of Ngwe-daung village.

NAWNG KAN.—A circle in the Northern Shan State of Hsi Paw, in the eastern subdivision: it included forty-three villages in 1898, and had a population of one thousand seven hundred and fifty-nine persons. It is in charge of a *nè-baing*, and is bounded on the north by Nām Lan; on the east by Man Li; on the south-east by Tōng Lao in Möng Küng, on the south-west by Pang Hsak in Möng Küng; and on the west by Nam Lan.

In the same year it paid Rs. 3,539 net revenue. It had also four hundred and thirty-eight revenue-paying *thanatpet* trees, for which Rs. 49-12-0 were rendered, and paid Rs. 10 a month for selling beef under a license.

The population is mostly engaged in *taungya*-cultivation, and there is also a considerable resident trading population in the main village who act as middlemen for caravans bringing tea from Tawng Peng and the Kodaung district. A great deal of sessamum and some cotton are grown, and some sessamum oil is expressed. About five hundred bullocks are engaged in caravan trading. There are about one thousand cows and calves in the circle.

NAWNG KAN.—A village in the Man Sang circle of the Northern Shan State of South Hsen Wi.

There were in March 1892 twelve houses in the village, with sixty inhabitants. It was steadily recovering from the ravages of Hsi Paw (Thibaw) of August 1887, when the whole place was burnt. A great deal of lowland rice is cultivated.

NAWNG KAW.—A village in the Ha Kang, or Central Möng Ha circle of the Northern Shan State of South Hsen Wi, situated under the range that ends to the south-east in Loi Sang.

There were thirty-two houses in 1897, with one hundred and eighty-four inhabitants, who cultivated lowland rice. The village has a good *pôngyi kyaung* with fourteen robed inmates. Wet paddy to the extent of thirty-four acres is cultivated with one hundred and eight head of cattle.

NAWNG KAWNG.—A large village in the Nam Hkam circle of Northern Shan State of North Hsen Wi, about a mile west of the Myoza's town, in the midst of the paddy plain.

Like all the other villages in the rice fields it is surrounded with a ditch and a mud wall to keep out the floods. It had seventy-five houses in February 1892, with a population of two hundred and fifty-two persons, all of them Shan-Chinese. A dozen caravan traders with a large number of pack animals also live in the village, but rice cultivation is the occupation of the majority of the people. There is a *pôngyi kyaung* with eight monks in it.

NAWNG KEO.—A village of the Möng Hsim district of the Southern Shan State of Kēngtūng. It is sixty miles west of the capital and is a stage on the main road between Kēngtūng and the Kaw ferry.

The village consists of two hamlets, together containing nineteen houses.

NAWNG KWANG.—A circle in the Northern Shan State of Hsi Paw: it included twelve villages in 1898, and had a population of six hundred and fifty-seven souls. It is in charge of a *nè-baing*, and is bounded on the north by Nam Hsīm; on the east by Tôn Pè, on the south by Pang Tsam; on the west by Hai Kwi, and on the north-west by Kywai Kung.

In that year it paid Rs. 1,320-8-0 net revenue and supplied three hundred and thirty-six baskets of paddy. It had also six hundred and seventy revenue-paying *thanatpet* trees, for which Rs. 75-12-0 were rendered.

The population is engaged in paddy cultivation, both lowland and upland.

NAWNG KWIN.—A village due north of Nyaung-bin, off the Indaw-gyi lake, in the Mogaung subdivision of Myitkyina district.

It is an old Shan village, and is now inhabited by about ten Lepai Kachin households, subordinate to Lawpwè.

NAWNG LANG.—A Shan village in the Möng Sit circle of the Northern Shan State of South Hsen Wi.

There were in March 1892 fourteen houses, with fifty-one inhabitants. Lowland rice cultivation was the only industry.

NAWNG LAŬ.—A village of the Southern Shan State of Kēngtūng. It is situated in the north of the State, on the road between Möng Ma and Möng Yāng, twenty-five miles from the former and six from the latter place.

The village is in a small plain under rice cultivation and numbers seventy houses and a monastery. With the neighbouring villages of Wan Kong and Yang Sōng, Nawng Laü forms a circle paying revenue direct to Kēngtūng. For 1897 it was assessed at Rs. 200.

NAWNG LAWNG.—A Palaung village in North Hsen Wi, Northern Shan State, in Sè Lan circle: it contained twenty houses in 1894, with a population of fifty-nine persons.

The revenue paid was Rs. 2 per household and the people were paddy cultivators by occupation and owned fourteen bullocks and seven buffaloes.

NAWNG LENG.—A village and small district of the Southern Shan State of Kēngtūng It is situated on the right bank of the Nam Lwe, opposite the town and district of Möng Hkāk, and is forty-two miles north by west of Kēngtūng town.

The main village has twenty-two houses. There is good paddy and garden land along the Nam Lwe. The State records show a total for the circle of sixty households, paying Rs. 132 revenue.

NAWNG LENG or HPA LENG.—A village of ten houses in the Ko Kang circle of North Hsen Wi, Northern Shan State. It is situated on the western slope of the valley, south of the Taw Nio bazaar, and the inhabitants, who numbered thirty-five persons in 1891, had twenty-five plough cattle and buffaloes.

Cotton and hill rice in the valley and opium on the hills behind the village are the chief products. Water is very scarce.

NAWNG LOM.—A village in the Ho Ya circle of South Hsen Wi, Northern Shan State, on the road between Ho Ya and Möng Yai, the capital of the State.

The place has been entirely rebuilt and resettled since 1888, when it was burnt out by Kun Hsang Tōn Hōng's Kachin levies, and contained in 1897 twenty-three houses, with a population of one hundred and forty-four persons, all Shans. There is one trader, with twenty-five pack,-bullocks, resident in the village. The remainder of the villagers are all engaged in paddy cultivation. The revenue paid for 1897 amounted to Rs. 75.

NAWNG LOM.—A village in the Mid Riding of the Northern Shan State of Mang Lôn West, situated to the west of the Nam Pang, in the Nam Lawt circle.

In April 1892 there were eleven houses with sixty-five inhabitants, all Shans. They cultivated upland and lowland rice and a little sugarcane.

NAWNG-LWE.—A village in the Kyawk Htap circle, Yawng Hwe State of the Southern Shan States, two miles north of Kyawk Htap village.

In 1897 the upper and lower villages contained twenty-seven houses, with a population of one hundred and twenty-eight persons, all of them Taungyo. Only seventeen houses were assessed and these paid Rs. 81 *thathameda* and land rent.

NAWNG MA.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, about a mile west of Nam Hkam itself and not far from the Nam Mao (Shweli) river.

There were forty-one houses in February 1892, with a Shan-Chinese population of one hundred and fifty-five persons. Four caravan traders

were resident in the village, with an average of fifteen pack-animals each, and the remainder of the people were engaged in rice cultivation. There was a *pôngyi kyaung* in the village with nine ministrants.

NAWNG MA HPAK TA.—Two adjoining Shan-Chinese villages in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. They are situated on the northern bank of the Nam Mao (Shweli) river, close to villages which belong to the Chinese feudatory State of Mêng Mao (Möng Mao).

There were twenty-six houses in the villages in February 1892, with a population of one hundred and forty-three persons. The inhabitants, with the exception of two bullock traders, were all engaged in paddy-cultivation.

NAWNG MAW.—A Shan village in North Hsen Wi, Northern Shan States, Sè Lan circle: it contained twenty houses in 1894, with a population of eighty persons.

The revenue paid was two rupees per household: the occupation of the people was paddy-cultivation and fishing, and they owned twenty bullocks, fifteen buffaloes and one pony.

NAWNG MAWN.—A circle in the Northern Shan State of North Hsen Wi, in charge of a Myoza. It extends to the south-west of Lashio and is nearly bisected by the Government road, and is in great part a mass of gently rolling and heavily wooded hills, falling away to the Nam Ma, which is the boundary between the North Hsen Wi and Hsi Paw States.

The circle.

In 1898 it contained fifty Shan and five Palaung villages, with a population of about four thousand persons. There is a little wet cultivation but the area under dry crops is considerable, the chief crop grown being sessamum.

The number of buffaloes and bullocks is very large, averaging one to every household.

The Myoza at first in charge was an old man who had an unconquerable aversion from meeting English officials of any kind, and spent most of his time in wandering from village to village. He cut and girdled a considerable quantity of green teak to build a *kyaung* and some bridges, and resigned his post rather than appear to defend the case. The son who succeeded him was not much more satisfactory. Both are now dead.

The Sè En forests in the circle do not appear ever to have had much good timber, but a good deal of what there was was wrongfully felled by the Myoza.

The Myoza's village contained in 1898 about forty houses, all of Shans, with a population of some two hundred persons. It is situated thirteen miles south-west of Lashio, on rising ground overlooking a fair sized paddy plain. There is a large *pôngyi kyaung* with a group of pagodas, and a regular five-day market is held. Nawng Mawn stands on the Mandalay-Lashio cart-road, one hundred and sixty-three miles from Mandalay and has several resident bullock caravan traders who carry rice to Tawng Peng and tea thence to Mandalay, returning with piece-goods.

The village.

NAWNG MO.—A small Palaung village on a slope over the Nam Hpa, in the Ko Kang, trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni).

NAWNG MO.—A village in the Möng Yai circle of the Northern Shan State of South Hsēn Wi.

There were in March 1892 thirteen houses, with a population of seventy-nine persons, all Shans. They cultivated a good deal of cotton, as well as rice in irrigated land in the plain near the village.

In 1892 it contained four houses, with a population of thirty-three persons, who cultivated a small amount of irrigated paddy land and a good deal of hill-rice, and with other Palaungs in the neighbourhood supported the monks of the neighbouring village of Tōng Na.

NAWNG MO LENG.—A village in the Ho Ya circle of the Northern Shan State of South Hsen Wi.

It was destroyed in the civil wars and in March 1892, after being resettled, had eleven houses only, with a population of forty persons. Rice cultivation in the irrigated hollows was the general industry.

NAWNG MÔN.—A Maru Kachin village in North Hsen Wi, Northern Shan States, in Kang Möng circle: it contained thirty houses in 1894, with a population of one hundred and eighty persons.

The revenue paid was Re. 1 per household and the people were paddy, maize and opium cultivators by occupation and owned two bullocks, fourteen buffaloes, two ponies and thirty pigs. The price of paddy was eight annas the basket.

NAWNG MÔN.—A Shan village in North Hsen Wi Northern Shan State in Sè Lan circle: it contained fifteen houses in 1894, with a population of forty-nine persons.

The revenue paid was Rs. 2 per household, and the people were paddy cultivators by occupation and owned twelve bullocks and six buffaloes.

NAWNG MOP.—A village of thirteen houses in the Ho Ya circle of the Northern Shan State of South Hsēn Wi.

The inhabitants, who are all engaged in paddy-cultivation, numbered fifty-seven persons in March 1892. The village had then only been resettled three years.

NAWNG PA LAM.—A village on the right bank of the Mè Nak, a tributary of the Mè Sa Kawn, in the Southern Shan States.

It contains about twenty houses. The country here is fairly open, and down the Mè Nak there is a road leading to Mè Hawng Hsawn in Möng Pai.

NAWNG PA LÈ.—A lake in the neighbourhood of the town of that name in Karen-ni: it gives a name to the town and State. The water is locally reputed for its clearness.

NAWNG PAWMAU.—A lake in Karen-ni, on the road between Ngwe-daung (Loi Ngün) and Sao Hpa Yun, about eight hundred yards in length by four hundred in breadth. The water is beautifully clear, differing in this respect from most other lakes in the State.

The lake is fabled to have been in existence for only thirty years, and to have suddenly appeared when a *Min-laung* fled to Karen-ni. Before his arrival there had merely been a depression in the ground, but no water.

There are several smaller lakes close at hand, and the whole neighbourhood consists of broken ground.

NAWNGPI.—A village in the north-east of the Loi Lōng State, Myelat division of the Southern Shan States.

It contained in 1893 sixty-one houses, with a mixed Taung-thu, Shan and Danu population of three hundred and forty-one persons. It is the headquarters of the circle of the same name. The cultivation was all upland, and the revenue paid amounted to one hundred and thirty-seven rupees.

NAWNG PU.—A Yang Lam village in the Möng Yai circle of the Northern Shan State of South Hsēn Wi.

It is situated in the hilly ground to the south-west of Möng Yai, and contained in March 1892 eight houses, with a population of forty-two persons. Here, as in many other villages, there seemed to be a considerable intermixture of Shan blood with the original Yang Lam. The villagers cultivated hill-rice and cotton.

NAWNG SANG.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi. It is situated about half a mile from the Myoza's town at the foot of the hills, on the road to Sè Lan.

There were twenty-five houses in the village in February 1892 with one hundred and eight inhabitants, all of them Shan-Chinese. A considerable quantity of Shan paper is manufactured, the bark being brought in from the hills. About one half of the population is engaged in this industry, and the remainder cultivate the paddy-fields which extend over to the Nam Ma. There is a *pôngyi kyaung* in the village with seven robed inmates.

NAWNG TAU.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is situated in the hills in the south-west of the State, not far from the Möng Hsu border, and is under the *htamōng* of Ung Tūng, and had seven houses with thirty-nine inhabitants in April 1892. They cultivated chiefly hill-rice, with a little cotton. The village stands at a height of three thousand and one hundred feet.

NAWNG TAU.—A small village about a mile and a half east of Möng Hēng, in the Northern Shan State of South Hsēn Wi.

It contained in April 1892 ten houses, with a population of 46 persons. The villagers were all cultivators and grew a good deal of rice on the lowland near the Nam Ha.

NAWNG WAWN (Burmese Naungwun or Naungmôn).—A State in the Eastern division of the Southern Shan States, lying between 97° 15′ and 97° 20′ of east longitude and 20° 30′ and 20° 35′ of north latitude and occupying an area of 41·92 square miles. It is one of the five States in the valley of the Nam Tam Hpak, and is considerably the smallest of them. The State is bounded on the north by Nam Hkôk, on the east by Möng Pawn, on the south by Wan Yin, and on the west by Yawng Hwe.

The Tam Hpak is the only stream of importance and forms the western boundary.

Natural features.

Loi Seng, almost the highest hill in the Southern Shan States, forms the eastern boundary with Möng Pawn and reaches an elevation of eight thousand two hundred and sixty-eight feet.

The revenue inspection of 1891.

When the revenue inspection of the Nawng Wawn State was carried out by Mr. F. H. Giles in 1891 the State was found to contain sixty-five villages with one thousand and ninety-seven houses, of which no less than six hundred and thirty-two

were exempted from taxation as officials, servicemen, poor, and new settlers, leaving a balance of five-hundred and sixty-five houses assessable.

The population numbered four thousand six hundred and sixty persons, including adults and non-adults.

The occupations of the male adults were—

Cultivators	647
Traders	535
Artisans	57
Officials	39
Priests	33
Total ...	1,311

and the races were—

Shans	4,430
Taungthus	150
Burmans	50
Inthas	22
Pan-thes	8

There are very few Taungthus in the State, the majority of the population being Shans. The Burmans live in the capital, as do the Panthes. The few Inthas live on the banks of the Nam Tam Hpak, which runs through the State and forms the boundary with Yawng Hwe.

and of 1898.

According to the budget submitted by the Myoza in 1898, the State contained one thousand and nine houses. The total had thus diminished by one hundred and eighty-eight in seven years. There is no apparent reason for this decrease, as the State has throughout been lightly taxed in comparison with others of the same size. Of these one thousand and nine houses four hundred and seventy-seven are exempted and five hundred and thirty-two are returned as assessable.

Nearly all the land under cultivation is wet paddy-land. Very little paddy is sown in *taungyas*, ground-nuts being the chief hillcrop. There is a considerable amount of garden land under cultivation with vegetables, pineapples and plantains. Plantain gardens are especially numerous in and around the capital.

The houses in the State are not substantially built and very few have wooden posts, for there are no wooded hills near at hand, while the monasteries are in the main also bamboo-and-thatch structures. The number of houses exempted on the score of poverty is large.

Administration.

The present Myoza is still a minor. The administrator is also a young man so that State affairs are directed by a committee of management. The Myoza is a nephew of the *Sawbwa* of Möng Pawn, and the latter has hitherto had considerable influence in the State.

The tribute has been—

	Rs.
1888	500
1889-90	1,000
1891—97	1,500

and the amount sanctioned by the Government of India for the period 1898-1902 is also Rs. 1,500.

The only bazaar is at Nawng Wawn, near a small pond a quarter of a mile away from the fenced village.

Revenue divisions in the State of Nawng Wawn.

Serial No.	Name of *Hĕng*ships.	Number of villages.	Number of houses.	Revenue collection.
				Rs. A. P.
1	Myokôn	34	311	1,360 0 0
2	Loi Sa Nĕng	3	17	88 0 0
3	Kŭn Yum	11	137	712 0 0
4	Wan Sĕng	20	181	944 0 0
5	Hsā Lè	18	266	1,544 0 0
6	*Myodwin*, four quarters	4	133	......
	Total ...	90	10,45	4,648 0 0

History.

Nawng Wawn was at one time a State of much larger size and greater importance than it is now. It comprised Ho Pōng, Wan Yin, Nam Hkôk and Hsai Htung, and probably extended as far south as the Karen country. In 964 B.E. (1602 A.D.) the ruler is said to have borne the title of *Sawbwa*. In 1106 B.E. (1744) Nam Hkôk was separated from Nawng Wawn and placed under a separate Myoza. Subsequently, first Ho Pōng and then Hsa Htung were detached and placed under separate rulers, known as *Ngwe-kun hmu*. In 1188 (1826) Wan Yin was also separated, the Wan Yin chief receiving the same title. In 1224 (1862) Hsa Htung again fell under the rule of Nawng Wawn, but was subsequently detached for the second time. Under King Thibaw Nawng Wawn became a Myozaship, and has remained of this standing up to the present time.

NAWNG WĪN.—A village in the Ho Ya circle of South Hsen Wi Northern Shan State, lying a short way off the road between Mōng Yai and the *Htamōng's* village.

There were in March 1892 eleven houses with a population of sixty-one persons, all Shans. There was one resident bullock trader with eleven pack animals. The remainder of the inhabitants were engaged in cultivating the extensive paddy-fields in the surrounding hollows.

NAWNG YANG.—A Shan village in North Hsen Wi Northern Shan State, in Sè Lan circle: it contained twenty houses in 1894, with a population of thirty persons.

The revenue paid was two rupees per household, and the people were paddy cultivators by occupation and owned five buffaloes and ten bullocks.

NAWNG YAWNG.—A Yang Lam village in the Man Hpai circle of the Northern Shan State of South Hsen Wi.

There were eight houses in the village in March 1892, with a population of fifty-four persons, who cultivated the slopes near the village with hill-rice and cotton.

NAWYIN or NAUNGIN.—A Kachin village in Tract No. 1, Bhamo district, situated in 24° 18′ north latitude and 96° 44′ east longitude.

The headman has no others subordinate to him. The village contained in 1892 twenty-two houses, with a population of one hundred and forty-three persons, Shan-Burmese and Burmese. There are no cattle.

NĀ YA.—A Shan village in North Hsen Wi Northern Shan State, in Möng Si sub-State: it contained fifteen houses in 1894, with a population of forty-six persons.

The revenue paid was two rupees per household, and the people were paddy cultivators and pot-makers by occupation and owned eight bullocks seven buffaloes and one pony. The price of paddy was eight annas the basket.

NA-YA-GAN.—A revenue circle in the Amarapura township and subdivision of Mandalay district, including six villages.

The land revenue paid by the circle in 1891 amounted to Rs. 1,729.

NA-YA-GAN.—A village in the revenue circle of the same name, in the Amarapura township and subdivision of Mandalay district, seven miles south-east of headquarters.

It had a population of four hundred and twenty persons at the census of 1891, and paid Rs. 630 *thathameda* tax.

NA YA HÔK.—A village in the Ha Kang, or central Möng Ha circle of the Northern Shan State of South Hsen Wi.

The village had only recently been established in March 1892 and there were then four houses only, with a population of twenty-two persons. Lowland rice was cultivated.

NA-YA-KIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-four miles from Ye-u.

It has three-hundred and forty-nine inhabitants, who paid Rs. 380 *thathameda* revenue for 1896-97. Paddy-cultivation is the chief industry.

NA YAN.—A village in the Man Peng circle of the Northern Shan State of South Hsen Wi.

There were only five houses in the village in March 1892, with twenty-eight inhabitants, who cultivated lowland rice and sugar-cane.

NA YŌK.—A village in the South Riding of the Northern Shan State of Mang Lön West, under the *Kin Möng* of Nga Taü, from which village it is not far distant.

It had in April 1892 six houses, with a population of thirty-six persons, all Shans. They cultivated chiefly hill-rice, as well as a little irrigated rice land.

NA-YWE-DAW.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and eighty persons, and the *thathameda* amounted to Rs. 33. No land revenue was collected in the circle.

NA-ZAUNG.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered eight-hundred and twenty-five persons, and the *thathameda* amounted to Rs. 888. No land revenue was collected in the circle.

'NBA.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 29′ north latitude and 96° 48′ east longitude.

In 1892 it contained sixteen houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Sassan tribe.

'NBAN.—A Kachin village in Tract No. 40, Myitykina district, situated in 26° 29′ north latitude and 96° 47′ east longitude.

In 1892 it contained eighteen houses; the population was unknown. The inhabitants are of the Marip tribe. The headman of the village has no others subordinate to him. There is good camping-ground.

'NBAO or NINGBAO.—A Kachin village in Tract No. 13, Bhamo district, situated in 24° 34′ north latitude and 97° 34′ east longitude.

In 1892 it contained twelve houses, with a population of thirty-six persons. The headman of the village has two others subordinate to him: the inhabitants are of the 'Nkhum tribe, and own no cattle. Two hundred baskets of paddy are raised yearly.

'NBON.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 22′ north latitude and 96° 55′ east longitude.

In 1892 it contained twenty-six houses; its population was not known. The inhabitants are of the Sassan tribe. The headman of the village has twenty others subordinate to him. There is a large paddy plain here and good camping-ground between the village and the Kadpuk *chaung*, which is twenty yards wide in February and has precipitous banks, forty feet high.

'NBUKONG.—A Kachin village in Tract No. 20, Myitkyina district, situated in 25° 21′ north latitude and 97° 51′ east longitude.

In 1892 it contained thirty-five houses, with a population of eighty-six persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi or Assi sub-tribe, and own twenty bullocks and three ponies.

'NDEN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 21′ north latitude and 96° 44′ east longitude.

In 1892 it contained twenty houses; its population was not known. The inhabitants are of the Marip tribe. The headman has no others subordinate to him.

'NDONG.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 36′ north latitude and 96° 25′ east longitude.

In 1892 it contained twenty houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe.

NE-BU-GÔN.—A village with a population of eight hundred persons in the Wundwin township, Northern subdivision of Meiktila district.

Its tanks, like those of Satkin, are filled by the waters of the Thinbôn stream.

There is a pagoda built by the Pagan King.

NE-BYAT.—A small revenue circle in the Salin-gyi township of Lower Chindwin district. It is situated in the north of the township, on the right bank of the North Yama stream.

The circle was named after Nèbyat village, now no longer in existence. It has now a single village, Ôndaw, with a population of two hundred and seventeen persons.

The revenue amounted to 440 from *thathameda* for 1896-97.

NEINSEIN.—A Kachin village in Tract No. 7, Bhamo district, situated in 24° 2′ north latitude and 97° 30′ east longitude.

In 1892 it contained forty-nine houses, with a population of one-hundred and ninety-five persons, who owned ten bullocks and twenty buffaloes. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe. There is fair camping-ground, with good water-supply.

NE-PU-YWA.—A village in the Lundaung circle, Madaya township and subdivision of Mandalay district, south-east of the Shwe-ta *chaung*.

It had twenty-five houses and an approximate population of one hundred persons in 1897. The villagers are cultivators.

NE-YIN.—A village in the Neyin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of seven hundred and thirty perpersons, according to the census of 1891. The *thathameda* amounted to Rs. 1,560 for 1897-98.

NE-YIN-ZA-YA.—A revenue circle in the Patheingyi township, Amarapura subdivision of Mandalay district, including three villages.

The land revenue paid by the circle amounts to Rs. 73 (*vide* Kemabaya and Pakan).

NE-YIN-ZA-YA.—A village in the revenue circle of the same name, Pathein-gyi township, Amarapura subdivision of Mandalay district, sixteen miles north-north-east of headquarters.

It had a population of forty-five persons at the census of 1891, and paid Rs. 90 *thathameda*-tax.

NGA-BAT-GYI.—A village of forty-seven houses on the east side of the Nga-bat stream, in the Shwegu subdivision of Bhamo district.

The Nga-bat rises in the south of the district in the Samantaung and flows past Ma-ukin. It runs completely dry in the hot weather, but in the rains is navigable for small launches as far as Nga-bat-gyi.

The villagers own a hundred buffaloes and work an extensive paddy plain to the east of the village.

NGA-BAT-WA.—A Kachin village in Tract No. 2, Bhamo district, situated in 24° 11′ north latitude and 96° 51′ east longitude.

In 1892 it contained seventeen houses, with a population of seventy-four persons. The headman has no other villages subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

NGA-BIN-ZIN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered seven hundred and eighty persons. The *thathameda* amounted to Rs. 1,179, the State land revenue to Rs.323-14-7, and the gross revenue to Rs. 1,602-14-7.

NGA-BU-DAW, NORTH and SOUTH.—Two villages in the Myotha township of Sagaing district, within half a mile of each other, with thirty-one and seventy-seven houses respectively. They lie ten miles south of Myotha.

NGA-CHIN-CHAUNG.—A village in the Wayônbyin circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 190 for 1897-98.

NGA-GIN-GE.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered five hundred and fifty-five persons, and the *thathameda* amounted to Rs. 832. No land revenue was collected in the circle.

NGA-HAUNG.—A village in the Nga-haung circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of thirty-seven persons, and a revenue of Rs. 70 in 1897.

NGA-HLAING.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and eighty persons and the *thathameda* amounted to Rs. 408. No land revenue was collected in the circle.

NGA-HLUN.—A village of seventy-five houses in the Myotha township of Sagaing district, the headquarters of the Nga-hlun thugyi, who has also the village of Tha-byetha, thirty houses, under him.

It was a few hundred yards west of the *zayat* to the north-west of Tha-byetha that Inspector Rind was shot down by Shwe Yan and Ngwe Se's gang on the 14th December 1887.

NGA-HLUT.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and sixty-five persons, and the *thathameda* amounted to Rs. 390. No land revenue was collected in the circle.

NGA-HMAING.—A village in the Bahin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and thirty-six persons, according to the census of 1891, and a revenue of Rs. 300, included in that of Bahin circle.

NGA-HMUN.—A village in the Nga-hmun circle, Pakôkku township, subdivision and district, with a population of eighty-seven persons, according to the census of 1891. The *thathameda* amounted to Rs. 310 for 1897-98.

NGA KANG.—A village in the South Riding of the Northern Shan State of Mang Lön West, close to Na Hpü, the *Kemmöng* of which village is in charge of it.

In April 1892 there were six houses, with a Shan population of thirty-six persons. Hill-rice was the chief crop, but a little sugarcane was also grown.

NGAKA-YAING.—A circle in the Mawlu township, Katha subdivision and district.

It derives its name from the five subordinate jurisdictions of (1) Simaw, the headquarters of the Nga-kayaing *Myothugyi*, (2) Pônhôn, (3) Alè-gyun, (4) Mawhun, (5) Limaw, now called Mawpin. The latter three were distributed among other revenue circles after the Annexation.

NGA-KÔN.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including the villages of Nga-kôn, Taunggya, Kandawtha, Hnaw-

kado, Nyaungbin and Shadaw, with two thousand one hundred and fifty-seven inhabitants. It is situated on level ground, half a mile from the right bank of the Chindwin river and on the north bank of the South Yama stream.

A bazaar is held in the north of the village. The revenue amounted to Rs. 4,440 from *thathameda* and Rs. 376 from rent of State land for 1896-97.

NGA-KUT.—A village in the Yan-ywa circle, Laung-she township, Yaw-dwin subdivision of Pakôkku district, with a population of eighty persons, and a revenue of Rs. 210 in 1897.

NGA-KWE.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of seventy-two persons according to the census of 1891, and a revenue of Rs. 140.

NGA KYANG.—The chief village in the circle of the same name in the Northern Shan State of North Hsen Wi. It is situated in the broken hilly country to the west of Möng Yu and south of Ti Ma.

It had twelve houses in February 1892 with a population of sixty-eight persons, all Kachins of the Lahtawng clan. The village stands at a height of 4,000 feet above sea-level and the villagers cultivate hill-rice, with opium and tobacco for their own consumption.

NGÀ KYEM.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it had two Palaung and fourteen Kachin villages, with a total of one hundred and four houses and a population of about 500 persons. It is situated some seventeen miles west of Hsen Wi and consists of low jungle-clad hills. There are several small valleys in which lowland paddy cultivation might be carried on, but as yet the Kachins have not taken to it and they remain uncultivated. Upland paddy and cotton are the principal crops.

The headman's village has six houses, with about twenty inhabitants, and is situated on a high wooded spur.

NGA-LEIK *CHAUNG*.—A stream in the Pyinmana subdivision of Yamèthin district. It rises in the *Yomas* to the west of the subdivision, and flowing eastwards enters the Sin-the stream and through it the Paung-laung or Sittang. It has a length of about sixty miles and in its lower reaches there are pools as much as fifteen feet deep.

The legend of Saw U Mè.

The following legend about its origin and name is preserved: King Gawun-pa-de of Nandawpaw *myo* (represented now by Taungnyo) had a very beautiful daughter, Saw U Mè. King Duttabaung of Pagan (or more likely Prome), heard of her and demanded her hand. King Gawun-pa-de was obliged to send her, and Saw U Mè became so much the favourite queen that all the others were jealous. Saw U Mè wore a pair of remarkable earrings which contained relics of the Buddha and sparkled and shone at night. The other queens told Duttabaung that she was a witch and that fire came out of her at night proved it. The King went to see for himself and when he saw the light in her bed-chamber believed the story and sent Saw U Mè back to her father. When she got to the *Yomas* she prayed for a sign. If she was never more to couch with King Duttabaung she asked that water might spout forth from the place where she would scratch up the earth. She turned up the earth and the water gushed out and has flowed ever since. It was first called the Litleik, but now the Nga-leik *chaung*.

It is further said that while Saw U Mè was still disconsolate about her banishment from the Court of King Duttabaung, messengers came to report

the death of her father Gawun-pa-de. This second blow was too much for her and she lay down and died at the foot of the hill. King Duttabaung heard of it and sent out a Minister, Minhla Sithu, to cremate the body and bury the ashes and bones at the top of the ridge. The King then issued orders that the range was from that time onward to be known as the *Yoma* because Saw U Mè's bones were interred there, and it has been called so ever since. Saw U Mè became a *natsein* after her death and has to be propitiated by the people near the hills.

NGA-LÈ-KÔN.—A village in the Nga-le-kôn circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of seventy-eight persons and a revenue of Rs. 160 in 1897.

NGA-LIN-SE.—A village in the Chaungzôngyi circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and fifty-six persons, according to the census of 1891, and a revenue of Rs. 440, included in that of Chaungzôngyi.

NGA-LÔN-DIN.—A revenue circle in the Chaung-u township of Sagaing district, seven miles south of Chaungu.

At the time of the Occupation dacoits under Bo Shwe Kyun entered the village and killed the thugyi Maung Pôn Gywe, who had given great help to the British forces.

NGA-LÔN-DIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u.

The population numbers one hundred and ninety-seven persons, and rice cultivation is the chief industry. The *thathameda* revenue amounted to Rs. 310 for 1896-97.

NGA-LUN.—A village and circle in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and thirty-four persons, according to the census of 1891.

The circle includes Nga-lun and Kyaukma villages. The former paid Rs. 210 and the latter Rs. 160 *thathameda* for 1897-98.

NGA-MIN.—A circle in the Taungdwin-gyi township of Magwe district, including the villages of Nga-min, Kyaukka, and Chaing.

NGA-MO.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and tweny-five persons, according to the census of 1891, and a revenue of Rs. 440.

NGA-MYA.—A large village of three hundred and seventy houses in the Myotha township of Sagaing district. It lies near the border of Myingyan district, twenty miles west of Myotha.

The thugyi of Nga-mya has thirteen villages in his jurisdiction, with three subordinate *ywathugyi*, at Natkyi, two hundred and seventy houses, Madaung, seventy-four houses, and Thayabaung.

Nga-mya during the King's time was famous for its tobacco.

NGA-MYA.—A village in the Nga-mya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and eighteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 560 for 1897-98.

NGA-MYAUNG.—A village in the Thadut circle, Myaing township, Pakôkku subdivision and district, with a population of ninety-three persons,

according to the census of 1891, and a revenue of Rs. 270, included in that of Thadut.

NGA-MYA-YAT.—A village in the Nga-mya circle, Yesza-gyo township, Pakôkku subdivision and district, with a population of ninety-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

NGA-MYET-HNA.—A circle in the Myothit township of Magwe district, including the single village of Kyaunggôn.

NGA-MYET-HNA.—A tank in the Kyabin township, Salin subdivision of Minbu district, deriving its water-supply from the hills west of Chaungbyu and Kyabin villages. It has lately been repaired and affords irrigation for *mayin* paddy cultivation.

NGA-NAN.—There are two villages of this name within a few miles of each other, on the North Yama stream, in the Kani township of Lower Chindwin district.

Paddy, *jowar* and peas are the chief products. The revenue for 1896-97 amounted to Rs. 490, from *thathameda*.

NGAN-BÔK.—A village in the Myintha circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of seventy-five persons, according to the census of 1891.

The *thathameda* revenue amounted to Rs. 70 on seven houses for 1897-98.

NGAN-WÈ-ZIN.—A village in the Shwe-gyin township, Yeu subdivision of Shwebo district, with half a square mile of appropriated land.

The population in 1891 numbered eighty-five persons, and there were seventy-seven acres under cultivation. The principal products are paddy and jaggery. Ngan-wè-zin is fourteen miles from Ye-u. It paid for 1896-97 *thathameda* revenue to the amount of Rs. 142. The village is under the *Ywama* thugyi.

NGAN YAWL.—A village of Chins of the Tashôn tribe in the Central Chin Hills.

It lies on the north slope of the hills to the south of the Manipur river, above the point where the Laiyo stream joins, and is reached (1) *viâ* Saungtè, thirteen miles, (2) *viâ* Laiyo, sixteen (miles)

In 1894 it had eighty houses: the name of the resident Chief was Kwatung.

Ngan Yawl is a Shunkla village and is related to Lyentè; it pays no tribute to Falam, but is subordinate to it. Water is scarce and the camping-ground, though fairly good, is hence little used. The village has the usual internal fences and hedges.

NGA-PA-YIN.—A revenue circle in the Budalin township of Lower Chindwin district, including the villages of Nga-payin, Kyogôn and Pè-gyittaw, east and west, with two thousand six hundred and seventy-one inhabitants. It lies north of Budalin.

The principal food grains cultivated are paddy and *jowar*. The revenue for 1896-97 amounted to Rs. 6,590 from *thathameda*, and Rs. 151 from rent of State lands.

NGA-PÈ.—A township in the Minbu subdivision and district, is bounded on the north by the Sidôktaya township, on the east by the Sagu township, on the south by Thayetmyo district, and on the west by the Arakan *Yomas*.

Ngapè village.

The capital town lies at the foot of the hills of the Arakan *Yomas* and is extremely unhealthy. On this account it was occupied and evacuated several times during the early months after the Annexation of Upper Burma. The garrison were so weakened by malarial fever that they had frequently to be withdrawn, and Nga-pè was on each occasion immediately re-occupied by *Bo* Swe. It was at Padein, a few miles south of it, that Mr. R. H. Pilcher, the first Deputy Commissioner of Minbu, was killed.

The village is thus described in the *Calcutta Government Gazette* of May 22nd, 1826. "Napeh Mew is a very pretty and neat town, though of but "inconsiderable size. It is situated on a rising ground. The district con-"tains twenty-four villages and four thousand inhabitants, of whom three "hundred were compelled to bear arms during the late war; but they limited "their warlike efforts to the care of their own district. Napeh Mew is the "last Burman town or village towards the mountains. A few hamlets exist "further on, but are inhabited by those Karens who have placed them-"selves under the authority of the Burman Government."

The population of the township is partly Burmese, partly Chin. The Chins adopt Burmese manners when they settle in the lower villages.

NGA-PÈ or MA-PÈ.—The headquarters of the township of that name in the Minbu subdivision and district.

It lies in the valley of the Man river, both sides of which are irrigated for paddy cultivation, and is of importance as being on one of the chief caravan routes from the Arakan *Yomas* into the Irrawaddy valley districts. [Further particulars are given *sub voc.* Nga-pè township.]

NGA-PE.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and four persons, according to the census of 1891, and a revenue of Rs. 200, included in that of Nga-pè.

NGAPWE.—A village of Chins of the Haka tribe in the Southern Chin Hills.

In 1894 it had fifteen houses: Munwang was its resident Chief. It lies four miles north-north-east of Haka, and can be reached from Haka, four miles. The village is under Lyen Paung and Vanlein.

NGA-PYA (i).—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and twenty-five persons, according to the census of 1891, and a revenue of Rs. 300.

NGA-PYA (ii).—A village in the Nga-kwe circle, Seikpyu township Pakôkku subdivision and district, with a population of one hundred and forty-eight persons, according to the census of 1891, and a revenue of Rs. 330.

NGA-PYA-KYIN.—A village in the Thayetkyin circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and twenty-six persons and a revenue of Rs. 290 in 1897.

NGA-PYA-WA.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and seventy-seven persons, according to the census of 1891.

The *Thathameda* amounted to Rs. 850 for 1897-98.

NGA-PYA-WAING.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered three hundred and fifty persons, and the *thathameda* amounted to Rs. 354. No land revenue was collected in the circle.

NGA-PYAW-DAW.—A village of ten houses, two miles from Maing Maü on the Molè *chaung*, in the Bhamo subdivision and district.

The villagers cultivate a little *lè* but work chiefly as *aunggya*, or brokers, with the Kachins of the neighbourhood.

NGA-PYAW-DAW.—A straggling village on the north side of the Molè *chaung*, about half a mile above its mouth, in the Bhamo subdivision and district.

The villagers own forty buffaloes and depend entirely on their *mayin*, paddy crop.

NGA-PYAW-DAW.—A village in the Myin-che circle, Pakôkku township, subdivision and district, with a population of one hnndred and eighty-three persons, according to the census of 1891, and a revenue of Rs. 320, included in that of Myit-che.

NGA-PYAW-DAW.—A village in Kan-anauktaik circle, Pangtara State Myelat district of the Southern Shan States, lying to the south of the Chief's village.

It contained in 1897 forty-six houses, with a population of three hundred and seventeen persons, and paid Rs. 333 revenue.

NGA-PYAW-GYAN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-three miles from headquarters.

There are one hundred and ninety-eight inhabitants, who paid Rs. 310 *thathameda* revenue for 1896-97. The chief industry is rice cultivation.

NGA-PYI-NIN.—A village in the Nga-singu-*myoma* circle Nga-singu township, Madaya subdivision of Mandalay district, north of Kulè.

The village has forty houses and a population of one hundred and sixty persons, on an approximate calculation made in 1897. The villagers are cultivators.

NGA-SA-TAUNG.—A village in the Nga-sa-taung circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of seventy-four persons and a revenue of Rs. 210 in 1897.

NGA-SIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of 132 persons, according to the census of 1891, and a revenue of Rs. 180.

NGA-SIN-GU township, *v.* Singu.

NGA-SI-NGU-*myoma.*—A circle in the Nga-singu township, Madaya subdivision of Mandalay district, twenty-six miles north of Madaya on the east bank of the Irrawaddy. It includes six villages, [*v.* also *sub* Singu].

NGA-SINGU.—A town in the Nga-singu-*myoma* circle, Nga-singu township, Madaya subdivision of Mandalay district, on the east bank of the Irrawaddy.

It has three hundred houses and a population of one thousand and two hundred persons, on an approximate calculation made in 1897. The inhabitants are merchants, labourers and fishermen.

The town was built by King Anawra-hta-saw in 395 B.E. (1,033) A.D. on his return from China, and has the Shwe-môktaw pagoda, built by King Asoka.

It is the headquarters of the township [*v.* also *sub.* Singu].

NGA TAÜ.—A township in the *Kawn Taü* or South Riding of Mang Lön West, Northern Shan States. It lies south of Ho Ngā on the Salween, and has no more than two villages with seventeen houses.

A little betelvine is cultivated, but otherwise the people have much ado to support themselves on their few acres of irrigated paddy-land.

NGA-TAÜ.—A village in the South Riding of the Northern Shan State of Mang Lön West, lying to the south of Ho Ngā, on the Nam Nga.

It is in charge of a *Kin Möng*, who also holds one other village, and had in April 1892 eleven houses, with a population of sixty-four persons There is very little wet paddy land, but a good deal of hill rice is grown. The village stands at a height of three thousand feet, on the hills close west of the Salween.

NGA-TAUNG.—A village in the Nga-taung circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of eighty-four persons and a revenue of Rs. 210 in 1897.

NGA-TAWSÔK.—A village in the Nga-tawsôk circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of 136 persons and a revenue of Rs. 310 in 1897.

NGA-TA-YAW.—A village in the Nga-tayaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of five hundred and fifty-five persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,116 for 1897-98.

NGA-TA-YAW.—A village of one hundred and fifty-nine houses, about twelve miles from Sagaing in the Sagaing township and district.

NGATEING or WUTENG.—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 2′ north latitude and 97° 5′ east longitude.

In 1892 it contained twelve houses, with a population of forty-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori subtribe, and own eight buffaloes.

NGA-WIN-YWA.—A village in the Thadut circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and eighty-three persons, according to the census of 1891, and a revenue of Rs. 480, included in that of Thadut.

NGAW NGA.—A Palaung village in the Möng Yu circle of the Northern Shan State of North Hsen Wi, situated in the hills to the south-west of Ho Pau.

There were nine houses in February 1892, with seventy-four inhabitants, all Palaungs of the Humai branch. They have been many years settled here and cultivate rice on the hill slopes.

NGAWN IN.—A village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated to the south-east of the Myoza's town, at the foot of the hills which bound the paddy plain.

It had thirty-seven houses with one hundred and twenty-three inhabitants in February 1892. They were all Shan-Chinese. The main industry is

rice cultivation, but a quantity of sugarcane and pine-apples are also grown. There was a *pôngyi kyaung* with six robed inmates.

NGA-YA-BYA.—A village of seventy-seven houses in Ava township of Sagaing district, on the banks of the Irrawaddy, two miles west of Ava.

The Ngayabya *thugyi* has also the village of Kyibin, thirty-two houses, in his jurisdiction.

NGA-YA-DAW.—A village in the Kabyu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and eighty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 400 for 1897-98.

NGAYAM.—A village of Chins of the Tashôn tribe in the Central Chin Hills.

In 1894 it had fifteen houses: Lenkarr was its resident chief. It lies two miles south of Sônkwa, and is reached *viâ* Hmunli and Sônkwa. It is a Kweshin village, and pays tribute to Falam. Very little water can be obtained at the village or near it.

NGA-YAN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered four hundred and forty persons, and the *thathameda* amounted to Rs. 657. No land revenue was collected in the circle.

NGA-YAN-CHAUK.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred persons, the *thathameda* amounted to Rs. 270, the land revenue to Rs. 467 and the gross revenue to Rs. 737.

NGA-YAN-O.—A village of one hundred and thirty-eight houses in the Kyaukyit township, Myinmu subdivision of Sagaing district, seven miles from Kyaukyit.

Under the Burmese Government it was in charge of the Shwe-hlan *thwe-thauk-gyi*.

Its products are chiefly *mayin* paddy and many kinds of fruit-trees.

NGA-YÔK-TO.—A village in the Ye-u township and subdivision of Shwebo district, with a population of one hundred and eighty persons, and a cultivated area of 106·8 acres. It is four miles distant from Ye-u town and cultivates chiefly paddy and peas.

In 1890 the village paid Rs. 590 *thathameda* revenue. Nga-yôk-to lies close to the Tabayin road.

NGA-ZI.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and ten persons, and the *thathameda* amounted to Rs. 120. No land revenue was collected in the circle.

NGA-ZUN.—A large riverine village of six hundred and seventy-one houses in the Myotha township of Sagaing district, sixteen miles north of Myotha.

It has a Civil Police post and a bazaar, and near it is the Mogaung pagoda where annual fairs are held. Nga-zun is locally reputed for its *ghee*.

It is the headquarters of the Nga-zun thugyi, who has seven villages in his jurisdiction, the principal being Tamabin, sixty-five, Letpanbin, fifty, Zalatma, forty-three, and Pyaw-bwe, forty houses. Pyaw-bwe is also known as Sè-gyi as there was once an extensive weir across the Myotha *chaung* near it. Sheep-breeding is carried on extensively at Tambain and Pyawbwe.

Inspector Rind, who was killed by dacoits at the Annexation, is buried under a large tree near the Nga-zun police-station.

NGÊ DO.—A revenue circle in the Amarapura township and subdivision of Mandalay district, including thirteen villages.

The land revenue derived from the circle amounted to Rs. 147 in 1891.

NGÊ-DO.—A village in the Ywe-kyu-bauk revenue circle, Amarapura township and subdivision of Mandalay district, six miles south of headquarters.

It had a population of one hundred and eighty-five persons at the census of 1891 and paid Rs. 320 *thathameda* tax.

NGÊ-DO.—A village in the Madaya township and subdivision of Mandalay district, east of the Irrawaddy.

It has ninety-five houses and the population in 1892 numbered four hundred persons approximately. The villagers are coolies and cultivators.

NGEK HTÊ.—A circle and village in the Wa State of Loi Lön, Northern Shan States. It stands at an altitude of 4,900 feet, in longitude 99°4′, latitude north 22° 27′.

There are two villages of Ngek Htè. The southern, or Ngek Htè Taü, is the chief village and consisted of from sixty to seventy houses before it was burnt in April 1897. Rebuilding commenced in the following month. It was not permanently stockaded, but had a tunnel of thorny bushes on the western side about twenty-five yards long. Water is far distant, one-thousand feet below on the eastern slope.

The villages.

Ngek Hte Nö (North) is two and half miles to the east, and contained twenty-five to thirty houses. It was also burnt in April 1897. Water is scarce, but can be obtained from both sides of the ridge. The usual small supplies are available.

Ngek Hte Taü is distant from Yawng U twenty-six miles, from Hpang Lat seven miles, from Na Fan fifteen miles. There is also a road which leads westwards to Mot Hsamo in Ngek Hting sub-State, but it is so bad as to be almost impracticable for animals.

NGEK HTING.—A petty Wa State lying to the north of Mang Lön, Northern Shan States. It is bounded on the north by Sūng Lōng; on the east by Tawng Lawng and parts of Loi Lön and Mang Lön; on the south by various circles of Mang Lön, and on the west by Mang Hseng and Mōt Hai.

Part of the country inside the loop of the Nam Nang belongs to Ngek Hting and Mōt Waw. Its largest village is situated in this loop, but as a rule the Nam Nang forms the boundary in the western portion of the State; elsewhere the precise line is not known.

It has been irregularly and still is a feudatory of the Mang Lön State, but since 1894 the subordination has been very slight and it is doubtful whether the tribute of Rs. 100 payable yearly has in fact been paid.

The *Sawbwa*, or *Ramang* of the State has consistently evaded meeting British authorities and left his capital, Mot Hsamo, when a British party

marched there in 1893. There has, however, been no collision between Ngek Hting forces and British troops.

According to State records there were in 1893 six circles in the State: these were Yawng U, Pang Kaw, Kawng Hsap, Mot Hsamo, Ngek Hting and Mōt Waw or Mawt Hpa, and the names of only eleven villages were given, five of which were in Ngek Hting circle. The entire population is Wa. They are on a distinctly lower grade of civilization than the Wa of Mang Lön, and approximate to those of Ngek Lek. They are not, however, head-hunters, though they cherish as trophies the heads of men killed in skirmishes. Such a head was seen in 1893 mounted on a tall bamboo in the village of Mōt Hsanā on a ridge immediately to the north of Mōt Hsamo.

Hill rice, a little opium, and a little cotton are the only crops. There appears to be no trade and the State is in this way less advanced than Sūng Lōng, which lies immediately north of it.

NGEK LEK.—So far as information goes is the name of a Wa Federation rather than of a definite State or village, but it is invariably used by the Wa and their neighbours as a State name, and is therefore convenient. It seems to be a short form for the phrase "The Twelve Wa *Sawbwas*," a term which may have been true once, but is now no more accurate than the figures of speech, "The Thirty-two cities of the Gōn," "The Twelve Panna," "The Nine *Maings* and nine *Kyaings*," "The Nine Wa Valleys," "The Ten Wa Hills," "The Seven Shan Straths."

The States of the Federation.

Ngek Lek, according to the latest information obtained in 1897, is the chief over the following principalities:—

North of the Nam Ma.—

(1) Hpang Hsö.—The chief State of the Federation, on the slope of Loi Mu. In it live the Naw Hkam, the leading Chief or President of the Federation, and two others, Hkam Höng and Naw Hseng.
(2) Hpang Lōng, *Sawbwa* Kkam Wawt.
(3) Kawng Ka, *kyemmöng*.
(4) Loi Lōng, *kyemmöng*.
(5) Yawng Hpang, *Sawbwa* Hkun Ai.

South of the Nam Ma—

(6) Yawng Htak, *Sawbwa* Hkam Ai.
(7) Hsa Ut, *Sawbwa* Hkun Hseng.
(8) I-nu Hkè, *Sawbwa* Hkam Ai.
(9) I-nu Lōng, *Sawbwa* Hkun Hseng.
(10) Mōt Htüng, *Sawbwa* Hkun Hsoi.
(11) Kawng Lai, *Sawbwa* Tang Hkam.
(12) Sūng Lōng, *Sawbwa* Naw Hpa.
(13) Ma Tet, *Sawbwa* Hkam Höng.
(14) Man Ha, *Sawbwa* Naw Hkam.
(15) Na Fan, *Htamōng* Hkam Hkwak Möng.
(16) Mōt Le, two *Sawbwas*, Hseng Mawn Hkam and Naw Hkam U.

Very little is known about the great majority of these. Information as to Ma Tet Sūng Lōng, and Na Fan will be found under their own heads.

Naw Hkam of Hpang Hsö, Hkam Höng of Hpang Ma, and Naw Hseng are brothers and practically live together; others of their full brothers are

Hkun Hseng of Hsa Ut and Tang Hkam of Kawng Lai, while Naw Hpa of Sūng Lōng is a uterine brother.

This seems to point to a greater subordination than really does exist, so far as information goes. Apparently the chief of Hpang Hsö is rather President of a Confederation than sole lord. No regular tribute seems to be demanded, and it would probably be refused if it were demanded. The wants of Wa chieftains are small and tribute is therefore not rendered, and the only signs of supremacy are the presents, usually animal, of buffaloes, pigs, fowls, liquor and opium. These are sent on the occasions of spirit feasts and not in response to any formal demand. Further, these spirit feasts seems to be held at extremely irregular intervals, not by any means necessarily every year nor, on the other hand, only once a year. The truth seems to be that the sixteen States classed together as Ngek Lek are practically autonomous, but have certain indefinite alliances and possible recognitions of superiority in material strength.

The capital.

Thus Hpang Hsö, the capital of Ngek Lek, is said to number eight hundred houses. The general character of the hills in the Wa country would make it impossible for so many houses to find room on any one site. It is true that Loi Mu (eight thousand one hundred and three feet), the great peak on whose southern slopes it is situated, falls away very gradually, but it seems more likely that this figure, granting it to be true, represents the total of a cluster of villages at no great distance from one another, rather than of one inside a ring fence.

It is, however, an ascertained fact that when Ngek Lek affairs are being discussed "The Twelve Wa *Sawbwas*" meet to settle affairs at Hpang Hsö.

It is possibly true that within the limits of the Federation there are no systematic head-hunters. Many villages are as completely without skull avenues as those of Mang Lön, others have only aged skulls, whilst on the other hand some are known not only to have formal skull avenues but to have the skulls of men recently dead on their posts. It is, however, asserted either that they were brought or that they belonged to criminals, men who died by process of law. There is nevertheless in Ngek Lek a distinct step downwards towards the customs of the Wild Wa country.

Ngek Lek is at present beyond the administrative border.

The chief *Sawbwa* has been in friendly correspondence with the British Government, but has neither paid tribute nor made direct proffer of allegiance. On the other hand he has never appeared as an agent or instigator in direct acts of hostility.

NGINNÔN.—A village of Chins of the Kanhow tribe in the Northern Chin Hills.

In 1894 it had twenty houses the name of the resident chief was Twelsum. It lies east of Tiddim in plain view from the post and is reached by dropping down a spur to the Yalin stream and rising to the village, three and half miles. The people are Kanhows. The village was founded by Kochin, the Chief of the Kanhows, and has been disarmed. Water is obtained from springs in the village.

NGÔK-TEIK.—*See* under Ho Küt.

NGWE-DAUNG.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. It is the only village in the circle and is situated eleven miles north-east of headquarters.

It had a population of 170 persons at the census of 1891 and paid Rs. 380 *thathameda*-tax and Rs. 270 land revenue.

NGWE-DAUNG.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north of Nyaung-wun.

The village has forty houses and the population numbered in 1892 two hundred persons approximately. The villagers are cultivators.

NGWE-DAUNG.—In Shan Loi Ngün, the capital of the State of the same name, a sub-feudatory of Eastern Karen-ni.

The village.

It contained three hundred and fifty houses in 1890. These were much crowded together inside a ditch and ramp, on which is planted a formidable hedge of bamboos, prickly pears and dense-growing shrubs. The main village is inhabited by Shans, who are the manufacturers of the *pa-si*, the so-called Karen-ni drum, and of the wallets or shoulder-bags which carry the name of Ngwe-daung all over the Shan States.

The sub-State.

Up till October 1896 Ngwe-daung was a small State under a Myoza, who was, however, subordinate to the Myoza of Eastern Karen-ni. In October 1896 this subordinate Myoza was deposed by Sawlawi and sentenced to twenty-years' imprisonment for contumacious conduct amounting to rebellion. He died in prison at Ywathit in August 1897 and up to the present time no one has been appointed to succeed him as Myoza.

NGWE-DAUNG *CHAUNG*.—A small river in Karen-ni, passing through the State and town of that name. It forms the boundary between the States of Eastern Karen-ni and Nammekôn, and empties itself into the Nam Pilu between Möng Pai and Loi Kaw. It appears to be gradually drying up and has lost much volume of water during the last fifteen years. In the rains it is navigable for small boats up to the town of Ngwe-daung.

NGWE-DAW-WE.—A village in the Kyi-gôn revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, five miles north-east of headquarters.

It had a population of sixty persons at the census of 1891, and paid Rs. 120 *thathameda*-tax.

NINGBYEN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 37′ north latitude and 96° 24′ east longitude.

In 1892 it contained forty-eight houses. Its population was not known. The inhabitants are of the Marip tribe. The headman has eleven other villages subordinate to him. Ningbyen has a large *pöngyi kyaung*, and there is camping-ground in front of the village. Rubber trees and sugarcane are cultivated.

The number of houses includes twenty-six Shan houses, and in 1892 there was a settlement of Ghurkas half a mile from the town under a Mahajan named Matpu Singh, who had come up to cut rubber. Many of the Kachins have become Buddhists.

The bed of the Tarôn *chaung* is here five hundred yards broad.

NING JET.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 18′ north latitude and 96° 42′ east longitude.

In 1892 it contained fourteen houses. The population was not known, nor the tribe to which the inhabitants belonged. The headman of the village has no others subordinate to him.

NING KOM LA.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 14′ north latitude and 97° 51′ east longitude.

In 1892 it contained fifty houses. Its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

NING LOM.—A circle in the Northern Shan State of North Hsen Wi. In 1898 it had nine Kachin villages and a population of about seven hundred persons.

It lies on a range of mountains which springs from the Shweli watershed in wooded ridges. The chief village contains fifteen houses and a population of about one hundred persons, and is situated on a shoulder running down towards the valley of the Nam Ti.

NINGMWE (NINGNWE).—A Kachin village in Tract No. 10, Bhamo district, situated in 24° 14′ north latitude and 97° 43′ east longitude.

In 1892 it contained twenty-seven houses, with a population of one hundred and fifty-nine persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe, and own five buffaloes and one bullock. There are four Chinese families who cultivate opium.

NING PIEN.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 52′ north latitude and 97° 48′ east longitude.

In 1892 it contained forty houses. The population was not known. The inhabitants are of the Lepai tribe. The headman has no others subordinate to him.

NING PWOT.—A Kachin village in Tract No. 16, Myitkyina district, situated in 24° 53′ north latitude and 97° 38′ east longitude.

In 1892 it contained thirty houses with a population of one hundred and sixty persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe.

NINGRONG (MAYANG).—A Kachin village in Tract No. 16, Myitkyina district, situated in 24° 57′ north latitude and 97° 40′ east longitude.

In 1892 it contained twenty-houses with a population of seventy-three persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe.

NINGRONKONG.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 16′ north latitude and 97° 49′ east longitude.

In 1892 it contained one hundred houses. Its population was not known. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe.

NINGSOWN.—A Kachin village in Tract No. 21, Myitkyina district, situated in 25° 36′ north latitude and 97° 46′ east longitude.

In 1892 it contained twenty houses; its population was not known. The inhabitants are of the Lepai tribe and Sadan sub-tribe. The headman has no others subordinate to him.

NINGTAP.—A Kachin village in tract No. 14, Bhamo district, situated in 24° 47′ north latitude and 97° 29′ east longitude.

In 1892 it contained twenty-five houses, with a population of one hundred and twenty-three persons. The headman has eight others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own fourteen buffaloes.

NINGTAP.—A Kachin village in Tract No. 16, Myitkyina district.

In 1892 it contained fifteen houses, with a population of fifty-two persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Singma sub-tribe.

NINGTAP.—A Kachin village in Tract No. 19, Myitkyina district, situated in 25° 17′ north latitude and 67° 46′ east longitude.

In 1892 it contained twenty-three houses, with a population of one hundred and forty-six persons. The headman has two others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe. There is fair camping-ground; fodder is plentiful and water can be obtained from several small streams.

NINGTING.—A Kachin village in Tract No. 20, Myitkyina district.

In 1892 it contained twelve houses, with a population of forty-seven persons. The headman has no others subordinate to him. The inhabitants are of the Maran tribe.

NINGYA.—A Kachin village in Tract No. 36, Myitkyina district, situated in 25° 27′ north longitude and 97° 3′ east longitude.

In 1892 it contained fifteen houses; its population was unknown. The headman has no others subordinate to him. The inhabitants are of the Marip tribe.

NI-PA-SE-DAW.—A village in the Taung-u circle, Ye za-gyo township, Pakôkku subdivision and district, with a population of three thousand and sixty-five persons according to the census of 1891.

The *thathameda* amounted to Rs. 110 for 1897-98.

N'KAM or TAMPAN.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 35′ north latitude and 96° 41′ east longitude.

In 1892 it contained eighteen houses; its population was not known. The headman has no others subordinate to him. The tribe to which the inhabitants belong has not been identified.

'NKAN.—A village in the Maingna circle of Myitkyina district.

It contained in 1890 fifteen houses of N-kums of the Lawhkum tribe. The population numbered sixty souls.

'NKANG.—A Kachin village in Tract No. 16, Myitkyina district, situated in 24° 50′ north latitude and 97° 40′ east longitude.

In 1892 it contained twelve houses, with a population of forty-three persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe, and own six goats; the village has extensive poppy cultivation.

'NKRANG or 'NKAM.—A Kachin village in Tract No. 17, Myitkyina district, situated in 25° 4′ north latitude and 97° 41′ east longitude.

In 1892 it contained forty houses; the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe. Water is scarce; bamboo fodder is procurable and there is camping-ground in the village to the south and two miles out of the village along the Kamja road.

The village remained friendly in the 1892-93 rising.

'NLAU or NAMLAU or 'NKHUM.—A Kachin village in Tract No. 26 Myitkyina district, situated in 25° 4′ north latitude and 96° 46′ east longitude.

In 1892 it contained fifteen houses, with a population of sixty-one persons. The headman of the village has two others subordinate to him. The inhabitants are of the 'Nkhum tribe, and own five bullocks.

N'MAI *KHA*.—The N'mai *kha* is the eastern branch of the Irrawaddy river. The definite position of its source is still a matter of uncertainty. It is shown on some maps as the Lu river of Tibet, but it is now quite certain that the Tibetan Lu is the Salween and that the N'Mai *kha* has its source or sources near the southern boundary of Tibet, to the north-east or east of the source of the Mali *kha*.

At the Confluence.

At the Confluence it is larger than the Mali *kha*, the estimated volume of the N'mai *kha* in January being 32,257 cubic feet per second, while that of the Mali *kha* was 23,108 cubic feet per second. Its temperature was found to be six degrees colder than that of the Mali *kha*, which seems to indicate that it has more melted snow in it.

The name N'Mai *kha* means "bad river," and is applied to it because of the numerous rapids which prevent navigation. It has not been explored for more than about thirty miles above the Confluence. The general width of its bed seems to be three hundred and fifty or four hundred yards during this part of its course; in the rains the channel is filled up, but in the cold weather the average breadth of water is from one hundred and fifty to two hundred yards.

Navigation: ferries.

The N'Mai *kha* is practically unnavigable. In June 1890 it was ascended by a launch for a few miles, but further progress was barred by a rapid extending right across the river. Bamboo rafts can descend from a point one march by land above the Confluence.

On the part of the N'Mai *kha* that is known there are six ferries:—Saihak Taru, Lakennoi, Laban, Aori, 'Nsentaru, and Tausôn.

At Lakennoi the N'Mai *kha* is from one hundred and fifty to one hundred and eighty yards wide by ninety feet deep, with a very slow current, as the river is blocked up by rapids a mile below. The crossing is easier than that at 'Nsentaru. There is only one dugout, capable of holding twelve men, and rafts would have to be made to cross troops. The banks of the river are steep.

At 'Nsentaru the river is one hundred and twenty to one hundred and fifty yards wide in February, running in a channel four hundred or five hundred yards broad. It is thirty feet deep and has a rapid current. There is one small dugout; rafts would have to be made to cross troops. These should not be too big, as heavy rafts are unwieldy and liable to be carried away by the current. The crossing is much more difficult than at Lakennoi.

The journey of Prince Henri d'Orleans seems to show that the N'Mai river is made up of a number of considerable streams, all rising in about 28° 30' north latitude within a short distance of one another. *See* Chapter I of the Introduction.

NŌK SAP.—An Indaw-gyi lake-village in the Mogaung subdivision of Myitkyina district. The village was deserted about forty years ago.

NOMWEL or BWEN.—A village of Chins of the Tashôn tribe in the Central Chin Hills.

In 1894 it had thirty houses: Tôkhlyen was its resident Chief. It lies about eighteen miles north of Lomban on the left bank of the river, and is reached by a Chin path from Lomban through Lati, Bwelkwa and Bulloi villages. The people are Tashôns, commonly called Norns, and pay tribute to Falam. There is good camping-ground and water-supply.

NÔN BO.—A village in the Letpan-gyun circle, Pakôkku township, subdivision and district, with a population of two hundred and sixty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 830 for 1897-98.

NÔN-DAUNG.—A village in the Kyun-le-ywa circle, Nga Singu township Madaya subdivision of Mandalay district, north-east of Thin-tha-bo.

It has twenty-two houses and its population numbered in 1897 one hundred persons approximately. The villagers are cultivators and fishermen.

NÔN-DWIN.—A village of eighty-three houses, twenty miles from Sagaing in the Sagaing township and district.

NONGME.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 23′ north latitude and 96° 54′ east longitude.

In 1892 it contained twelve houses; its population was not known. The headman of the village has no others subordinate to him. The tribe to which the inhabitants belong has not been ascertained.

NONGTOW.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 45′ north latitude and 97° 20′ east longitude.

In 1892 it contained fifteen houses; its population was unknown. The headman has no other villages subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own five bullocks. Water is scarce.

NORN.—A village of Chins of the Kanhow tribe in the Northern Chin Hills.

It has three houses: the name of the resident Chief is Yotang. It lies three-quarters of a mile west of Tiddim, on the road to the Nawn ford on the Manipur river, and is reached by a Chin path from Tiddim leading down the hill west. The people are Kanhows under Howchinkup, and the village has been disarmed. Water is obtainable.

Boundaries, area and population.

THE NORTHERN or, as it is commonly called, the Wundwin subdivision of Meiktila district, is a tract of country about fifty miles long and twenty miles wide, bordered on the east by the Shan hills, on the north and west by Kyauksè and Myingyan districts, and on the south by the Southern or Thazi subdivision.

It includes the townships of Wundwin and Mahlaing and has an area of one thousand two hundred square miles and a population, according to the census of 1891, of one hundred and twenty-two thousand three hundred and thirty-one persons. There are one hundred and eight revenue circles: fifty-seven are in Wundwin and fifty-one in Ma-hlaing townships.

Water-supply and cultivation.

Water is scanty throughout the subdivision except round Wundwin village itself, which is watered from Meiktila Lake. The Thinbôn stream, which cuts through the subdivision and for a considerable distance, forms the boundary between Meiktila and Myingyan districts, comes down in flood five or six times during the

year, and provision has been made for catching its waters at In-yin, Satkin and Shwe-daung.

Lying as it does in the rainless zone the country is poor and sparsely populated, except in those more favoured parts which are irrigated from the Lake. The population is almost entirely agricultural. In Wundwin the cultivators spend their lives in an almost fruitless endeavour to raise paddy. In Ma-hlaing they are more successful with cotton and *pyaung*, and a large amount of trade is done in cattle; ponies are scarce.

The scrub-jungle contains many *thamin* and *gyi* deer and near the hills pig and bear may occasionally be found.

The only timber of any value is cutch, of which there are reserves at Aing-tha and Tama-gyi. Steps are being taken by the Forest Department to enclose fresh reserves at Shaw-gan in Ma-hlaing township, and Se-ywa (In-yin) in Wundwin.

Owing to the smallness and the poverty of its population the subdivision is singularly devoid of historic interest, though it offered a sufficiently stubborn resistance to the British after the Annexation.

'NTEM.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 27′ north latitude and 96° 44′ east longitude.

In 1892 it contained twenty-five houses; its population was not known. The headman has no others subordinate to him.

'NJUM.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 18′ north latitude and 96° 46′ east longitude.

In 1892 it contained thirteen houses; the population was unknown. The inhabitants are of the Sassan tribe. The headman has no others subordinate to him. The Tanai *kha* is here eighty yards wide in January and unfordable; four dugouts are procurable.

'NTUPUSA.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 41′ north latitude and 96° 43′ east longitude.

In 1892 it contained twenty-three houses; its population was not known. The inhabitants are of the Sassan tribe. The headman has nineteen others subordinate to him. There are rubber trees in the village, and some amber is also extracted. There is camping-ground on the left bank of the Nampraw *chaung*, which is fifteen yards wide and three feet deep in January.

NU KAWNG.—A Kachin and Palaung village in North Hsen Wi, Northern Shan States, in Nam Hkam circle.

It contained fifteen houses in 1894, with a population of thirty-five persons, and the revenue paid was one rupee per household. The occupation of the people was paddy cultivation, and they owned three bullocks and two buffaloes. The price of paddy was eight annas the basket.

NUM KRAN or NUN KRAU.—A Kachin village in Tract No. 40, Myitkyina district.

In 1892 it contained fourteen houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Sassan tribe.

NUMNAI.—A village of Chins of the Kanhow tribe in the Northern Chin Hills.

In 1894 it had thirty houses: the name of the resident Chief was Tung Chin. Numnai lies eleven miles north and somewhat east of Tiddim and is

reached by a Chin path to Twelmu, nine miles, and thence to the village, two miles. The people are Yos, under Howchinkup. The village was founded by Sumtûng and has been disarmed. Water is plentiful and there are camping-grounds near.

NUNGRAN OR NINGRANG.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 34′ north latitude and 97° 58′ east longitude.

In 1892 it contained twelve houses, with a population of 65 persons. The headman has no others subordinate to him. The inhabitants are of the Maru tribe.

NWA-BAN-GYI.—A village in the State of Ye Ngan, Myelat district of the Southern Shan States. It stands at the head of the Nat-teik pass, which was the high road to the Shan States in Burmese times.

In 1897 the village contained one hundred and thirty-two houses, with a population of seven hundred and forty-four persons, and paid Rs. 855 annual revenue.

NWA-BET-NGÈ.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of two hundred and fifty-six persons.

The principal crops are rice, and the *thathameda* revenue for 1896-97 amounted to Rs. 890. The village is twenty-one miles from Ye-u.

NWA-CHI-GYUN.—A village of one hundred houses on the Nwa-chi-gyun island, in the Sagaing township and district.

NWA-DAW-GÔN.—A village twenty-two houses in Ava township of Sagaing district, in the south-east of the subdivision, twenty-three miles from Ava.

The Nwa-daw-gôn thugyi has the village of Naungwun under him.

NWA-DEIN.—A village in the Nwa-dein circle, Yezagyo township, Pakôkku subdivision and district, with a population of seventy-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 290 for 1897-98.

NWA-GU.—A circle in Ti gyaing township, Katha subdivision and district.

Before Nwagu village was established the villagers of Thayè and Kyaukpyinha of Kawlin township, who were bullock traders, found that the Mèza could only be forded here and hence gave its name to the village.

There are sixteen houses. The villagers are wood-cutters, and cultivate also *mayin* and *taungya* but no *kaukkyi*. They are Burmans and Shans.

NWA-HLA.—A circle in the Myothit township of Magwè district, including the villages of Nwa-hla, Ba-gyi, Thamya and Ledaingzin.

NWA-MYA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eight miles from Ye-u, on the banks of the Mu river.

There are three hundred and nienty-one inhabitants, for the most part rice cultivators. The *thathameda* for 1896-97 amounted to Rs. 420.

NWA-NET.—A village in the Myitchè circle, Pakôkku township, subdivision and district, with a population of one hundred and seventeen persons, according to the census of 1891, and a revenue of Rs. 220, included in that of Myitchè.

NWÊ-BYIN.—A village in the Tilin township, Pauk subdivison of Pakôkku district, with a population of one hundred and thirty-five persons, according to the census of 1891, and a revenue of Rs. 270.

NWÊ-NI.—A village in the Nwe-ni circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of eight hundred and ninety-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,220 for 1897-98.

NWE-NI.—A village of twenty-one houses in the Nyein-gyan-thazan revenue circle, Patheingyi township, Amarapura subdivision of Mandalay district, half a mile south of Kemabumi.

NWE-NI-KYUN.—A village of one hundred and ten houses, opposite Sinkin, in the Bhamo subdivision and district.

The inhabitants cultivate *kaukkyi* and work also a little *mayin* paddy.

Near the village is a mound of earth known as the Mye-môn-ôn, which marked in Burmese times the boundary of the Mogaung, Bhamo and Mohnyin jurisdictions.

NWÊ-NIN.—A village in the Twin-ngè circle, Maymyo township and subdivision of Mandalay district, eight miles south-west of Maymyo. Paddy is cultivated.

NWE-SHAUK.—A revenue circle in the south-east of the Mintaingbin township of Lower Chindwin district, with seven hundred and twenty-seven inhabitants in 1891.

There are three villages in the circle, Kokogôn, Kyunbo-gôn and Nwe-shauk. The *thathameda* amounted to Rs. 2,470 for 1896-97.

NYA-GO-MO.—A circle in the Taungdwingyi township of Magwe district, including the villages of Padaukkôn, Myaungbaung, Thabyebin, Kôntha, Kun-gyan, Tanbinlè, In-gyintha, and Ywa-thit.

NYAN-DAW.—A village in the Paunggwè circle, Pakôkku township, subdivision and district, with a population of seventy persons, according to the census of 1891, and a revenue of Rs. 110, included in that of Paunggwè.

NYAN-GYIN-THA.—A Shan village in Sitha circle of Pyintha township, Maymyo subdivision of Mandalay district, one mile east of Dobin, on the Kyaingtaung hill.

NYAUNG-AING.—A revenue circle in the west of the Mintaingbin township of Lower Chindwin district, with seventy-two inhabitants, for the most part cultivators and mat-makers.

There are two villages in the circle, The-byinkyai and Nyaung-aing. The *thathameda* amounted to Rs. 270 for 1896-97.

NYAUNG-AING.—A circle in the Myothit township of Magwe district, including the villages of Hpetthe-daik, Chaukkya, Zigôn and Nyaunggôn.

NYAUNG-AING.—A village in the north of the State of Ye Ngan, Myelat district of the Southern Shan States.

It contained in 1897 sixty-two houses, with a population of two hundred and eighty-eight persons, and paid an annual revenue of Rs. 352-8-0.

NYAUNG-BAW.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district, situated on the main cart-road; it has a Public Works Department bungalow and a *pôngyi kyaung*.

Nyaungbaw is the only village in the circle and is situated six miles south-west of Pyintha, with a population of four hundred and ninety-one persons, according to the census of 1891. The *thathameda* paid by the village for 1896 amounted to Rs. 580. The villagers are ground-nut cultivators.

NYAUNG-BIN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered seven hundred and fifty-five persons, and the *thathameda* amounted to Rs. 1,048. No land revenue was collected in the circle.

NYAUNG-BIN.—A village in the Palano circle, Pakôkku township, subdivision and district, with a population of two hundred and ninety-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,470 for 1897-98.

NYAUNG-BIN.—A village in the Nônbo circle, Pakôkku township, subdivision and district, with a population of three hundred and sixty-seven persons, according to the census of 1891. The *thathameda* amounted to Rs. 680 for 1897-98.

NYAUNG-BIN —A village in the Ye-myet circle, Pakôkku township, subdivision and district, with a population of one hundred and sixty-seven persons, according to the census of 1891, and a revenue of Rs. 217, included in that of Ye-myet.

NYAUNG-BIN.—A village in the Nyaungla circle, Pakôkku township, subdivision and district, with a population of two hundred and thirty persons, according to the census of 1891, and a revenue of Rs. 430, included in that of Nyaunghla.

NYAUNG-BIN.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and twenty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 480 for 1897-98.

NYAUNG-BIN.—A village in the Nyaungbin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and thirty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

NYAUNG-BIN.—A village in the Nyaungbin circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of sixty-one persons, according to the census of 1891, and a revenue of Rs. 120.

NYAUNG-BIN.—An Indaw-gyi lake-village in the Mogaung subdivision of Myitkyina district.

It was founded in 1256 B.E. (1894 A.D.) from Kônmamôn. The village has twenty-four houses and a *pôngyi kyaung* built of thatch, but has no *zayat*. It is situated on a knoll, never under water, which terminates a ridge of high ground running north: the houses are scattered along this ridge. The village supplied one thousand and eighty-five baskets of paddy in 1896.

NYAUNG-BIN.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district. It is the only village in the circle and is situated twelve miles north-east of headquarters.

It had a population of one hundred and forty-five persons at the census of 1891, and paid Rs. 290 *thathameda*-tax and Rs. 66 land revenue.

NYAUNG-BIN-BU.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, east of Sithi.

It has seventy-five houses and an approximate population of three hundred persons, as ascertained in 1897. The villagers are cultivators.

NYAUNG-BIN-GÔN.—A village in the Ywa shè circle, Nga-singu township, Madaya subdivision of Mandalay district, east of Kyaungseit.

The village has twenty houses with a population of eighty persons, on an approximate calculation made in 1892. The villagers are cultivators and fishermen.

NYAUNG-BIN-GÒN.—A village in the Pàuk township and subdivision of Pakôkku district, with a population of fifty-two persons, according to the census of 1891, and a revenue of Rs. 110, included in that of Lindaung.

NYAUNG-BIN-HLA.—A circle in the Taungdwin-gyi township of Magwe district, including the village of Nyaungbinhla only.

NYAUG-BIN-KA-SHE.—A village in the Maw Nang State, Myelat district of the Southern Shan States, one and a half miles north-east of the Myoza's village.

In 1897 it contained sixty-three houses with a population of two hundred and twenty persons, and paid Rs. 221 in taxes.

NYAUNG-BIN-LE.—A revenue circle with one hundred and fifty-four inhabitants in the Kani township of Lower Chindwin district. It is situated at the foot of the Mahudaung range and includes the villages of Nyaungbinlè and Taung-bauk-kyi.

Paddy is the only crop raised. The revenue in 1896-97 amounted to Rs. 330, from *thathameda*.

NYAUNG-BIN-THA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and fifty persons, and the *thathameda* amounted to Rs. 168. No land revenue was collected in the circle.

NYAUG-BIN-THA.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered one hundred and thirty persons, and the *thathameda* amounted to Rs. 189. No land revenue was collected in the circle.

NYAUNG-BIN-THA.—A revenue circle and island village in the Pathein-gyi township, Amarapura subdivision of Mandalay district. It is situated seven miles north of headquarters and is accessible by water from Amarapura.

It had a population of six hundred and seven persons at the census of 1891.

NYAUNG-BIN-THA.—A village in the Kyaukthanbat revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, sixteen miles north-north-east of headquarters.

It had a population of one hundred and fifteen persons at the census of 1891, and paid Rs. 340 *thathameda*-tax.

NYAUNG-BIN-THA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of appropriated land.

The population in 1891 numbered one hundred and thirty-one persons and there were thirty-six acres under cultivation. The principal products are paddy and jaggery. The village is fourteen miles from Ye-u: the *thathameda* revenue for 1896-97 amounted to Rs. 133. Nyaungbintha is under the Ywama thugyi.

NYAUNG-BIN-THA.—A village in the Kwe-myôk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and forty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,270 for 1897-98.

NYAUNG-BIN-THA.—A village in the circle of the same name, in the Kani township of Lower Chindwin district. It is situated on the left bank of the North Yama *chaung*.

Jowar and peas are the only products, the soil being too stony for other crops. The revenue for 1896-97 amounted to Rs. 510, from *thathameda*, and Rs. 9 from State land.

The village has a rest-house, the main road from Palè, the headquarters of the subdivision, to Kani passes through the village.

NYAUNG-BIN-THA.—A village of seven Shan-Burman households east of Paukgôn, in the Shwegu subdivision of Bhamo district.

It was settled in 1245 B.E. (1883 A.D.) from Kyundaw. The villagers are mostly fishermen, they own ten buffaloes and cultivate a little *taungya* also.

NYAUNG BIN-THA.—A village of seventeen houses of Shan-Burmese and one of Lahtawng Kachins, east of the Irrawaddy, in the Myitkyina subdivision and district.

There are eight bullocks in the village, the inhabitants of which work *lèpôk* and *taungya*.

NYAUNG-BIN-THA.—A circle in the Ti-gyaing township, Katha subdivision and district, including five villages.

Nyaungbintha village has one hundred and two houses. The villagers are Shans and Burmans and cultivate *taungya*, *mayin* and *kaing*, but no *kaukkyi*. A few are fishermen.

NYAUNG-BIN-THA.—A village in Meiktila township, Southern subdivision of Meiktila district, with one hundred and forty houses and a population of five hundred and sixty souls.

NYAUNG-BIN-WUN.—A village of one hundred and twenty-two houses on the left bank of the Mu river, in the Sagaing township and district.

NYAUNG-BIN YE-DWIN.—A village in the Tan-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and thirty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 240 for 1897-98.

NYAUNG-BIN-YWA.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered six hundred and three persons, the *thathameda* amounted to Rs. 1,112, the State land revenue to Rs. 849-7-2 and the gross revenue to Rs. 1,961-7-2.

NYAUNG-BIN-YWA.—A village in the Sônmyo circle, Nga-singu township, Madaya subdivision of Mandalay district, north of Kaukyobôn.

It has sixty-three houses and a population of three hundred and fifteen persons, approximately. The villagers are cultivators and coolies.

NYAUNG-BIN-ZAUK.—A village in the Seik-che circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and thirty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 230 for 1897-98.

NYAUNG-BIN-ZAUK.—A village in the circle of the same name in Mônywa township of Lower Chindwin district, three miles south of Mônywa. In 1891 it had one thousand and eighty-four inhabitants. For 1896-97 the revenue from *thathameda* amounted to Rs. 737. The principal products are peas and *jowar*.

The village lies on the left bank of the Chindwin river. The lands of the circle lie low and for some three months in the year, when the Chindwin overflows, are under water.

NYAUNG-BIN-ZAUK.—A village in the Nayagan revenue circle, Amarapura township and subdivision of Mandalay district, nine miles south-east of headquarters.

It had a population of two hundred and sixty persons at the census of 1891 and paid Rs. 360 *thathameda*-tax.

NYAUNG-BIN-ZIN.—A village of eighty-four houses in the Sagaing township and district, eight miles north-west of Sagaing town.

The Theindaw pagoda, thirty cubits high, was built by King Thiridhamma-thawka in 228 B.E. (866 A.D.).

NYAUNG-BIN-ZU.—A village in the Chaungzôn-ngè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and thirty persons, according to the census of 1891, and a revenue of Rs. 370.

NYAUNG-BIN-ZU.—A village in the Seingan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 290 for 1897-98.

NYAUNG-BYU-BIN.—A revenue circle in the Mônywa township of Lower Chindwin district, nine miles south of Mônywa, on the left bank of the Chindwin river.

In 1891 the population numbered three thousand five hundred and thirty-five persons, who owned seven hundred cattle, for the most part bullocks. The principal products are rice, peas and betel-vines. The village lands are lower than the river bank and every year come under flood.

The villages included in the circle are Nyaung-byubin, Thitsein, Buba, Lèdaw, Chantha-kyun, Zibyugôn, Pan-gyan, Natkyi-gyun, Chaunggauk, Damapala and Mayogôn.

NYAUNG-BYU-BIN.—A village in the circle of the same name in Mônywa township of Lower Chindwin district; it lies on one of the creeks formed by the Chindwin river in the rains and dry for the rest of the year, and is some ten miles south of Mônywa.

In 1891 it had one thousand four hundred and seventy-two inhabitants.

NYAUNG-CHI-DAUK.—A revenue circle in the Katha subdivision and district, including in 1897 four villages with ninety-seven houses.

The yearly revenues were: *thathameda* Rs. 880, *kaukkyi* Rs. 153, *mayin* Rs. 27 and *taungya* Rs. 45.

Nyaungchidauk village is about twelve miles down stream from Katha.

NYAUNG-CHI-DAUK.—A village in the circle of the same name in Mônywa township of Lower Chindwin district, eight miles north-east of Mônywa.

In 1891 the population numbered 240 persons: for 1896-97 the revenue from *thathameda* amounted to Rs. 870. The principal product is paddy. The village fields are under water for two or three months in the year, when the Chindwin river overflows its banks.

NYAUNG-DAUK.—A revenue circle in the Mogôk township of Ruby Mines district, including the Shan villages of Lè-gyi, Natkin and Nasa, on the right bank of the Mobyè *chaung*, and the Palaung villages of Howeik, Lower and Upper, Nyaungbintha and Nawi.

The inhabitants are *taungya* cultivators. There are two hundred and sixty-three houses in the circle, which has a population of one thousand nine hundred and thirty-six persons.

The village.

Nyaungdauk, the chief village, lies on the right bank of the Mobyè *chaung*, which here forms the boundary between Ruby Mines district and the Shan State of Maing Lôn. It numbers forty houses. There are tourmaline mines in the neighbourhood, but they have not been worked for some years: it is said that gold washing was also at one time carried on in the river. The inhabitants are Shans and cultivate extensive paddy crops in the valley in which the village is situated.

NYAUNG-DAUK.—A small Shan village in the Thônzè sub-State of Hsi Paw, Northern Shan States, a few miles off the Thônzè-Maymyo boundary and five miles from the Mandalay-Lashio main road.

The village, which is picturesquely situated in rolling country, is connected by a cart-track with Wetwin in the Maymyo subdivision. A bridle-path runs east to Gèlaung and Chaungzôn, at the junction of the Mè-hôn and Gèlaung streams and six miles from the Myit-ngè river.

NYAUNG-DO.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered three hundred and ten persons, the *thathameda* amounted to Rs. 456, the State land revenue to Rs. 131-14-0, and the gross revenue to Rs. 587-14-0.

NYAUNG-DWIN.—A village in the Myodin circle, Myaing township, Pakôkku subdivision and district, with a population of five hundred and forty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 860 for 1897-98.

NYAUNG-GAN.—A revenue circle in the Budalin township of Lower Chindwin district, including the villages of Nyaunggan, Saingbyin, Myauktaw, Ôk-aing, Twin, Kyet-yo-gôn, Aungtha and Ywa-tha, with a population of three thousand two hundred and seventy-five persons. It lies some five miles south-west of Budalin.

The majority of the population is agricultural, and there is also a certain outturn of *pôngyi's* fans and of lacquerware.

The principal food-grains cultivated are paddy and peas.

The revenue for 1896-97 amounted to Rs. 5,690 from *thathameda*, and Rs. 35 from the lease of the Twin fishery.

NYAUNG-GAN.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of fifty-three persons, according to the census of 1891, and a revenue of Rs. 140, included in that of Myotha.

NYAUNG-GAN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of three hundred and fifty-seven persons, according to the census of 1891, and a revenue of Rs. 900.

NYAUNG-GAN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and eighty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 390 for 1897-98.

NYAUNG-GAN-DAUNG.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and eighty-five persons, and the *thathameda* amounted to Rs. 330. No land revenue was collected in the circle.

NYAUNG-GÔN.—A village in the Maw Nang State, Myelat district of the Southern Shan States. It lies to the north-east of the State, about four miles from the Myoza's village.

In 1897 it had a population of one hundred and fifty-one persons, living in forty-two houses, and paid Rs. 142 in taxes.

NYAUNG-GÔN.—A village in the Shwe-pyi circle, Nga-singu township, Madaya subdivision of Mandalay district, south of Letpangôn.

The village has twenty houses and the population numbered in 1892 eight pesons approximately. The villagers are cultivators.

NYAUNG-GÔN.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of eight hundred and ninety-one persons, according to the census of 1891

The *thathameda* amounted to Rs. 1,110 for 1897-98.

NYAUNG-GON.—A small village in the Mogôk township of Ruby Mines district, six miles south of Môgok, The inhabitants are Palaungs.

NYAUNG-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one and a half square miles of attached land.

The population in 1891 numbered one hundred and twenty-nine persons, and there were seventy-one acres under cultivation. Paddy and jaggery are the chief products.

The village is eleven miles from Ye-u, and paid Rs 320 *thathameda* revenue for 1896-97. It is under the Ywama thugyi.

NYAUNG-GÔN.—A village in the Shwe-gyin township Ye-u subdivision of Shwebo district, with an area of one and a half square miles of appropriated land.

The population numbers 83 persons, and there is a cultivated area of twenty-seven acres. Paddy is the chief crop The village is fourteen miles from Ye-u. The *thathameda* revenue for 1896-97 amounted to Rs. 640. The village is in the Linbyu thugyiship.

NYAUNG-GÔN (NORTH).—A village in the Madaya township and subdivision of Mandalay district, north of Bu-mein-daw.

It has one hundred and twenty houses and the population numbered in 1897 four hundred and eighty persons approximately. The villagers are cultivators and fishermen.

NYAUNGGÔN (SOUTH).—A village in the Madaya township and subdivision of Mandalay district, south of Nyaunggôn north.

It has one hundred houses and the population in 1897 numbered four hundred persons approximately. The villagers are cultivators and fishermen.

NYAUNG-GWE-WA.—A village in the Ingan circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 220 for 1897-98.

NYAUNG-GYAUNG.—A village in the Pauk-pan-zaing circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of ninety-two persons, and a revenue of Rs. 190 in 1897.

NYAUNG-GYI.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and seventy persons, and the *thathameda* amounted to Rs. 264. No land revenue was collected in the circle.

NYAUNG-GYI-GÔN.—A village in the Mayagan township Ye-u subdivision of Shwebo district, eight miles from Ye-u.

The population numbers seventy-six persons, for the most part paddy cultivators. The *thathameda* revenue amounted 1896-97 to Rs. 223.

NYAUNG-HLA.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and forty-seven persons, and the *thathameda* amounted to Rs. 147. No land revenue was collected in the circle.

NYAUNG-HLA.—A circle in the Magwe township and district, including the single village of Nyaunghla.

NYAUNG-HLA.—A village in the Ye-u township and subdivision of Shwebo district, twelve miles from Ye-u town, with a population of fifty-four persons.

The area cultivated is 40·36 acres, and paddy is the chief crop. Rupees 140 *thathameda* revenue were paid in 1896-97. The village is in the Konôn thugyiship.

NYAUNG-HLA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, eight miles from Ye-u. The village is situated on the Mu river and has five hundred and forty-six inhabitants, chiefly rice cultivators.

The *thathameda* revenue paid in 1896-97 amounted to Rs. 354.

NYAUNG-HMAW.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Nyaunghmaw.

NYAUNG-HMWE-BIN.—A village in the Pyin-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and forty-nine persons, according to the census of 1891, and a revenue of Rs. 330.

NYAUNG-LA.—A village in the Nyaungla circle, Pakôkku township, subdivision and district, with a population of four hundred and two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,170 for 1897-98.

NYAUNG-LÊ.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with seven square miles of attached land.

The population in 1891 numbered ninety-seven persons, and there were seventy-one acres under cultivation. Paddy and jaggery are the chief products. The village is eleven miles from Ye-u: the revenue from *thathameda* amounted to Rs. 250 for 1896-97.

NYAUNG-LE-MYE or HNGET-KYA.—A village in the Ye-u township and subdivision of Shwebo district, seven miles from Ye-u town.

It has a population of twenty-seven persons, and there are 24·92 acres under cultivation, principally with paddy. In 1890 the village paid Rs. 420 *thathameda* revenue.

NYAUNG-MYA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered four thousand one hundred persons, and the *thathameda* amounted to Rs. 6,658. No land revenue was collected in the circle.

NYAUNGNI—A circle in the Maymyo township and subdivision of Mandalay district.

Nyaungni is the only village in the circle and is situated three and half miles south of Maymyo, with a population of two hundred and fifty-seven persons, according to the census of 1891. The *thathameda* paid for 1896 amounted to Rs. 640. Paddy and ginger are the chief crops.

NYAUNG-NI-CHAUNG.—A village in the Wayônbyin circle, Seikpyu township, Pakôkku subdivision and district, with a population of 143 persons, according to the census of 1891.

The *thathameda* amounted to Rs. 570 for 1897-98.

NYAUNG-NYO-DAW.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of 288 persons, according to the census of 1891.

The *thathameda* amounted to Rs. 530 for 1897-98.

NYAUNG-ÔK.—A village in the Nyaung-ôk circle, Myaing township, Pakôkku subdivision and district, with a population of 122 persons, according to the census of 1891.

The *thathameda* amounted to Rs. 490 for 1897-98.

NYAUNG-ÔK.—A village of one hundred houses in the Ma-hlaing township, Northern subdivision of Meiktila district.

Nyaung-ôk at present is entirely agricultural, but a small free bazaar has been started and it is probable that it will develop into a local centre of the cotton trade.

In Burmese times the village was considerably larger than it is now, and a *Myintatbo* held his court here.

Near Nyaung-ôk is the Shwe-môktaw pagoda, built by King Thi yi-dhamma-thawka. A festival is held every year in *Kasôn* (May).

In King Mindon's reign *Bo* Maik administered the jurisdictions of Nyaung-ok, Thôndaung, Chin-ywa and Thet-ne-gyin. He was a follower of the Myingun Prince and accompanied him in his flight to Lower Burma, when he died. At the height of his power he waged constant war with *Bo* Chit Saya of Tama-gyi. His lands were confiscated when he became an outlaw.

History.

NYAUNG-ÔK-PI.—A village to the east of Wundwin, in the Northern subdivision of Meiktila district, with seventy houses.

A good deal of weaving is carried on, and there is a pagoda built by the Pagan King.

NYAUNG-ÔN.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Nyaungôn.

NYAUNG-ÔN.—A village of one hundred and thirty houses in the Sagaing township and district.

NYAUNG-PET-KA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of forty-two persons, according to the census of 1891, and a revenue of Rs. 70, included in that of Lindaung.

NYAUNG-U. On the eastern bank of the Irrawaddy river in the Pagan township and subdivision of (*v. infra*) Myingyan district, comprises two wards, known as East and West Nyaung-u.

Nyaung-u West is inhabited by a colony of pagoda slaves, descendants of the captive temple builders brought up from Thatôn by King Anawra-hta in the middle of the eleventh century. Its chief industry is the manufacture of lacquerware. It is a port of call of the Irrawaddy Flotilla Company's steamers. The chief public buildings are a court-house, a bazaar, a jail, a post and telegraph office, a civil dispensary and a circuit-house.

Many visitors, European and Burman, come to Nyaung-u to inspect the pagodas and stone inscriptions of Old Pagan, four miles below Nyaung-u.

On the annexation of Upper Burma Nyaung-u became the headquarters of the Pagan district.

NYAUNG-U (EAST).—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered five thousand two hundred and five persons, the *thathameda* amounted to Rs. 8,276, the State land revenue to Rs. 26-6-5 and the gross revenue to Rs. 8,302-6-5.

NYAUNG-U (WEST).—A revenue circle in the Pagan township and sub division of Myingyan district.

In 1895-96 the population numbered 1,960 persons, the *thathameda* amounted to Rs. 3,020, the State land revenue to Rs. 12-12-9, and the gross revenue to Rs. 1,572-12-9.

NYAUNG-WUN.—A revenue circle in the Pathein-gyi township and Amarapura subdivision of Mandalay district, eight and half miles east of headquarters.

It had a population of one hundred and thirty persons at the census of 1891, and paid Rs. 270 *thathameda*-tax and Rs. 135 land revenue.

NYAUNG-WUN —A revenue circle with four hundred and forty-four inhabitants in the Kani township of Lower Chindwin district. It is situated on the left bank of the Chindwin river above Kani, and includes the villages of Nyaung-wun, Kyaw-ma-kya and Kye-daw.

The crops cultivated are dry and wet-weather paddy, *jowar*, sessamum and pulses. The revenue for 1896-97 amounted to Rs. 790 from *thathameda*, and Rs. 7 from State lands.

NYAUNG-WUN.—A village in the Nga-singu township, Madaya subdivision of Mandalay district, north of Shwe-pyi.

It has one hundred and twenty-five houses and a population of five hundred persons, on an approximate calculation in 1897. The villagers are cultivators.

NYAUNG-WUN.—A village in A-nauk-tadan circle, Pang-tara State, Myelat district of the Southern Shan States. It lies in the extreme north of the State, on the Lawk Sawk frontier, and in 1897 contained forty-two houses with a population of one hundred and seventy-five persons, who paid Rs. 157 revenue.

NYAUNG-WUN (NORTH).—A village in the Pauk township and subdivision of Pakôkku district, with a population of four hundred and seventeen persons, according to the census of 1891, and a revenue of Rs. 690, included in that of Nyaung-wun (south).

NYAUNG-WUN (SOUTH).—A village in the Pauk township and subdivision of Pakôkku district, with a population of four hundred and seventy persons, according to the census of 1891, and a revenue of Rs. 2,370.

NYAUNG-WUN-BAUK.—A village in the Pauk township and subdivision of Pakôkku district, with a population of three hundred and twenty-nine persons, according to the census of 1891, and a revenue of Rs. 920.

NYAUNG-YAN.—A village in Thazi township, Southern subdivision of Meiktila district, with two hundred and seventy houses and a population of eight hundred and twenty persons.

The founding.

Local tradition says that it was built by King Nyaungyan Mintaya-gyi in fulfilment of a prophecy of the Gaudama that a town of that name would be founded after his death. The Ministers who were despatched to discover a site for the town came upon a pagoda and cave on the summit of a hill. In the cave they found inscriptions which directed them to a spot about a mile to the south of the pagoda and here they found a grove of banyan trees. They reported what they had seen and the King ordered a town to be founded there, and to be named Nyaung-ma-gyi.

In 1180 B.E. (1818 A.D.) the village was abandoned, but was resettled six years later.

NYAUNG-YÈ-DÈ.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and eighty-three persons, according to the census of 1891, and a revenue of Rs. 360, included in that of Tingôkpin.

NYAUNG-YIN.—A village in the Sabènago circle, Thabeikkyin township of Ruby Mines district. It lies about two miles north-east of Sabènago and has a population of one hundred and eighty persons, all Burmese.

NYAUNG-YIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of three hundred and fourteen persons, according to the census of 1891, and a revenue of Rs. 900.

NYAUNG-YWA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of two hundred and five persons, according to the census of 1891, and a revenue of Rs. 400.

NYAUNG-YWA.—A village in the Nyaung-ywa circle, Myaing township, Pakôkku subdivision and district, with a population of seven hundred and ten persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,680 for 1897-98.

NYAUNG-YWA-HAUNG.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of eighty-two persons, according to the census of 1891, and a revenue of Rs. 120.

NYAUNG-YWE.—*See* under Yawng Hwe.

NYAUNG-ZAUK.—A village in the Nyaung-zauk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of six hundred and nineteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,280 for 1897-98.

NYAUNG-ZI-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with four and a half square miles of attached land.

The population in 1891 numbered two hundred and ninety-nine persons, and there were one hundred and seven acres under cultivation. The principal products are paddy and jaggery. The village is thirteen miles from Ye-u and paid Rs. 574 *thathameda* revenue for 1896-97. It is in the Ywama thugyiship.

NYAUNG-ZIN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and twenty persons and the *thathameda* amounted to Rs. 522. No land revenue was collected in the circle.

NYAUNG-ZIN.—A village in the Tawma circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of fifty-eight persons, accordingto the census of 1891, and a revenue of Rs. 160.

NYAWNG-KA-YA.—A village in the Maw Sön State, Myelat district of the Southern Shan States.

It had forty-eight houses in 1897 with a population of two hundred and thirty-seven persons, and paid Rs. 174 revenue. It lies in the south-west of the State close to the old sulphur mines, which were worked in Burmese times and are now to be worked again by a Chinese firm.

NYEIN-GYAN-THA-ZAN. A revenue circle in the Pathein-gyi township Amarapura subdivision, Mandalay district, including three villages.

The circle lies about fifteen miles north-east of headquarters and had a population of one hundred and twenty-five persons at the census of 1891: it paid Rs. 206 *thathameda*-tax and Rs. 63 land revenue (*vide* Ke-ma-bumi).

NYERLÔN.—A village of Chins of the Haka tribe in the Southern Chin Hills.

In 1894 it had one hundred houses: Lyenyan and Resum were its resident chiefs. It lies seven miles north of Haka and can be reached thence direct or by a path leading east from Haka on the Haka-Falam mule-track The village pays tribute to Lyenmo and other Haka Chiefs. There is fair camping-ground.

NYE-SU.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and ten persons, the *thathameda* amounted to Rs. 518, the State land revenue to Rs. 385-4-10 and the gross revenue to Rs. 933-4-10.

NYO-DÔN.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including Shwe-laung, Ye-din, Leingôn and Ywa-tha villages. It is situated to the south-west of Salin-gyi, on the boundary between the Salin-gyi and Mintaingbin townships.

The population numbers 884 persons, and the revenue amounted to Rs. 1,710 from *thathameda* for 1896-97.

O-BO.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and ninety-five persons, the *thathameda* amounted to Rs. 264, the State land revenue to Rs. 44-5-0 and the gross revenue to Rs. 308-5-0.

O-BO.—A revenue circle in the Kindat township and subdivision of Uppper Chindwin district, including a single village, with an approximate area of one square mile of attached lands.

The population in 1891 numbered one hundred and ninety-five persons, and the revenue amounted to Rs. 644.

O-BO.—A village in the Kyetmauk circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 690 for 1897-98.

O-BO.—A village in the Myit-chè circle, Pakôkku township, subdivision and district, with a population of one hundred and thirty-nine persons, according to the census of 1891, and a revenue of Rs. 240, included in that of Myit-chè.

O-BO-DAUNG.—A revenue circle in the Mônywa township of Lower Chindwin district, on the left bank of the Chindwin river, five miles north of Mônywa.

In 1891 the population numbered three hundred and fifty-nine persons, and for 1896-97 the revenue from *thathameda* amounted to Rs. 1,540. The principal products are paddy, *jowar* and sessamum.

The circle was formerly part of the Alôn *Myothugyi*ship, but in 1892 was made into a separate circle, comprising the villages of Obodaung, Gwegyi and Taunggan.

O-DAW.—A revenue circle and village in Amarapura township and subdivision of Mandalay district, with a bazaar.

It had a population of one thousand five hundred and seventy persons at the census of 1891, and paid Rs. 1,176 *thathameda*.

O-DEIN-DAUNG.—A circle in the Taungdwin-gyi township of Magwe district. It includes the village of Ônwe-daw only.

Ô-HSI-KANG.—A small village in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni). The inhabitants numbered 29 in 1897, and the village is perched high up in a sheltered ravine of the hill range to the west of Taw Nio (Malipa).

They are Chinese and, beyond a little hill-rice for food, cultivate mostly large quantities of poppy for opium and Indian-corn for the manufacture of

spirits. During the season opium can be bought at the village for Rs. 6 the viss.

OI LAW.—A collection of villages in the Nam Hkam circle of the Norththern Shan State of North Hsen Wi. The houses are in small groups scattered over a spur of the range which bounds the Nam Mao plain to the south for a length and breadth of two or three miles.

The inhabitants are Palaungs and Kachins, and there were in February 1894 thirty-eight houses in all. The Palaungs, who are the less scattered, are of the Humai branch and numbered one hundred and twelve persons. The Kachins are of the Lawhkum clan, and of them there were fifty-five altogether. There was a *pôngyi kyaung* in the larger of the two Palaung villages, with two monks.

Both races are engaged in hill-rice cultivation, and the Kachins grow also a good many acres of poppy on the summit of the range above the village. Opium sold at Rs. 12 the viss at the village.

ÔK.—A village of one hundred houses in the Ma-hlaing township, Northern subdivision of Meiktila district, is exclusively agricultural.

The Sutaungpyi pagoda.

About a mile north of the village is the Sutaungpyi pagoda, built by an Indian Buddhist priest in about 800 B.E. (1438A.D). It is said that he formerly lived in Pagan but was expelled by King Nawra-hta for heresy. He then came to Ôk, built the pagoda and set up the stones which are still standing in the precinct. The inscriptions on them are not in Burmese.

ÔK-CHI.—The first village along the Kaukkwe *chaung* from its mouth in the Shwegu subdivision of Bhamo district.

It contains thirty-one houses, mostly of Shan-Burmese, and stands entirely on ground out of the reach of floods. It is protected by a stockade. *Mayin* yielding four hundred baskets, and *taungya*, two thousand baskets, are worked and some *in* timber is cut.

The village was settled about 1850 from Wabu-gyi at the foot of the Kaku hills. In 1891 it was under the nominal protection of the Manaw Kachins. There is a fair road to Wunbogôn, five miles distant.

ÔK-HLA.—A circle in the Magwe township and district, including the villages of Tanbinzu, Gwe-gôn, Gwe-ka, Kangyi, Thaiktwingôn, Kyungyaung-gyi and Nyaungbin-aing.

ÔK-KAN.—A village in the Tangèdaw circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and sixty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 670 for 1897-98.

ÔK-MA.—A revenue circle with three hundred and forty-five inhabitants, in the Kani township of Lower Chindwin district. It is situated on the left bank of the Chindwin river about fifteen miles north of Kani.

The villages included in the circle are Ôkma and Kyakat. Ôkma is one of the fuel stations for Government steamers plying on the Chindwin. Paddy is the only crop cultivated. The revenue for 1896-97 amounted to Rs. 1,530 from *thathameda*.

ÔKMA.—A village in the Maw State, Myelat district of the Southern Shan States.

It has fifty-seven houses and forms one of the quarters of Myo-gyi (*q. v.*)

ÔK-MÖN.—A Palaung village in the Möng Sit circle of the Northern Shan State of South Hsen Wi.

The villagers belong to the Humai branch and there were in March 1892 six families of them living in four houses, with a total population of thirty-eight souls. They have been long settled here and cultivate a large tract of hill-rice.

ÔK-PO.—A revenue circle in the Budalin township of Lower Chindwin district, including Ôkpo and Nat-ywa villages, with nine hundred and sixty inhabitants. It lies to the north of Budalin, on the main road from Mônywa to Ye-u.

The revenue for 1896-97 amounted to Rs. 1,450, from *thathameda*.

ÔK-PO.—A village in the Zagabin circle, Madaya township and subdivision of Mandalay district, north-east of Ôn-hmin. It has thirty houses and its population numbered in 1892 one hundred and fourteen persons approximately. The villagers are traders and coolies.

ÔK-PO.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and seventy-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 440 for 1897-98.

ÔK-PO.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with five square miles of appropriated land.

The population in 1892 numbered one hundred and twenty-four persons, and there were sixty acres under cultivation. Paddy and jaggery are the chief products. The village is twelve miles from Ye-u, and paid Rs. 510 *thathameda* revenue for 1896-97.

ÔK-SHIN-GYI,—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-four miles from Ye-u.

It has two hundred inhabitants who for 1896-97 paid Rs. 540 *thathameda* revenue. The population is engaged exclusively in paddy cultivation.

ÔK-SHIT-GÔN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty-five miles from Ye-u.

It has three hundred and thirty-five inhabitants, who paid Rs. 230 *thathameda* revenue for 1896-97. They are all rice-farmers.

ÔK-SHIT-GYI.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from headquarters.

It has six hundred and eighty-six inhabitants, who for 1896-97 paid Rs. 1,220 *thathameda* revenue. They are for the most part rice-farmers. There is a tank near the village, which has Civil and Military Police posts.

ÔK-SHIT-KÔN.—A village in the Shwe-gyin township, Ye u subdivision of Shwebo district, with an area of two square miles of attached lands.

It has eighty-nine inabitants, and there are twenty-seven acres of cultivation. Paddy and jaggery are the chief crops. The *thathameda* revenue for 1896-97 amounted to Rs. 530. The village is under the Paluzwa *thugyi* and is sixteen miles from Ye-u.

ÔK-SHIT-MYAUNG.—A revenue circle in the Kyaukpadaung township Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one thousand two hundred and twenty persons and the *thathameda* amounted to Rs. 1,768. No land revenue was collected in the circle.

ÔK-SI.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u.

The population numbers sixty-seven persons, who paid Rs. 110 *thathameda* revenue for 1896-97. They are all rice-farmers.

ÔK-TWIN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered three hundred and forty persons, and the *thathameda* amounted to Rs. 354. No land revenue was collected in the circle.

ÔK-TWIN.—A village in the Ye-Ngan State, Myelat district of the Southern Shan States, in the east of the State.

In 1897 it had a population of two hundred and forty-seven persons, living in fifty-one houses; they paid Rs. 300 revenue.

ÔN-BAING.—A small village in the Twin-ngè revenue circle of Ruby Mines district, about six miles east of Hmat-tammu.

The population is Burmese and numbers one hundred and thirty-two persons.

ÔN-BET.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including four villages.

ÔN-BIN-HKA.—An Indawgyi lake-village on the bank of the Na-haungtôn *chaung*, in the Mogaung subdivision of Myitkyina district.

The village has fourteen houses of immigrants from Lôntôn, who removed to it in order to get the advantage of good paddy fields. Water is obtained from the *chaung*. The village is inaccessible except in the dry weather.

ÔN-DAW.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with nine square miles of attached land.

The population in 1891 numbered one hundred and ten persons, and there were one hundred and seven acres of cultivated land. The principal products are paddy and jaggery. The village is twelve miles from Ye-u, and the revenue from *thathameda*-tax amounted to Rs. 250 for 1896-97. The village is under the Nyaunglè *thugyi*.

ÔN-DAW.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twenty miles from Ye-u.

It has one hundred and ten inhabitants, exclusively engaged in rice cultivation. The *thathameda* revenue for 1896-97 amounted to Rs. 20. The village is under the *thugyi* of Thabeiklai.

ÔN-DAW.—A village of two hundred and seventy houses in the Padu township of Sagaing district, fourteen miles north-west of Sagaing, with a Civil Police-post.

It is the most important trading centre of the township and has four cotton factories of considerable size.

ÔN-DAW.—A village in the Kyat circle, Pakôkku township, subdivision and district, with a population of one hundred and fifty-nine persons, according to the census of 1891, and a revenue of Rs. 390, included in that of Kyat.

ÔN-DAW.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and thirty-one persons, according to the census of 1891, and a revenue of Rs. 250.

ÔN-DAW MYAUK-SU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and twelve persons, according to the census of 1891, and a revenue of Rs. 560.

ÔN-DAW TAUNG-ZU.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and six persons, according to the census of 1891, and a revenue of Rs. 270, included in that of Ôndaw north.

ÔN-DIN.—A village in the Mayagan township of the Ye-u subdivision of Shwebo district, fourteen miles from Ye-u.

It has ninety-six inhabitants, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 450.

ÔN-DÔK.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including a single village.

ÔN-DÔN.—A village of ninety-eight houses in the Meiktila township, Southern subdivision of Meiktila district.

Etymology.

Local tradition says that King Nawra-hta of Pagan came in 416 B.E. (1054 A.D.) with a military force and the people of Tôn village in the Alôn circle, to dig the Meiktila Lake. When he reached the present site of Ôndôn, huts and houses were erected and a village established, "Ôn" means a hut, and "Tôn" was the village from which the builders had come.

ÔN-DWE.—A circle in the Myingun township of Magwe district. It includes Ôn-dwe and Salan villages.

ÔN-DWÈ.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of two hundred and twenty-nine persons, according to the census of 1891, and a revenue of Rs. 410.

ÔN-GA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, ten miles from Ye-u.

The population numbers 57 persons, who cultivate chiefly rice. The *thathameda* revenue for 1896-97 amounted to Rs. 100.

ÔN-GAING.—A village of twenty-five houses in the Mogôk township of Ruby Mines district, a mile and a half north of Mogôk. The population is Shan.

ÔN-GYAN.—A village in the Ye-u township and subdivision of Shwebo district, fourteen miles from Ye-u.

The population numbers 251 persons, and there are two hundred and thirty-one acres of land under cultivation: paddy is the chief crop. For 1896-97 the *thathameda* revenue amounted to Rs. 320.

ÔN-GYAW.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Ôn-gyaw village is fourteen miles east of headquarters, and had a population of 340 persons at the census of 1891: it pays Rs. 540 *thathameda*-tax and Rs. 111 land revenue. The ground-nut is extensively cultivated.

ÔN-GYIN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered 150 persons, and the *thathameda* amounted to Rs. 156. No land revenue was collected in the circle.

ÓN-HMIN.—A village in the Madaya township and subdivision of Mandalay district, south-west of Sagabin.

It has seventy houses, and its population in 1897 numbered 250 persons approximately. The villagers are cultivators.

ÔN-HNAUK.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of six hundred and fifty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 800 for 1897-98.

ÓN-HNE-YE.—A circle and village in the Ön-hne-ye revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, twenty miles east of headquarters.

It had a population of one hundred and thirty-five persons at the census of 1891, and paid Rs. 300 *thathameda*-tax.

ÔN-TA-BIN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u.

There are one hundred and eighty-nine inhabitants, and paddy is the chief crop. The *thathameda* revenue for 1896-97 amounted to Rs. 290.

ÔN-TA-ZIN.—A village of one hundred houses in Sagaing subdivision and district, twenty-one miles north of Sagaing town.

In the neighbourhood is the Ngônminpaya, built by the great founder of pagodas, Thiri-dhamma-thawka *Min*, in the year 228 B.E. (866 A.D.). It is thirty-five cubits high.

Lime is manufactured in the neighbourhood.

ÔN-YIN.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered five hundred and seventy persons, and the *thathameda* amounted to Rs. 824. No land revenue was collected in the circle.

ÔN-YIN.—A revenue circle in the Pagan township and subdivision of Myingan district.

In 1895-96 the population numbered three hundred and fifty-five persons, and the *thathameda* amounted to Rs. 612. No land revenue was collected in the circle.

Ô-PYUN.—A village in the Seiksin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and ninety-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 480 for 1897-98.

OWKA.—A Kachin village in Ruby Mines district, situated in 23° 40′ north latitude and 97° 30′ east longitude.

In 1892 it contained fifteen houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Palaung tribe. There is a ferry across the Shweli here.

O-YIN.—A village in the O-yin circle, Myaing township, Pakôkku subdivision and district, with a population of four hundred and eighty-three persons, according to the census of 1891, and a revenue of Rs. 940, included in that of Padaingdaw.

PA-AING.—A village of some importance in the Sidôktaya township, Salin subdivision of Minbu district, in close proximity to the A-eng pass into the Aracan *Yomas*.

Steatite mines are worked in the neighbourhood, and the Sidôktaya Forest Reserves are near the village. There is a short route across the Nwamataung into the Môn valley.

PA-BE.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of three hundred and eighty-five persons at the census of 1891 and paid Rs. 740 *thathameda* tax.

PA-BE-DAIK.—A village in the Pakôkku circle, township and subdivision of Pakôkku district, with a population of one thousand two hundred and forty eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 688 for 1897-98.

PA-BE-DAN.—One of the quarters of Sagaing town, in the subdivision and district of that name.

PA-BU.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, sixteen miles from Ye-u, with a population of one hundred and sixty-two persons, chiefly cultivators.

The *thathameda* revenue for 1896-97 amounted to two hundred and forty rupees.

PA-DAING-CHÔN.—A village in the Nga-hmun circle, Pakôkku township, subdivision and district, with a population of three hundred and three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 900 for 1897-98.

PA-DAING-DAW.—A village in the Ôyin circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and eighty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 900 for 1897-98.

PA-DAING-DAW.—A village in the Nyaung-ywa circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and thirty-seven persons according to the census of 1891, and a revenue of Rs. 260 included in that of Nyaung-ywa.

PA-DAING-GYAUNG.—A village in the Myogintha circle, Pakôkku township, subdivision and district, with a population of sixty-one persons, according to the census of 1891, and a revenue of Rs. 130, included in that of Myogintha.

PA-DAN—A large village in the Momeik (Möng Mit) township of Ruby Mines district, about six miles west of Momeik town.

PA-DAUK-HLA.—A circle in the Ti-gyaing township, Katha subdivision and district, with forty-two houses.

The villagers are fishermen, and cultivate also tobacco and *mayin* paddy. They are Burmans.

PA-DAUK-KÔN.—A revenue circle and village in the north of the Mintaingbin township of Lower Chindwin district, with five hundred and eighty-five inhabitants.

The revenue amounted to Rs. 810 from *thathameda* and Rs. 7 from State lands, for 1896-97. About one-tenth of the villagers make bamboo mats; the rest are cultivators of paddy and *jowar*.

PA-DAUK-PIN.—A village in the Thayettaw circle, Madaya township and subdivision of Mandalay district, west of Madaya *Myoma*.

It had thirty-five houses with an approximate population of one hundred and forty persons in 1897. The people are cultivators.

PA-DAW-BYIN.—A village in the Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and five persons, according to the census of 1891, and a revenue of Rs. 385.

PA-DAW-BYIN.—A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and forty-seven persons, according to the census of 1891, and a revenue of Rs. 290, included in that of Chaungzôn-gyi.

PA-DAW-GAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and fifty-eight persons, according to the census of 1891, and a revenue of Rs. 420.

PAD-DA-MYA.—A village in the Ma-gyi-binzauk revenue circle, Patheingyi township, Amarapura subdivision of Mandalay district, nine miles north-north-east of headquarters.

It had a population of ninety-five persons at the census of 1891, and paid Rs. 180 *thathameda*-tax.

PA-DEIN-GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of attached lands, nine miles distant from Ye-u.

The population numbers eighty-six persons, and twenty-seven acres are under cultivation. Paddy, jaggery and *thitsi* are the chief products. The *thathameda* revenue for 1896-97 amounted to two hundred and twenty rupees. The village is under the Kaduma *thugyi*.

PA-DEIN-ZAW.—A revenue circle and village in the Salin-gyi township of Lower Chindwin district, with one hundred and seventy-three inhabitants. It is situated in the south-west of the township, about three miles east of the boundary with Mintaingbin.

At one time there were a few goldsmiths in the village, who obtained gold from pits near the stream that traverses the circle. Paddy, *jowar*, and peas are the principal products. The revenue for 1896-97 amounted to Rs. 240, from *thathameda*.

PA-DI.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered three hundred and ten persons and the *thathameda* amounted to Rs. 342. No land revenue was collected in the circle.

PA-DI.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of two hundred and sixty-six persons.

The chief crop is paddy: the *thathameda* revenue for 1896-97 amounted to four hundred and eighty rupees. The village is thirty-seven and a half miles from Ye-u.

PA-DI-GÔN.—A circle in the Magwe township and district.

It includes the villages of Padi-gôn, Ywa-haung-kan, Lunpyatkan, Kayin, Kanthit, Hlônbauktaw, Thapanseik, Kantha, Nyaungbintha, Ywa-thit and Thawbo.

PA-DIT.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes four villages and paid a revenue of Rs. 1,240 in 1897.

PA-DU.—A village of two hundred and thirty houses in the Sadaung township of Sagaing district, sixteen miles north of Sagaing town. It is a station on the Mu Valley Railway.

Pa-du is now the headquarters of the township. The Nyaung-kan, a Royal tank, lies close to the village, which is the centre of a great wheat country.

PA-DU.—A village in the Linsa-gyet circle, Salin-gyi township of Lower Chindwin district. It lies on the road from Salin-gyi to Kyadet, where the road to Pa-le branches off.

The original name of the village was Pantu, and this in course of time was smoothed into Padu. The village is mentioned in the legend of the Powun-daung.

PA-È.—A village in the Kyettet circle, Maymyo township and subdivision of Mandalay district, nine miles north-west of Maymyo.

Paddy is cultivated. The *thathameda* for 1896 amounted to Rs. 430.

PA-GAN.—A subdivision of Myingyan district, is bounded on the north by the Irrawaddy river and the Myingyan subdivision, on the east by Meiktila district, on the south by Magwe district, and on the west by the Irrawaddy river.

It comprises the townships of Sa-le, Pagan and Kyaukpadaung, and has an area of 1,805 square miles and a population of one hundred and sixty four thousand five hundred and forty-five persons.

Administrative history.

It was first constituted in 1887, when it comprised the townships of Pagan and Sa-le only, and until the abolition of the old Pagan district, on the 27th July 1888, the Pagan subdivision formed part of it. On that date, however, it was transferred to the Myingyan district. On the 15th February 1894 the township of Kyaukpadaung was added to the existing townships of Sa-le and Pagan, and the constitution of the subdivision has remained unchanged since that time. The headquarters are at Pagan.

PA-GAN.—A township of the Pagan subdivision of Myingyan district, on the eastern bank of the Irrawaddy river. Its area is approximately 582 square miles. Its boundaries are on the north the Taungtha township, on the south the Sa-le township, on the east the Kyaukpadaung township, and on the west the Irrawaddy river.

The number of revenue circles in the township in 1896-97 was 69, and the population is estimated at fifty three thousand six hundred and sixty-nine souls. For 1895-96 the land revenue amounted to Rs. 8,277, the *thathameda* to Rs. 87,096, and the gross revenue to Rs. 1,04,999. The township suffers often from periods of scarcity, as the rainfall is scanty and capricious. The soil is poor generally, but there is a good deal of trade along the Irrawaddy river. Sessamum, beans and *pyaung* are the chief crops grown. The headquarters are at Pagan.

PA-GAN.—The headquarters station of the township and subdivision of the same name, is situated on the Irrawaddy river about four miles below Nyaung-u.

Pagan was an ancient capital of the Burmese Empire. It was founded by King Pyinbya in A.D. 847 and remained the capital until the extinction of

the dynasty in A.D. 1298, a period of four and a half centuries. It contains a number of famous temples, the chief of which are the Ananda, Thatpyinyu, Shwegu, Bawdibin, Gawdawpalin, Dhamma-yangyi and Sula-mani, shrines erected by different Kings of the Pagan dynasty. Hundreds of pagodas from various stages of decay meet the eye in every direction, and Pagan is widely known as the "city of ruined pagodas."

Pagan is a mere village now and the inhabitants support themselves by the manufacture of lacquerware. For 1895-96 the *thathameda* collected from the circle amounted to Rs. 838 and the State land revenue to Rs. 858.

HISTORY OF THE PAGAN DYNASTY.

History: 742 A.D., Paukkaya-*myo* the capital.

WHEN Prome was destroyed by the Talaings in 104 B.E. (742 A.D.), Thamudarit, the nephew of the last King of the Prome dynasty, fled north and established a new kingdom, founding his capital Paukkan or Paukkaya-*myo* near the village now known as Taung-ye, half way between Nyaung-u and Taungsin. Nineteen villages united to form the nucleus of the kingdom, amongst them being the present villages of Nyaung-u, Taungba and Myegyi-dwin.

Pyin Saw Ti, a Prince of the old Tagaung dynasty, accompanied by his tutor Ya-the-gyaung made his way down south from Ma-le, a large village on the right bank of the Irrawaddy in the Shwebo district, a little above Thabeitkyin, during this reign, married Thamudarit's daughter and became heir to the throne. When Thamudarit died, however, Pyin Saw Ti, instead of ascending the throne, resigned the position to his tutor Ya-the-gyaung and retained for himself the title of *Einshemin* until Ya-the-gyaung's death, when he became King. The kingdom was then surrounded by many powerful States and by wild country, for Pyin Saw Ti is credited in legendary history with having overpowered a number of fabulous wild animals which tyrannised over the people. These fabulous wild animals doubtless represent the wild hostile tribes who surrounded the kingdom during its infancy.

Theyi-pissaya.

Paukkaya remained the capital for over one hundred years and then Thinligyaung, the seventh King of the dynasty removed the capital to Kyauksaga, where a new city was founded under the name of Theyi-pissaya. A village bearing this name still exists a few miles south of Pagan. Six Kings reigned in succession at Theyipissaya during a period extending over a century and a half, and then the capital was again removed.

Tampawadi.

Thaikdaing, twelfth King of the dynasty, established the city of Tampawadi at a place called Thamadi. The present village of Pwazaw stands on the site of this capital, the pagoda and *kyaung* attached to it being known as the Thamadi pagoda and monastery.

On the death of Tun-gyit, nineteenth King of the dynasty, one of the queens married her favourite monk, who threw off the yellow robe and ascended the throne under the title of Thinka Yaza. Tun-gyit's son, Shwe Ôn Thi, fled to Palin, a small village four miles above Nyaung-u, where he feigned insanity and lived a retired life for a number of years, till Thinka Yaza summoned him from his obscurity and gave him his daughter in marriage, at the same time naming him Heir Apparent. It was this *ex*-monk Thinka Yaza who estab-

lished the common Burmese era in use at the present day. [He must thus have come to power in A.D. 638.]

Shwe Ôn Thi succeeded to the throne after Thinka Yaza's death. Nothing of interest, however, is chronicled in his reign, while the history of the country for the next hundred years or so is the mere list of assassinations, murders and civil wars common to all early histories.

A.D. 847. Pagan.

In A.D. 847, however, Pyinbya, thirty-fifth King of the dynasty, removed the capital from Tampawadi to the site now known as Pagan. This city remained the capital until the extinction of the dynasty by the Shans in 1298 A.D., a period of four hundred and fifty years.

Pyinbya was succeeded by his son Tannet, a monarch who spent more time in rearing and training ponies than in attending to State affairs. Amongst his grooms was a young man named Nga Kwe, from Sa-le, the headquarters of the present township of that name. This youth was a lineal descendant of Theinka, twenty-seventh King of the dynasty, and was born and brought up in Sa-le, whither his parents had fled after Theinka's death. His parents must have been reduced to extreme poverty, for they sold him as a slave to a wealthy trader. This man ill-treated him to such an extent that he took to flight, finding ultimately his way to King Tannet's stables.

Nga Kwe was aware of his royal blood and aspired to the throne. He gradually got a following round him and then murdered his master and seized the throne under the title of Sa-le Min Kwe. One of the murdered King's wives who was *enceinte* at the time fled to Kyaung-byu, on the north side of the river, and there gave birth to a son who afterwards became King under the name of Kyaung-byu, and is known in Burmese history as the father of Anawra-hta, one of the most famous kings of the Pagan dynasty.

Sa-le Min Kwe was succeeded by his son Theingo, thirty-eighth King of the dynasty. Theingo was in the habit of roaming about the country alone, in the disguise of an ordinary villager, a habit which proved fatal to him. One day, while thus rambling *incog nito*, he entered a garden and pulled and ate a cucumber. The owner of the garden, not knowing who he was, attacked him with a stick and killed him. The King's attendants, when they found his corpse, were afraid that they themselves might suffer and the country be disturbed, if the truth came out. They therefore proposed to the gardener that he should be King. He was nothing loath and went with them to the Palace. Matters were explained there to the widowed queen and she required little persuasion to accept the situation. She married the gardener and he became King under the title of Taungthugyi.

Meanwhile Kyaungbyu, posthumous son of the murdered King Tannet, had arrived at manhood. He resolved to win his father's throne and for this purpose entered Taungthugyi's household as a personal servant and secretly gathered a number of supporters. A rumour spread among the people that a prince of the royal blood would appear in their midst, and of this Kyaungbyu took advantage. He dressed himself in royal robes and with the crown on his head and the other insignia of royalty about him rode into the town of Pagan, where he was hailed as the Prince. Taungthugyi heard the shouts of the people and rushed out to see what the disturbance was. He slipped at the head of the Palace steps and fell headlong and was picked up dead. Kyaungbyu then declared himself King and married the three chief queens of the deceased

Taungthugyi. Two of these were already in a state of pregnancy and subsequently gave birth to two sons who were named Kyi-so and Sôkka-te. The third queen bore a son to Kyaungbyu, who was named Anawra-hta.

When Kyi-so and Sôkka-te grew up to manhood they dethroned Kyaungbyu and compelled him to retire into a monastery, where they kept him well guarded. Kyi-so, the elder, then proclaimed himself King and, after reigning for six years, was succeeded by his brother Sôkka-te.

Anawra-hta.

During the reign of the latter, Anawra-hta fled to Popa Hill, where he collected a large body of men and raised his standard. He advanced towards Thamadi, near the present village of Pwazan, where he met and defeated Sôkka-te, who was killed in the battle. Anawra-hta marched on to Pagan and was crowned King as forty-third of the dynasty. It was during his reign that the Buddhist religion was firmly established in Burma, and it was he who began the series of pagodas and religious buildings which have made Pagan so famous. He declared war on Manuha, king of Thatôn, marched south, captured and levelled the city with the ground and then returned to Pagan, bringing with him a large number of captives, chief amongst whom was the captured king. Anawra-hta had noted the magnificent shrines and temples of Thatôn, and it was with the view of raising similar sacred buildings at Pagan that he carried off so many prisoners. Many of these were of either pure or mixed Hindu origin and the temple the captives erected at Pagan for their own worship, the so-called *Baud* pagoda, is of pure Hindu architecture. When they reached Pagan they were immediately set to building pagodas after the Thatôn originals. Anawra-hta's example was followed by his successors, each of whom erected two or more temples, with the two-fold object of beautifying the city and perpetuating their own memory: the result is that the whole of the old site, covering an area of several square miles, is crowded with shrines and temples of various sizes and in every stage of decay. The residents of West Nyaung-u, Taung-ywa, a village south of Pagan, Seitkwa and Tangyi, villages on the Pakôkku side of the river, immediately opposite Pagan, all, or nearly all of whom are pagoda slaves, are supposed to be the lineal descendants of the original Thatôn captives, separate colonies of these people having been placed near the different pagodas for the purpose of looking after them. A large temple, Manuha Paya, said to have been erected by Manuha, the captive king, is still to be seen at Myin-pagan, a village a mile to the south of Pagan. Anawra-hta died after a long reign of forty-two years, during which he succeeded in firmly establishing Buddhism as the religion of the country.

He was succeeded by his sons Saw Lu and Kyansittha, the latter of whom built the Ananda pagoda, the most noted temple in Pagan.

Kyansittha was succeeded by his son Alaung-sithu, in whose reign an expedition was sent to Arakan, a fact which shows that the Pagan Kings ruled over nearly all of Upper and Lower Burma. The two large temples known as the Htatpyinyu and Shwegu, which stand near the Ananda, were built by Alaung-sithu.

Alaung-sithu was succeeded after a long reign by his son Narathu, or Kulakya-*min*, "the king killed by the foreigners." This king was notorious for his cruelty. At last he murdered the daughter of an Indian prince and was put to death by Indian bravoes hired for the purpose by the father of his victim Hence the name of Kulakya-*min*. The largest of all the temples in Pagan,

the Dhamma-yangyi, situated a couple of miles to the south-east of the present village, was built during Narathu's reign.

Narathu was succeeded by two of his sons, Minyin Nara-theinga and Narapadi Sithu, and the kingdom of Pagan reached its widest limits during the reign of the latter.

Nara-padi Sithu was succeeded by three Kings, Zeya-theinga, Kyaswa and Uzana, of whom little is known.

The decline of Pagan.

Uzana was succeeded by Nara-thipa-de or Tayôkpyimin, "the King who fled from the Chinese." This King provoked the Chinese by killing the ambassadors who were sent by their Emperor to demand tribute. A large Chinese army was immediately sent to avenge their death and the King's troops were defeated in several pitched battles. The Chinese soon came as far as the walls of Pagan and the King took to flight, earning his nickname. The Pagan kingdom rapidly fell to pieces after this invasion. The country to the north was parcelled out among a number of Shan Chieftains, while the Talaings and other conquered races in the south rose in rebellion and formed independent kingdoms of their own.

Only three Kings succeeded the Tayôkpyimin—Kyawswa, Saunit and, Saumunit—and the dynasty came to an end with the death of the last named when what remained of the Pagan kingdom was taken possession of by the Shan dynasty established at Sagaing. Pagan was made the seat of a *Wun* or Governor, a position which it retained during all the wars of the Talaings and the Burmese.

A Royal Chronicle gives the following account of the end of the Pagan Empire:—

"In the year 662 B.E. (A.D. 1300) the Pagan empire was overthrown by the three sons of Ingbo, a Shan *Sawbwa*. The young men obtained the assistance and connivance of the dowager Queen Hpaw-so, step-mother of Kyawswa, the last King of Pagan. The three Shan Princes invited Kyawswa to come and inspect a monastery which they had recently built, and he came without the slightest suspicion of ill faith. When he arrived he was seized and forced to assume the garb of a *pôngyi*, and the three brothers assumed the title of Kings and divided the country. In 666 B.E. (A.D. 1304) the eldest, Yazathinkyan established himself at Myinsaing as his capital; the second brother, Thinkaya, chose Mekkhaya; and the youngest, Thihathu, settled at Pinlè. Not long after the two elder brothers died and Thihathu became sole ruler. He then removed from Pinle southwards to Pinya, which he declared to be his capital in 674 B.E. (1312 A.D.), and assumed the title of Tasi-shin."

PAGAN.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from headquarters, with a population of one hundred and nine persons.

Rice cultivation is the chief industry, and the *thathameda* revenue amounted to Rs. 276 for 1896-97.

PA-GAN-DAT KYAUNG-YI-ZU.—A village in the Alaung revenue circle Pathein-gyi township, Amarapura subdivision of Mandalay district, nine and a half miles north-north-west of headquarters.

PA-GAN-DAT MYO-YO-ZU.—A village in the Alaung revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, nine and a half miles north-west of headquarters.

PA-GAN-DAT WAW-TET.—A village in the Alaung revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, nine and a half miles north-west of headquarters.

PA-GAN-DAT ZI-BIN-GÔN.—A village in the Alaung revenue circle, Pathein-gyi township, Amarapura subdivision of Mandalay district, ten miles north-north-west of headquarters.

PA-GAN-HMAW.—A village in the Gyo-byan circle, Pakôkku township, subdivision and district, with a population of fifty-six persons, according to the census of 1891. The *thathameda* amounted to Rs. 170 for 1897-98.

PA-GAN-YAT.—A village of one hundred houses in the Sagaing township and district.

The Kaunghmu-daw (*q.v.*) and Shin-bin-tan-di pagodas are in this village. Pagannat was called originally Payanyat (ပရန်ရပ်), as the masons (ပရန်) who built the Kaunghmudaw pagoda lived in the quarter.

PA-GAN-SU.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and eighty-two persons, and the *thathameda* amounted to Rs. 324. No land revenue was assessed in the circle.

PA-GYAUNG.—A village in the Kyein-gyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of thirty-seven persons and a revenue of Rs. 120 in 1897.

PA-GYI.—A revenue circle and village in the Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of one hundred persons at the census of 1891 and paid Rs. 130 *thathameda*-tax.

PA-GYI.—A a village of one hundred and fifty houses, sixteen and a half miles north-west of Sagaing in the subdivision and district of that name.

The villagers chiefly cultivate cotton. Formerly there were several cotton factories, but these were discontinued in 1892, when the rains were seanty and the crop failed.

PAHAWK or PAHOK.—A Kachin village in Tract No. 2, Bhamo district, situated in 23° 48′ north latitude and 97° 2′ east longitude.

In 1892 in contained thirteen houses: the population numbered forty-one persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own eleven bullocks and eleven buffaloes.

PĀ HKĀ.—A circle in the Northern Shan State of South Hsen Wi. It is situated between Möng Ha and Nā Wā, in the valley of the Nam Ha.

It is of insignificant size, is administered by a *Pu Kang* and contained in 1897 twelve villages and one hundred and thirty-six houses, with a population of two hundred and thirteen men and two hundred and eighty-one women, one hundred and forty-six boys and one hundred and one girls. Its revenue assessment was Rs. 420 a year. It owned three hundred and nine buffaloes, one hundred and twenty-one cows and seven ponies. The people are Shans, with the exception of two Palaung houses. They cultivated two hundred and seventy-four acres of lowlying fields and forty-five acres of garden land. The revenue assessment is made by the headman at a certain rate per basket sown. There is no industry of note.

PA HKA.—A village in the circle of the same name in the Northern Shan State of South Hsen Wi.

It consisted in 1897 of three villages (1) Pā Hkā East, (2) Pā Hkā West, and (3) Pā Hka Kang (Mid), with a total of thirty-nine houses and a population of fifty-five men, seventy women, thirty-one boys and twenty-seven girls. There were one hundred and eleven buffaloes, seventy-four cows and seven ponies, and sixty-six acres of paddy fields. A little tobacco and sugarcane were grown. The circle pays a revenue of Rs. 248 a year. Pā Hkā is the headquarters of the headman of the circle.

PA HKA.—A village in the Na Wa, or North Möng Ha circle of the Northern Shan State of South Hsēn Wi.

It had in March 1892 forty-seven houses with a population of two hundred and eight persons. The village was then the most prosperous in the circle and had several resident traders, owning a number of pack bullocks.

Pa Hka is situated at the western foot of the range which runs down the centre of South Hsen Wi from Loi Ling to Loi Sang. There is a good deal of lowland paddy cultivation in the hollows.

PA HKA.—A ferry village on the Mèkhong in the Southern Shan State of Kēngtūng, about thirty miles south of the point where the river enters British territory.

It has sixteen houses and a monastery, prettily situated amid cocoanut and areca palms. The people are Lü. The river is narrow, with a strong current, and the ferry is only used by men on foot.

PA HKA.—A ferry on the Mèkhong river, on the road between Möng Hsing and Möng Lwi, four and a half miles below the Ban Law ferry.

There is a rapid just below the ferry and the river has to be crossed in dugouts ; rafts cannot be controlled, and animals therefore cannot cross. The village, which is on the right bank, contains eighteen houses of Lüs. There are three boats at the ferry. There is camping-ground near the village.

Distances.

		Miles.
From Pa Kha to Möng Hsing (*viâ* Ban Law)	...	30½
From Pa Kha to Möng Lwi... ...	...	44½

PA HKĀM.—A village in the Southern Shan State of Kēngtūng. It lies in the plain about seven miles north of the capital town and is a stage on the main road to Möng Kai and Möng Yawng.

The village struggles over a longish strip of ground at the edge of the rice fields. It is fairly large, with a good monastery, and is the chief of a group of villages under one of the officials known as the *pet ho hoi* of Kēngtūng. According to the State records the district has twenty-seven villages and a total of seven hundred and eighty-eight houses.

PĀ HKE.—A circle in the Northern Shan State of North Hsen Wi. It is situated fourteen miles North of Hsen Wi town and consists of wooded hills and wide grassy valleys.

It had in 1898 fifteen Palaung and twelve Kachin villages, with a population of about one thousand four hundred persons. The headman's village contains twenty Palaung houses and a population of about one hundred persons and is situated about two miles from the left bank of the Nam Kai, at the foot of a range of mountains and surrounded by a small paddy plain. There is a monastery standing in a fine grove of banian trees.

PA-HLAING.—A village in the Southern Shan State of Loi Lōng, of the Myelat division. It is inhabited by Zayein and Sawng-tüng Karens and lies to the south-west of Pinlaung, the capital of the State.

In 1893 it contained sixty houses, with a population of two hundred and twenty-four persons, who paid one hundred and forty-two rupees revenue. Their only cultivation was of rice on the hill slopes.

PA HSA HSU.—A Chinese village in the hilly country north of Sa Ti Hsu, the chief town of the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni). It stands at the northern end of the fertile Ta Hswe Tang strath on the slope of a hill, at an altitude of five thousand eight hundred feet, and contained in 1892 twelve houses, with a population of sixty-two persons.

The villagers owned sixty animals, ponies, bullocks and buffaloes, and cultivated four or five hundred acres of poppy, besides a quantity of hill-rice and Indian-corn, the latter being used for the manufacture of spirits. They had also some fifty or sixty acres of paddy cultivation terraced along the banks of a small stream. Pa Hsa Hsu lies about midway between the Salween and the Shan-Chinese frontier.

PAI.—A village of Chins of the Haka tribe in the Southern Chin Hills.

In 1894 it had twenty houses: Shankarr was its resident Chief. It lies seven miles north-north-east of Haka and can be reached direct from Haka, seven miles, by the Hranhrein road. The village pays tribute to Lyen Mo of Haka. There is fair camping-ground half a mile south of the village.

PAIHTAN.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 55′ north latitude and 97° 30′ east longitude.

In 1892 it contained thirteen houses, with a population of forty-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and own ten bullocks and ten buffaloes.

PAIK-THIN.—A village in the Paikthin circle, Myaing township, Pakôkku subdivision and district, with a population of five hundred and forty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,290 for 1897-98.

PAINBIN or BAINGBIN.—A Kachin village in Tract No. 25, Myitkyina district, situated in 24° 50′ north latitude and 97° 5′ east longitude.

In 1892 it contained forty-nine houses with a population of two hundred and seventy persons,. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese. The village is situated half on an island and half on the right bank of the Irrawaddy river.

PAING.—A village in the Paing circle, Seikpyu township, Pakôkku subdivision and district, with a population of one hundred and fifty persons according to the census of 1891. The *thathameda* amounted to Rs. 390 for 1897-98.

PAING-YI.—A revenue circle in the Pagan township and subdivision of Myinygan district.

In 1895-96 the population numbered five hundred and fifteen persons and the *thathameda* amounted to Rs. 832. No land revenue was collected in the circle.

PAIPUM or KOTIRRL or TUILAI.—A village of Chins of the Yahow tribe in the Central Chin Hills. In 1894 it had forty houses. It lies three

and a half miles north-west of Lyenhnga and can be reached by a good road from Tizert *viâ* Lyenhnga, descending to a wide stream and ascending thence direct into Paipum. Paipum is a Yahow village, tributary to Falam. There is said to be a good camping-ground near the village and stream-water on the west.

PAITU or FAITU.—A village of Chins of the Kanhow tribe in the northern Chin Hills.

It had twenty houses in 1894: the name of the resident Chief was Twungzalyin. It lies east of Tunzan on the Tunzanlopa-Yaza-gyo road. The people are Yos. The village was founded by the present headman's great-grandfather. Water is available from a stream at the village and there is a good camping-ground half a mile east of it. Paitu has been disarmed.

PAIYAN or PARXAN.—Paiyan lies west of Molbem and seventeen miles south-west of Tiddim, and is reached from Tiddim *viâ* Saiyan and Hwelzun ford and up the Satkyi-Nawn ridge. A village of Chins of the Sôkté (Nwengal) tribe in the Northern Chin Hills.

In 1894 it had fifty houses: the name of the resident Chief was Dôk Taung. The inhabitants are for the most part Sôktés from Molbem; there are also some Nwi-tes. The village has been disarmed and Dôk Taung ordered to return and live at Molbem. Excellent camping-ground is found immediately below the village and water in a stream south-west of it.

PAIYAUL.—A village of Chins of the Tashôn tribe in the Central Chin Hills. It lies north of Lomban on the left bank of the Manipur river and is reached by a road *viâ* Lomban and thence Bwelkwa, thence to Paiyaul, four miles.

In 1894 it had forty-five houses: the resident Chief was Soungkan. The people are Norns and pay tribute to Falam. Water is available.

PAIZON.—A village of Shintang Chins in the Southern Chin Hills. It lies on the west bank of the Boinu opposite Shurkwa, three miles, and is reached *viâ* Paipa and Shurkwa, crossing the Boinu river and the Boipa range.

In 1894 it had twenty houses: Tan Si was its resident Chief. There is good camping-ground with plenty of water. The village was partially disarmed in 1895.

PAJAO or PASAO.—A Kachin village in Tract No. 17, Myitkyina district, situated in 24° 52′ north latitude and 97° 47′ east longitude.

In 1892 it contained thirty-four houses; the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Yaw Yin or Lishaw tribe, and own no cattle. Some opium is grown.

PA-KAN.—A village in the Neyin-zaya circle, Pathein-gyi township, Amarapura subdivision of Mandalay district.

It is the only village in the circle and is situated seventeen miles north-north-east of headquarters. It had a population of ninety five persons at the census of 1891 and paid Rs. 1,170 *thathameda*-tax and Rs. 123 land revenue.

PA-KAN-GYI.—A village in the Pakan-gyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two thousand four hundred and eighty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 4,140 for 1897-98.

PA-KAN-NGÈ.—A village on the eastern bank of the Irrawaddy river, eight miles south of Sa-le, in the Pagan subdivision of Myingyan district.

Before the reign of King Anawra-hta the people of Pagan and the adjoining villages are said to have been *nat* worshippers. Anawra-hta determined to stamp out the worship and commenced by expelling from Pagan a number of priests who professed it. They made their way down the river and stopped at Pakan-ngè, where they raised a revolt. It was they who named the village Pakan-ngè, or Little Pagan. [*v. sub* Pagan.]

The villagers are chiefly boatmen and cultivators. The population in 1895-96 numbered two thousand six hundred and twenty-five persons, the *thathameda* amounted to Rs. 4,284, the State land revenue to Rs. 2,316 and the gross revenue to Rs. 6,600.

PA-KAN-NGÈ.—A village in the Pakanngè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of five hundred and sixty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,160 for 1897-98.

PA-KET.—A revenue circle in the Taungthu township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and sixty-five persons, and the *thathameda* amounted to Rs. 120. No land revenue was collected in the circle.

PAK-HKA TÈ.—A Wa village on the slopes over the Nam Hka, in about latitude north 22° 36′ and longitude 99° 20′ east.

It is said to acknowledge the suzerainty of Sung Ramang, a Wa Principality some distance to the north, but the subordination is very slight. Pak Hka Te has not been visited, but is very conspicuous from the road between Loi Lön and Möng Hka through Pa Nung. It stands on a spur at a height of about three thousand feet, and appears to have over a hundred houses. Pak Hka Te is probably the most southern village credited with regular head-hunting expeditions: the tales about it would appear to be exaggerated, though it is much feared and detested by its neighbours of the Pēt Kang and of Pa Lung and Pa Tö. In Wa legendary history Pak Hka Te figures as the spot where the Wa Hpi Hpai, the Ancestral Spirits, first lived, and where they first set up a human skull. The village is therefore constantly referred to as being of great size and of confirmed head-hunting habits. Both statements are much decorated, though doubtless annually a few heads are taken.

PAKNOI.—A Kachin village in Tract No. 20, Myitkyina district, situated in 25° 11′ north latitude and 97° 43′ east longitude.

In 1892 it contained twelve houses, with a population of forty-five persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe, and cultivate the poppy.

PA-KÔK-KU.—A district in the Minbu division of Upper Burma, with an approximate area of six thousand one hundred and sixty square miles.

Boundaries.

It is bounded on the north by the former State of Ka-le, now a part of Upper Chindwin district, and by Upper and Lower Chindwin districts; on the east by Lower Chindwin, Sagaing and Myingyan districts; on the south by Myingyan and Minbu districts; and on the west by the Chin Hills.

The boundary line on the north corresponds with the old boundary between the Yaw *Ku-hna-ywa* and the Ka-le State. In the north-west corner it follows the Manipur or Nanka-the river to its junction with the Myittha, then runs along the Myittha southwards till it reaches the small stream north of Lègyi-Winwa on the right bank. It then follows this stream up to the watershed between the Myittha and Taungdwin valleys, and then this watershed southwards to the watershed between the Taungdwin and Kyaw valleys ; it crosses by this watershed to the watershed between the Kyaw and Chindwin valleys as far as the Yama stream, which is the boundary down to the Chindwin river. From the mouth of the Yama stream the Chindwin and Irrawaddy rivers form the boundary up to the Tanyaung stream of Minbu district. The line then follows this stream westward until it strikes the Môn river, which forms the boundary as far as the Chin Hills. The Chin Hills form the western boundary line of the district, without any defined border line.

Burmese divisions.

Pakôkku district comprises the whole of the former *Wun*-ship of Pagan, the whole of the Yaw, *Lemyo* and *Ku-hna-ywa*, and six out of seven circles of the *Wun*-ship of Sa-le.

Natural features.

The country along the Chindwin and Irrawaddy rivers is alluvial and the rivers form constantly shifting islands. Behind the alluvial strip along these rivers the country rises gradually and becomes gradually more broken as it approaches the ranges of Shinmadaung and Tangyi. All this country is very dry and great difficulty is experienced in obtaining water. West of the Tangyi range the country drops rapidly into the valley of the Yaw. West of the Yaw the country is again broken and arid, but the immediate valley of the Yaw and its tributaries is lavishly irrigated. The Tangyi range runs in a north and north-westerly direction till it reaches the Pôndaung, which separates Pakôkku and Pauk from Yaw. North of the junction the Pôndaung separates into parallel branches, between which lies the Kyaw valley. West of the Pôndaung lie the valleys of the Myittha and its tributaries and those of the tributaries of the Yaw and Môn rivers. These valleys are well watered and are surrounded by high hills.

Mountains.

The Chin range is not, strictly speaking, in Pakôkku but its foot hills for a long distance form the as yet undefined western border of the district.

The highest point in these hills rises to about 10,400 feet in the Natmataung, now called Mount Victoria, which lies to the west of Saw. The Pôndaung rises to between three and four thousand feet ; the Tangyi range and Shinmadaung to about two thousand feet.

The principal passes over the Pôndaung are those at Yedu, over which a cart-road has been constructed, and at Saga, Kyaw, Yebôk, Kabaing, Wabin, Man, Shala and Dudari, over which there are foot-tracks. A fairly good cart-road exists from Pauk to Man through Myeni. The principal passes over the Tangyi range are near Yega, Sinzein, Pyinchaung and Dibya. These are all passable for cart traffic.

There is a pass over the Chin Hills west of Laung-she, which is known as the *Bu Ywet Manyo Lan*, or the *Sawbwa's* road. Its name was given it on account of its shortness, the tale being that one could get to the sea and back before a pumpkin leaf had withered. This road was traversed by Mr. W. H. Porter before the annexation of Upper Burma and was again in-

spected in 1891 by an officer of the Intelligence Branch, both of whom reported favourably on it, but it has not been much used owing to troubles with the Chins.

Rivers.

The only navigable rivers are the Chindwin and the Irrawaddy, which form the boundary of the district, and the Myittha, which flows northwards into the Chindwin at Ka-lewa. These rivers are navigable all the year round, but with some difficulty in the dry weather. On the Myittha only small boats made of a log hollowed out (called by the Burmese *pein*) can be used in the dry weather, and even these cannot get above Gangaw, but in the rains of 1899 a steam-launch was taken up to Gangaw and boats get up when the river is high as far as Minywa. There are rapids on the Myittha a few miles above Ka-lewa which make it impassable in certain states of the Myittha and Chindwin rivers.

The only other river of any size is the Yaw, but this is not navigable. It receives numerous tributaries such as the Kyaw, Kyi, Che and Saw, which rise in the hills to the west of the district, and the Chitchaung, which joins it after a short course near its mouth in the Seikpyu township.

Lakes.

There are no lakes of any extent, but all the low lands along the Irrawaddy from Yeza-gyo to Pakôkku and from Pakôkku to Myit-che come under water during the rains and form marshes of considerable extent.

Minerals.

Earth-oil is found in workable quantities at Yenan-gyat, to the west of old Pagan. It also occurs in small quantities near Yedu, Lindaung and Kyetbin. The Yenan-gyat earth-oil wells were until recently worked by a few Burmese. Women did most of the extraction, whilst the men did the necessary digging, but the process was clumsy and the results scanty. The oil-bearing tract has now been surveyed and divided into blocks, each one mile square. Concessions of blocks have been granted amongst others to the Burma Oil Company, the Burma Petroleum-producing Company, the Minbu Oil Company, and to the *ex*-Burmese official the *Hle-thin Atwin-wun*. The industry is increasing and promises well, and machinery and plant have been imported and set up.

Coal crops out at many places on both sides of the Pôndaung range and also near Myaing, but the seams are all too shallow to be worth working.

There are salt springs near Yemyet, some seventeen miles west of Pakôkku, near Pindaung, west of Pauk, and at several places in Yaw, but the outturn is not great.

Sandstone is quarried at Tauglè village near Shinmadaung and steatite near Saw, but neither is of any great value. Sandstone from the Tauglè quarries is found all over Pakôkku and in many adjacent districts in the form of paving stones, well copings, pagoda ornaments, troughs and the like. It is soft to cut and comes away in large flakes, but rapidly hardens on being exposed to the air. Figures of elephants, holy men and *bilus* are frequently carved out of it at the quarries.

The steatite or soapstone quarry lies on the Kadin *chaung* six miles west of Saw. It is difficult of access and has never been thoroughly worked, and it is questionable whether the deposit is very extensive : the stone is somewhat coarse and gritty.

Near Myaing there are traces of old iron works, but the ore does not seem to be worth working now. Iron used to be worked at Tônbo, near Chaungzôngyi in Myaing township, and at Tônbo in the Wetthet circle of Tilin

township. An attempt has been made lately (1897) to revive the iron industry at the latter place and it is likely to prove successful.

Gold washing was carried on up to the time of the Annexation in the Bahônchaung at Chaungzôngyi.

Mica is found on the Tangyi range above the village of Seikkawa.

Forests.

There are considerable teak forests in the Pôndaung, and a great deal of cutch is also worked out. Yaw cutch is frequently of a particularly fine quality and is used for chewing along with betel.

The following Forest Reserves have been notified :—

	Square miles.
Kyauksit	172
Kyan	224
Pôndaung	22
Hnaw	3
Dandi	4
Kyi	4
Peinnè	9
Nanka-Taungwun	255
To	65
Myintha	26
Moso	31
Thôn-gyauk	17
Zahaw	120
Myittha	50
Ye-ngè	30

The Saw Reserves (Part I and Part II) in the Yawdwin subdivision, with areas of sixteen and two square miles respectively, were constituted by a notification of the 8th August 1898.

Padauk, *in-gyin* and pine are also met with.

Climate.

The riverside portions of the district are dry. The average annual rainfall not rising above thirty-five inches, there is always great scarcity of water, which in many places has to be carted for miles. The interior villages of Pakôkku and Myaing townships, particularly the latter, depend almost entirely on tanks for their water.

West of the Pôndaung the rainfall is much higher and is estimated to average about fifty inches. The heat is not so great, but no statistics are available. In the rains heavy fogs are frequent in the valleys, which are excessively unhealthy, especially at the commencement and end of the wet season. Few visitors escape fever and the residents themselves are not free from it.

The dry part of the district is healthy throughout the year. What is known as Yaw fever is of a more virulent malarial type than the well-known fever of Arakan, and frequently attacks those who have been in the valleys after they have returned to the more healthy parts of the district.

The heat in May and June is very great and the thermometer rises considerably above 100°F. in the shade. One hundred and eighteen degrees has been recorded in a room in the court-house at Pakôkku, and 110° is a common record during these months.

Population.

The population of the district in 1891 numbered three hundred and twelve thousand and nine persons, of whom Burmans formed the great majority. In Yaw there is a peculiar race called Taungthas, and there has been a considerable immigration of Chins of the different tribes inhabiting the border hills to the west.

Taungthas.

In general physique the Taungtha women resemble the hill Karen women of Amherst, Bassein and Toungoo in Lower Burma and like them are *nat* worshippers, though professing the Buddhist faith. They wear white petticoats and a plaid shawl across the shoulders. The women of Karen tribes wear a white garment similar in shape to a night-gown.

The silk-worm industry is carried on to a large extent amongst the Taungthas, who also turn out the well-known Yaw *pasos*. The dark-blue dye that forms the chief characteristic of the weaving is prepared from a plant of the indigo species which is cultivated in their villages. They are of a distinct race from the Burmans and Chins, and intermarriage with these is strictly forbidden. Courtship among them is unknown. In its stead the curious custom exists of sending once a year, in the month of *Tagu* (about April), all the young men and women of each village into the jungle. They return next morning, when the rest of the village go out to meet them with beating of gongs and drums, and each couple is considered duly married. Adultery and divorce are unknown amongst this primitive people. The only tradition universally accepted by them is that their forefathers lived on Pôpa Hill in the Myingyan district and that they migrated thence many years ago.

Chief towns.

Pakôkku is the chief town of the district, and there are bazaars at Pakangyi, Yeza-gyo, Man, Myitchè, Pauk and Gangaw. Yeza-gyo, which is a fair-sized village, once had a Municipal Committee, but this has now been abolished.

Agriculture.

The principal products are millet, sessamum and jaggery in the riverain townships, which also produce paddy, gram, peas, beans, tobacco and vegetables in considerable quantities; maize is grown in Pauk, and paddy in the valley of the Yaw. The maize husk is used for cheroot-wrappings. Those known as *yawpet* are largely exported. American maize was grown for a time experimentally, but the husk proved too coarse for cheroot-covers.

Virginia and Havanna tobacco have also been grown, but can command no market value, as the flavour is disliked by the Burmans.

Industries.

The principal handicrafts are boat-building at Pakôkku and cart-building at Myotha in Myaing township. The boat-building industry is very extensive and supplies the wants of most of the Irrawaddy population: Myotha furnishes carts to the whole of Pakôkku as well as to adjacent districts. Those used west of the Chindwin, and on the Irrawaddy below its junction with that river, are about eighteen inches less between the wheels than those used on the east bank.

Hand rice-mills and articles of brasswork are turned out at Pakôkku, and weaving goes on in most villages. The brass workers of Pokôkku turn out principally small lime boxes, made of different alloys of brass and in different patterns; the penultimate stage in their manufacture is polishing and they are then placed in a heated chatty underground, called a sweat-pot; the colour of the different alloys becomes changed, apparently by oxidisation, and the result is a neat inlaid pattern. Similar work is also produced in alloys of gold or silver, but there is no ready market for it and the workers cannot afford to sink capital in unsold goods.

Jaggery.

Jaggery is made by boiling down the unfermented juice of toddy palms which grow in large numbers throughout the drier parts of the district. One man can work from sixty to a hun-

dred and twenty trees in the year. The male trees are the first to be tapped. In *Tabodwè*, *Tabaung* and *Tagu* (the end of January to the beginning of April) the juice is taken from the fresh shoots by a process known as "*nu-yit-tet*." In *Kazôn* (May) the female trees begin to fruit and the juice is taken in a similar manner, but the process in this case is known as *myat-tha-yaung-tet*. All the trees are tapped until they dry up. The male tree usually dries up about *Wazo* (July), in which month the fruit of the female tree ripens (*thi yin kat*), and the female usually in *Wagaung* or *Tawthalin* (August or September). A tree is twenty-five years old before it is tapped and it can be tapped for some thirty years. It is curious that the *pebin*, a palm of very similar appearance, can only be tapped once and that both sexual organisms are on the same tree. It is said never to flower more than once and hence the Burmese have a saying ပေတသီးကျိုးတသား, which means that the *pe* palm flowers only once and the crow nests only once in a life-time. Each jaggery-boiler uses about one hundred and fifty pots in the season and about half a bundle of firewood a day. The outturn varies of course with the number of trees he is able to work and the amount of juice obtained from each. An average outturn would be eight or nine hundred viss in the year for each boiler. The boilers do not usually own the trees they climb, but pay a rent to the owner. In some cases this is a fixed amount of jaggery for each tree, usually a viss for the year; in others the produce of one day's boiling in every three or four is made over, but the practice most generally adopted now is that the owner gets one-third of the jaggery produced and the tapper the other two-thirds. A tree produces about five viss of jaggery in the year.

Communications.

Communications are on the whole easy in the eastern townships and difficult in the west, where the Chin foothills are approached. The Irrawaddy and Chindwin rivers make traffic easy in the Pakôkku subdivision, where there are also good fair-weather roads. Much of the riverain country is under flood in the wet season and communications then, especially in the alluvial lands at the junction of the rivers in the Yeza-gyo township, are either difficult or entirely interrupted.

Administration in Burmese times.

In Burmese times the Pakangyi *Kayaing*, which corresponded most nearly with the present Pakôkku district, included the *Wun*-ships of Pakan-gyi, Yaw *Lemyo* and Pagyi *Taik*. In Pakan-gyi the officials were a *Wun*, two *Sikkès*, two *Na-hkans* and two *myosa-yes*; under these came the *thwe-thauk-gyis* and thugyis. The *Wuns* were appointed by the King.

Maung Lu Tha officiated as Pakan-gyi *Wun* in 1246 B.E. (1884 A.D.) during the absence of the *Wun* Maung Tha Hmôn on an expedition against the Möng Nai Shans, on which he took and commanded a thousand men from his district.

Before King Mindôn's reign there were four *Bos*, one over each of the quarters into which Pakan-gyi was then divided. Each quarter was supposed to supply and equip five hundred men for the army. Under each *Bo* were two *Thenatsa-yes*, under them ten *thwe-thauk-gyis*, who were always thugyis, and under them again the other thugyis. The four wards of Yaw were expected to supply men armed with bows and arrows. A *myothugyi* was in actual charge of each division, the *Bos* being usually above visiting their charges.

King Mindôn appointed a *Wun*, *Sikkè* and *Myosa-ye* to each *Wun*ship. The appointment of a new *Wun* usually meant a tax on some commodity throughout the division to pay the cost of the appointment. Sometimes the tax was on cultivated land, sometimes on timber, sometimes on forest produce. The people do not seem to have objected when the tax was only raised for the pay of the appointment, but if the same *Wun* tried to collect twice over complaints arose.

The Pagyi *Taik Wun* was a very important official. Maung Taung Bo, when holding that appointment, rebelled against Shwebo *Min* (Mindôn's father) in 1206 B.E. (1844 A.D.) and was killed. Under the Pagyi *Taik Wun* were *Sikkès* and *Taiksa-yes*.

Yaw *Ku-hna-ywa* was sometimes given to the Yaw *Lemyo Wun* and sometimes allowed to be independent. It was always practically so, but the Gangaw people occasionally came to the Pakan-gyi *Kayaing Wun* for orders

The four towns comprising the Yaw *Lemyo* were Tilin, Yaw, Saw and Laung-she. The Yaw *Myothugyi* lived originally at Kyakat in the present Yawdwin subdivision, but subsequently made Pauk his headquarters.

The circles east of Pakôkku were in the Pagan *Wun*ship, which was in the *Myitsôn Kayaing*.

Administration since the Annexation.

Pakôkku was formed into a separate district on the 27th July 1888 (*vide* Notification No. 203 of the *Burma Gazette*). The Pakôkku district by this notification comprised three subdivisions :—

Pakôkku, including the townships of Pakôkku and Myaing;
Pakan-gyi, including the townships of Yeza-gyo and Lingadaw; and
Yaw, including the townships of Pauk, Tilin, Laung-she, Min-ywa, Myintha and Gangaw.

The circles belonging to each township in the Pakôkku, Pakan-gyi and Yaw subdivisions were gazetted on the 10th December 1888. Subsequently the Yaw subdivision was broken up and the townships of Tilin and Pauk formed into a separate subdivision (*vide* Notification No. 146, dated 10th July 1890. *Burma Gazette*, Part I, page 261 of 1890, by which the Gangaw and Pauk subdivisions were constituted.)

On the 15th June 1891 the district was again rearranged, certain circles being transferred from Lingadaw to Myaing and Yeza-gyo. Later, the Lingadaw township was abolished and a fresh subdivision formed in place of the Pakan-gyi subdivision. The present Pakôkku subdivision consists of four townships, Seikpyu, Pakôkku, Yeza-gyo and Myaing, and two hundred and twenty circles. The new Seikpyu township was formed of five circles taken from Pakôkku, six circles from Pauk and three circles from Laung-she. The statement below shows the constitution of the district in 1892.

Pakôkku district.

Four subdivisions : Pakôkku, Pauk, Yawdwin and Gangaw.

Pakôkku subdivision.

Four townships : Pakôkku, Yeza-gyo, Myaing and Seikpyu.

Pauk subdivision.

Two townships : Pauk and Tilin.

Yawdwin subdivision.

Two townships: Yaw and Laung-she.

Gangaw subdivision.

One township: Ku-hna-ywa.

By a notification of the 13th September 1898 the divisions of the district were laid down as follows; the modifications in existing arrangements are given in the last column.

District.	Subdivision.	Township.	Headquarters.	
Pakôkku	Pakôkku	Pakôkku ...	Pakôkku ...	Area diminished by the transfer of fourteen villages to Seikpyu.
		Yeza-gyo ...	Yeza-gyo.	
		Myaing ...	Myaing.	
	Pauk	Pauk ...	Pauk.	
		Pasôk ...	Pasôk ...	Increased by the addition of the Laung-she township.
		Seikpyu ...	Aukseik ...	Increased by the transfer of fourteen villages from Pakôkku.
	Gangaw	Ku-hna-ywa...	Gangaw ...	Increased by the addition of twelve villages from Tilin.
		Tilin ...	Tilin ...	Diminished by twelve villages transferred to Ku-hna-ywa.

Revenue. In Burmese times.

Thathameda was the only distinct tax levied in the district in Burmese times. There was a customs-house at Kunyaw. Royal lands sometimes paid rent but more frequently were assigned as a means of support to hangers-on of the Palace. Under the present system of collection of *thathameda* all households are assessed an average rate of Rs. 10. The *ywathugyis* actually collect the revenue and pay it into the treasury. They receive 10 *per cent.* commission on the revenue they collect up to Rs. 6,000.

Since the Annexation.

There are four kinds of State land revenue, on *kaukkyi*, *kaukyin*, *mayin* and *kyun* or island crops. The *kyun* revenue is large and is assessed on the acreage according to the crop. These heads of revenue are also collected by the *ywathugyi* and paid into the treasury.

Antiquities.

There are numerous old pagodas throughout the district. Notes regarding the chief of these will be found under the titles Pauk and Tilin.

The most noticeable in the neighbourhood of Pakôkku town are the Shwegu pagoda in the town itself, the Tangyi-Lwe-daw pagoda opposite to Pagan, and the pagodas at Kun-ywa, Shinmadaung and Thamaing. The Shwegu pagoda is said to stand on the site of the original shrine erected by the founder of Pakôkku.

The wall of the old town of Pakan-gyi is still standing, but in ruins.

The name Pakôkku is said to be a corruption of *Tha-dôk-ku*, but this, like most Burmese etymologies, is somewhat far-fetched. The words mean "child bundle-cave," and the story may be constructed according to fancy.

Pakôkku first appeared in the list of gun-bearing villages in the year 1189 B.E. (1827 A.D.).

Grants of *wuttagan* land were made in 1887 to the trustees of the Tangyi-Swedaw pagoda and to the trustees of the three famous images of Gaudama known as the Sithushin, at Pakan-gyi in Yeza-gyo. The following is a short history of them.

The Sithushin Gaudama.

In 471 B. E. (1109 A.D.) King Narapati Sithu of Pagan obtained five images of the Buddha made of sandalwood, and intending at first to place them all in his capital was advised by a Thawtapan *nat* to place one at each of the places where his royal elephant should halt. This would ensure the *nat* said, the lasting of the Religion of the Buddha for five thousand years. The royal elephant halted at Kun-ywa, where the Shwetandit image now stands; at Singyo, the site of the Shwegu pagoda; at Pakangyi; at Sinmadaung; and finally at the Shwe-u-hmin monastery (the third, fourth, and fifth images are now at Pakan-gyi and are called the Sithushin, the Sin madaung, and the Datpaung-myezu). Seven hundred and seventy-five years elapsed, and it was not till 1246 (1884 A.D.) that the images were touched. In that year King Thibaw removed themafter a prediction by a fortuneteller to the effect that all images of fame throughout his dominions must be worshipped if he wished to avert the rise of a rebel prince. They were accordingly taken to Mandalay on the understanding that the removal should be for a short time only, and when they were given to the messengers of the King each image was weighed. In 1248 B.E., when the country was pacified, the *Thathanabaing* restored the images to the clergy and laity of Pakangyi.

PA-KÔK-KU.—A subdivision of the district of the same name, is bounded on the north by Lower Chindwin district, on the east by the Chindwin and Irrawaddy rivers, separating it from Sagaing and Myingyan districts, on the south by Minbu district, and on the west by the Yawdwin and Pauk subdivisions.

It has an area of two thousand one hundred and twenty-one square miles and a population of 221,997 persons, divided between eight hundred and twenty-four villages. For administrative purposes it consists of the four townships of Pakôkku, Myaing, Yeza-gyo and Seikpyu. The revenue paid by the subdivision in 1892 amounted to Rs. 4,32,960.

PA-KÔK-KU.—A township of the subdivision and district of the same name, is bounded on the north by the Pauk, Myaing and Yeza-gyo townships, on the east by the Irrawaddy river, marking the boundary between Pakôkku and Myingyan districts, on the south by the Irrawaddy river and the Seikpyu township, and on the west by the Seikpyu and Pauk townships.

It includes fifty-eight revenue circles and two hundred and fifteen villages and has an area of four hundred and fifty-one square miles, with a population of 62,965 persons. The revenue collected from it for 1897-98 amounted to Rs. 1,17,831. The headquarters are at Pakôkku.

PA-KÔK-KU.—The headquarters of the township, subdivision and district of the same name, is situated on the right bank of the Irrawaddy river eighteen miles above the ruins of Old Pagan.

History.

Not many years ago Pakôkku was a small fishing village, and its thugyi was under the control of the *Wun* of Pankan-gyi. The name is not even mentioned in old maps, and it is only a few years ago that the Irrawaddy Flotilla steamers commenced to make it a place of call. Formerly all steamers called at Kôn-ywa, four miles above Pakôkku, where one of the branches of the Chindwin river joins the Irrawaddy. For a long time Pakôkku was cut off from the main river by a huge sandbank and Kônywa was then the great trading centre.

In 1885, however, the sand bank disappeared and the river took its old course opposite Pakôkku, and from that time trade steadily found its way to Pakôkku, while Kônywa proportionately shrank into an unimportant village. The Bombay-Burma Trading Corporation, however, still use the place as a collecting station for their timber. The rise and growth of Pakôkku have been particularly marked since the British Occupation.

The pacification of the district: 1885.

In 1885-86 Pakôkku formed part of Pagan district, and was then only a small military outpost station. The country all round was much disturbed, being overrun by turbulent dacoit bands led by the powerful *Bo* Nga Kut and his numerous lieutenants, many of them, like him, men of great influence. These were occasionally assisted by the Shwegyo-byu or Kan-te Prince. Farther afield, Yakut and his followers were in arms against us. There was no force of Military Police and the troops were not sufficient to operate in the interior. All that could be done was to hold Pakôkku itself. The garrison here was furnished from Pagan and consisted of one hundred rifles of the 11th Bengal Infantry, under a British Officer. A small strong stockade with suitable accommodation for the detachment was erected at the back of the town, on an open piece of ground about six hundred yards from the river. There was also a small detachment of Burman police under an European Police Officer in a second small stockade about a quarter of a mile to the east of the military post, and also at the back of the town. The dacoits tried to fire the town on one or two occasions, but were frustrated by the prompt action of the troops. In its immunity from fires Pakôkku has been one of the most fortunate towns in Upper Burma. While other towns have been burnt down frequently, beyond the burning down of a few huts in the east end of the town in 1889, Pakôkku has hardly suffered.

1887.

In 1887 Pakôkku was constituted a subdivision of Pagan and an Assistant Commissioner was placed in charge. Early in 1887 the 11th Bengal Infantry left for India. Owing to the importance of the place and the disturbed state of the country, Pakôkku was now made the headquarters of the 23rd Bombay Light Infantry and the 1st Bombay Lancers At the same time it ceased to be an outpost of Pagan and became a distinct command of its own. The military stockade had to be enlarged to provide additional accommodation for the 33rd Bengal Infantry and another stockade was erected between the two old ones, but five hundred yards still farther behind, under a grove of tamarind trees, for the cavalry. With the increase in the forces greater activity became possible, and flying columns were constantly sent out to operate in every directions. Dacoit bands were broken up and driven far inland, many severe reverses being inflicted on them and many of their leaders killed or taken. With the gradual suppression of dacoity, law and order began to assert themselves.

Early in 1888, when the 23rd Bombay Infantry and the 1st Bombay Lancers returned to India, their place at Pakôkku was taken by a wing of the 10th Bengal Infantry and the 1st Madras Lancers. The former remained only a short time, being ordered up the Chindwin river, and its place was supplied by the 15th Madras Infantry from Mandalay. In the four years since the Annexation Pakôkku had made great strides; its trade had increased by bounds and the town had grown so much in size and acquired so much importance that in August of 1888 it was constituted a district, including the subdivisions of Yaw and Yeza-gyo; a Deputy Commissioner was placed in charge and a Military Police battalion, six hundred strong, was transferred to it, together with another force of five hundred Burman police.

1888.

Military and Burman police posts were now established all over the district. The police also took over the two military posts of Myaing and Lingadaw; the former place lies thirty miles north-west of Pakôkku and had been held by infantry, and the latter, thirty eight miles to the north, by cavalry. It now became possible to operate against the dacoits more continuously and systematically than before. The few remaining large bands were speedily dispersed and the prominent leaders who remained were captured or slain. Yakut had been caught and hanged in the previous year and now *Bo* Nga Kut and *Bo* Tha Du, and one or two others, were also killed. The district was thus cleared of its troublesome characters, and from being one of the most turbulent in Upper Burma it may now fairly claim to be one of the quietest.

The 1st Madras Lancers returned to India in March 1889, and in April the headquarters and left wing of the 10th Madras Infantry arrived at Pakôkku from Myingyan, replacing the wing of the 15th Madras Infantry, which returned to Mandalay.

1889.

Pakôkku contained over a thousand houses and a population numbering between five thousand and eight thousand persons in 1889, and this had increased to 15,011 in 1892. The place is rapidly growing, and received a great impetus by being made the headquarters of a district. Its trade is steadily increasing, and it bids fair to become second only to Mandalay in importance in the near future. It may be described as the emporium of the Yaw country and the Chindwin valley. Chinamen are settlingin in Pakôkku steadily and large brick houses are being built in nearly every street. Pakôkku was constituted a Municipality on the 21st December 1887.

Population.

Pakôkku is situated on the right bank of the Irrawaddy, which here runs due east and west. It is a long and in parts a straggling town of no great depth, never extending more than two hundred yards inland from the river, and thickly dotted over with tamarind trees. Behind the town are the military stockades already mentioned. Pakôkku is built on an alluvial bed and there is a local tradition that, a very long time ago, where the town now stands was the bed of the great river. A low range of sand hills, running east and west some way behind the town, is pointed out as the old bank. Two or three miles to the west, along the river, the country lies low, and when the river is in flood the whole of this part is inundated; after the floods have subsided large *jhils* extend in this direction for many miles. These take many months to dry up and snipe and duck are found on them in great abundance. In the inundated tracts as the waters

Topography.

fall rice cultivation is extensively carried on, and in the drier and higher parts tobacco and sessamum are grown.

The eastern boundary of the town is a wide, sandy nullah, beyond which is a fine stretch of open country considerably higher than Pakôkku. This site was selected for the Civil Station, and here are built the various civil offices, police lines, and official quarters.

Industries.

Pakôkku is the great boat-building centre of Upper Burma and most of the large cargo-boats seen plying on the Irrawaddy are built here. Silk weaving is carried on extensively, and wood-carving has been brought to great perfection. Carved and embossed silver ornaments are also manufactured. These, with sessamum oil-pressing, a e the chief local industries. The district abounds in palmyra palms and tamarind trees. Jaggery made from the sap of the former and the ripe fruit of the latter are largely exported, and all the trade of the Yaw country and the Chindwin valley, consisting chiefly of hides, cutch, teak and bamboos, passes through Pakôkku.

PAKOM or PAKUM.—A Kachin village in Tract No. 8, Bhamo district, situated in 20° 4′ north latitude and 97° 33′ east longitude.

In 1892 it contained fifty houses with a population of one hundred and fifty-seven persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe and own twenty bullocks and ten buffaloes.

PAKÔN.—A Kachin village in Tract No. 10, Bhamo district.

In 1892 it contained thirty houses, with a population of one hundred and fifty-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and own no cattle.

PAKUM.—A village in the Hai Pu or south Möng Ha circle of the Northern Shan State of South Hsen Wi.

There were only four houses in the village in March 1891, with thirty inhabitants, who cultivated a few acres of irrigated paddy land and some cotton and sugarcane on the slopes.

PAKUM.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 8′ north latitude and 97° 39′ east longitude.

In 1892 it contained twenty houses, with a population of seventy-six persons. The headman of the village has three others subordinate to him. The inhabitants are of the Lepai tribe and Szi (Asi or Ithi) sub-tribe and own six bullocks and eight buffaloes; there is good halting-ground one mile beyond the village.

PAKWAN.—A Kachin village in Tract No. 10, Bhamo district.

In 1892 it contained thirty houses, with a population of one hundred and forty-nine persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe, and own three bullocks and four buffaloes.

PALA.—A Kachin village in Tract No. 34, Myitkyina district, situated in 25° 51′ north latitude and 96° 12′ east longitude.

In 1892 it contained thirteen houses, with a population of sixty-six persons. The headman of the village has five others subordinate to him. The inhabitants are of the Marip tribe and own five buffaloes and four ponies.

PA-LAING.—An irrigation tank in the Shwebo township and district, eight miles distant from Shwebo town and lying to the west of Palaing village.

It is two and a half miles long by two broad and in former days is said to have irrigated about 600 *pè* of land, under both wet and dry weather crops. Deficient rainfall and want of repairs, however, have reduced the area irrigated to 94 *pè*, which produced a revenue of Rs. 1,590 for 1896-97.

According to the Mahananda inscription (*q. v.*), set up by King Mindôn, the Palaing Tank was dug by King Mingaung in the year 762 B.E. (1400 A.D.). In the *Maha Yazawin*, this monarch is known as Mingyi Mingaung, the eldest son of the Pagan King, Mingyi-swa Sawkè.

PA-LAN-DAING.—A circle in the Myothit township of Magwe district, including the villages of Palandaing and Pebingôn.

PALANG or NAMPALAN.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 42′ north latitude and 97° 10′ east longitude.

In 1892 it contained twelve houses, with a population of thirty-five persons. The headman has no other villages subordinate to him. The inhabitants are of the Lepai tribe and Lawhkum sub-tribe, and own three bullocks.

PALANG.—A village in the Mid Riding of the Northern Shan State of Mang Lön West. It is situated in the township of Sè Hi, west of the Nam Pang, where this stream turns to the west, south of Loi Tawng.

In April 1892 there were nine houses, with a population of fifty-seven persons, all of them Shans. All were cultivators and hill-rice was their chief crop.

PA-LAN-GAING.—A village in the Pauk township and subdivision of Pakôkku district, with a population of seventy-two persons, according to the census of 1891, and a revenue of Rs. 440.

PA-LAN-GAN.—A revenue circle in the Salin-gyi township of Lower Chindwin district, including Palangan and Chaungyo villages, with four hundred and twenty inhabitants in all. It is situated due west of Salin-gyi on the boundary between the Salin-gyi and Mintaingbin townships.

Most of the villagers are cultivators, the principal products being paddy, *jowar* and sessamum. The revenue for 1896-97 amounted to Rs. 900 from *thathameda*, and Rs. 9 from State lands.

PA-LAN-GÔN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and nineteen persons, according to the census of 1891, and a revenue of Rs. 180.

PA-LAN-GÔN.—A village in the Ye-u township and subdivision of Shwebo district, three and a half miles from Ye-u town.

The population numbers four hundred and seventeen persons, and fifty-six acres of land are under cultivation. There are eight acres of State land. Paddy is the principal produce. The *thathameda* revenue for 1896-97 amounted to Rs. 560.

In 1891 the thugyi was the *ex-Sikkè* of Ye-u and step-brother of Maung Po U, the *ex-Wun* of Tabayin, who also resided then in the village. Both the *ex-Sikkè* and the *ex-Wun* are related to King Thibaw's Queen *Su-payalat*, whose ancestors were natives of the village.

PA-LAN-O.—A village in the Palano circle, Pakôkku township, subdivision and district, with a population of four hundred and sixty-nine persons, according to the census of 1891. The *thathameda* amounted to Rs. 97 for 1897-98.

PALAP (LAHTA), PALAP (LAWA).—Kachin villages in Tract No. 17, Myitkyina district, situated in 24° 59′ north latitude and 97° 44′ east longitude.

In 1892 they contained thirty-five houses of Lepais. The population was unknown. Both villages took part in the 1892-93 rising and were burnt.

PALAP LWAIPAW or LWAIPAW PALAP.—A Kachin village in Tract No. 28, Myitkyina district, situated in 24° 34′ north latitude and 96° 36′ east longitude.

In 1892 it contained twenty-eight houses, with a population of one hundred and fifteen persons. The headman has one other village subordinate to him. The inhabitants are of the Lepai tribe and own eighty-two bullocks. There is a tea garden in the village, and water is plentiful.

PALAUNG.—A Kachin village in Tract No. 25, Myitkyina district, situated in 24° 27′ north latitude and 97° 7′ east longitude.

In 1892 it contained thirty houses, with a population of one hundred and thirty-seven persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

PALAUNGKHU or PALÔN.—A Kachin village in Tract No. 18, Myitkyina district, situated in 24° 56′ north latitude and 97° 50′ east longitude.

In 1892 it contained twelve houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and cultivate the poppy.

PALAW BUM or NING DING.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 14′ north latitude and 96° 38′ east longitude.

In 1892 it contained thirty-eight houses; the population was unknown. The inhabitants are of the Marip tribe: the headman has thirty-three others subordinate to him. There are a hundred or more buffaloes in the village, which obtains its water from the Nampyet, thirty yards wide by two feet deep. There is a *pôngyi kyaung*, and many of the Kachins profess Buddhism. Amber is extracted from mines near the village.

PA LAWNG TSAI.—A Chinese village of four houses east of the Salween, a mile east of Mo Htai in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni). It stands at a height of 4,700 feet, not far from the Salween, which here forms the boundary with the Chinese sub-prefecture of Lungling (Möng Lōng).

The population in 1892 numbered twenty-four person. They have dammed up a small stream so as to form a pond and from this they irrigate about thirty acres of paddy land, laboriously dug into terraces on the slope of the hill. They also cultivate maize and a considerable quantity of opium. A few pack bullocks enable them to carry their produce for sale to larger villages on the hills.

PA-LÈ.—A subdivision of Lower Chindwin district, with its headquarters at Palè town, is bounded on the north by Upper Chindwin district, on the east by the Budalin subdivision, from which it is divided for a certain length

by the Chindwin river, and on the south and west by Pakôkku district. It comprises the townships of Kani, Salin-gyi, and Mintaingbin.

PA-LÈ.—A revenue circle in the east of the Mintaingbin township of Lower Chindwin district, with two thousand one hundred and seventy-seven inhabitants. It includes six villages: Alè-bôn, Gyo-gya-u, Kangyi, Palè, Letkaung and Yo.

There are two locally reputed pagodas in the circle, the Sinmyashin and the Sinmya-me. The revenue amounted to Rs. 4,750 from *thathameda* and Rs. 14 from State land for 1896-97.

PA-LÈ.—The headquarters of the Palè subdivision of Lower Chindwin district, with one thousand two hundred and seventy-four inhabitants in 1891.

The public buildings are a court-house for the Subdivisional Officer, built in 1893; a bazaar with a corrugated iron roof, built in 1892; a Military Police post, built in 1894; and a Civil Police post, built in 1891.

PA-LÈ.—A village in the Palè circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and forty-three persons, according to the census of 1891, and a revenue of Rs. 260 in 1897.

PA-LEIKYWA-THIT.—A village in the Taungbyôn-Ngè-Anauk circle, Madaya township and subdivision of Mandalay district, west of Wègyi.

It has sixty-five houses, and the population numbered in 1897 two hundred and seventy-five persons approximately. The villagers are cultivators.

PA-LEIN-GAING.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and one persons, according to the census of 1891, and a revenue of Rs. 260.

PA LI AO.—A district of the Southern Shan State of Kēngtūng. It lies on the Mèkhong in the south-east of the State; on the north it adjoins Mōng Yawng, and on the east Kēng Lāp. The Mèkhong is the boundary to the south and the Mawn Sa Ling district to the west.

The central and valuable part of Pa Li Ao district is a fine open plain, the greater part of which is laid out in rice fields, watered by the Nam Kai and its tributaries. The usual riparian range of the Mèkhong ceases here for a short distance and there is free access to the river. There are five Shan (Lü) villages:—

(1) Wān Kaw Kaw, thirty houses and a monastery.
(2) Wān Lān (main village). This is made up of three hamlets, known as Wān Lān, Wān Lông and Nam Yaw, together numbering thirty-three houses. At the central village there is an excellent monastery, and a small pagoda on a hill close by.
(3) Wān Nam Kai, thirty-houses and a monastery.
(4) Wān Pông.
(5) Wān Nam Feng, twenty-two houses and a monastery.

These are all exceedingly prosperous villages. They are surrounded by areca and cocoanut palms, and the sale of betelnut is a source of profit to the people, who otherwise do little but cultivate rice. In the mountainous part of the district there are four villages of Kaw. In addition to the ordinary paddy *taungya* a little cotton is grown by these people.

PA-LIN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and fifty persons, the *thathameda* amounted to Rs. 512, the State land revenue to Rs. 4, and the gross revenue to Rs. 516.

PA-LIN-GÔN.—A village in the circle of the same name, in the Mônywa township of Lower Chindwin district, eight miles north-east of Mônywa.

It was included in the Alôn-*Myoma* circle in Burmese times, but after the Annexation was made into a separate circle, including Palingôn, Gyogya-gan, Wabyitma, Bawga, Ma-gyi-gôn, Yinban and Kan-o villages.

In 1891 the population numbered four hundred and seven persons; for 1896-97 the revenue from *thathameda* amounted to Rs. 1,380. The principal products are *jowar* and sessamum: paddy can be cultivated only when there is a good rainfall

PA-LIN-GYI.—A circle in the Myothit township of Magwe district. It include the villages of Palin, Thibin and Uyin.

PA-LU-ZWA.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of thirty-six miles of appropriated lands.

There are two hundred and twenty-five inhabitants and ninety-three acres under cultivation. *Thitsi* and paddy are the chief products. There are Military and Civil Police posts in the village, which is forty-two miles from head-quarters. The *thathameda* revenue paid for 1896-97 amounted to Rs. 620.

PA-LWÈ *CHAUNG*.—A stream in the Pyinmana subdivision of Yamèthin district. It rises at Kinmun-Inyaung on the Pegu *Yomas* and runs in an easterly direction through Wa-nwègôn into the Yeinchaung, an affluent of the Sittang.

PĀ MIN.—A small Palaung village of the Southern Shan State of Kēngtūng, in the hills between Möng Hsen and Möng Pu Awn, deserving of notice only because it is a stage on the southern route between Kēngtūng and Tā Kaw.

A small party can camp near the village, but as the water-supply here is limited the usual halting-place is two miles to the south-east. There are six houses of the usual long Palaung type, each containing several families and a monastery.

PA MU.—A village about six miles north-east of Kyawk Htap in the Yawng Hwe State of the Southern Shan States.

In 1897 it had a population of one hundred and thirty-one inhabitants, living in twenty-eight houses. Twenty-one houses paid revenue amounting to Rs. 130.

PA MYIN.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and eighteen persons, according to the census of 1891, and a revenue of Rs. 150.

PAN-AING.—A village three miles north of Ma-hlaing in the Northern subdivision of Meiktila district, with four hundred houses of cultivators and traders.

At the Sutaungbyi pagoda, built by King Thiyi-dhamma-thawka, a festival is held every year in *Nayôn* (June).

In late Burmese times the Panaing *thugyi*, Maung Sat Kyi, was involved with Maung Chit Saya or Segyi in the Myingun rebellion. The thugyi's jurisdiction formerly extended over twenty-five villages.

PA-NAN.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of two hundred and ninety-nine persons, according to the census of 1891, and a revenue of Rs. 590.

PAN-BA-LUN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of three hundred and fifty-six persons, according to the census of 1891.

The circle includes A-kye Panbalun and Anya Panbalun villages. The former village paid Rs. 230 *thathameda*, and the latter Rs. 350 for 1897-98.

PAN-BIN.—A village with ninety-four inhabitants, about seven miles south of Twin-ngè in the Twin-ngè revenue circle of Ruby Mines district. The population is entirely Burmese.

PAN-DAW.—A village in the revenue circle of Kyi-myin-daing, Amarapura township and subdivision of Mandalay district, nine miles south-west of headquarters.

It had a population of ninety persons at the census of 1891, and paid Rs. 120 *thathameda*-tax.

PAN-DAW-GYI.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Pan daw-gyi.

PAN-DAW-NGÈ.—A circle in the Taungdwin-gyi township of Magwe district, including the villages of Kyin-ingôn and Pandaw-ngè.

PAN-DIN.—A village of twelve houses on the Ngabat stream, in the Shwegu subdivision of Bhamo district.

The village after lying deserted for many years was resettled in 1252 B.E. (1890 A.D.) by *Hēng* Maung, who had been an official in Burmese times.

PAN-GA-GYIN.—A small village in the Myobaw circle, Mônywa township of Lower Chindwin district. It is situated on the road from Mônywa to Budalin, ten miles from both places, and has a Government rest-house.

In the dry weather water has to be brought from a distance, as there is no local water-supply.

PAN-GAN.—A village in the Pangan circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and ninety-four persons, according to the census of 1891. The *thathameda* amounted to Rs. 770 for 1897-98.

PANGCHEM or PANGKYEM.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 46′ north latitude and 97° 23′ east longitude.

In 1892 it contained thirty houses. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub tribe, and own fifteen bullocks and forty buffaloes. Water can be drawn from a small stream, and there is a large water-supply at Chalim*kha*, one mile distant.

PANG CHÔN.—A Kachin village in North Hsēn Wi, Northern Shan States, in Möng Pyaw circle of Möng Si.

It contained sixteen houses in 1894, with a population of forty-nine persons. The revenue paid was one rupee per household, and the people were paddy, maize and opium cultivators by occupation. The price of paddy was

eight annas the basket. The villagers owned ten bullocks, eight buffaloes and fifty pigs.

PANG HAI.—A village in the Möng Yai circle of the Northern Shan State of South Hsēn Wi.

It had been recently established in March 1892, and then contained four houses. The villagers cultivated paddy lands to the extent that the small number of plough cattle they had would allow them.

PANG HKAM.—A small Palaung village in the Na Wa or North Möng Ha circle of the Northern Shan State of South Hsēn Wi.

It contained in March 1892 three houses, with six families and thirty-six inhabitants. They were Palaungs of the Man Tōng branch and cultivated hill rice on the slopes to the east of the circle.

PANG HKAM.—A Shan village in North Hsēn Wi Northern Shan State in Sè Lan circle: it contained sixty houses in 1894, with a population of one hundred and fifty persons.

The revenue paid was two rupees per household; the occupation of the people was paddy cultivation. They owned fifty bullocks, twenty buffaloes and five ponies.

Pang Hkam is an old capital of the Northern Shan Kingdom. Remains of the moat and walls still exist, and the latter are kept in reasonable repair. It lies a few miles east of Sè Lan.

PANG HKAM.—A Kachin village in North Hsēn Wi Northern Shan State, in Nam Hkam circle: it contained eighteen houses in 1894, with a population of fifty persons.

The revenue paid was one rupee per household, and the people were paddy cultivators by occupation and owned twenty bullocks and eight buffaloes.

PANG HKAN NAM.—A Shan village in the South Riding of the Northern Shan State of Mang Lön West. It is in the Nā Hkā Hseng Hawng *htamōng*ship, not far north of the main village, in the hills over the Nam Hsā valley.

There were eight houses in the village, with forty-three inhabitants, in April of 1892. The people cultivate both highland and lowland rice, the latter in the Nam Hsā valley at the foot of Loi Lan.

PANG HKAWN.—The capital of the trans-Salween La (or Wa) State of Sōn Mu, Northern Shan States. It stands on a narrow spur at a height of three thousand and seven hundred feet above sea level, and is divided into two parts.

The smaller of the two lies on the road from Pang Lōng to Möng Maü and had in 1893 fifteen houses, with a large walled-in *hpôngyi kyaung*. The main village of twenty-five houses is about a quarter of a mile farther on down the spur. In this there werè twenty-five houses, with another walled-in *wat* on the right of the entrance. It is in this second village that the *Wang* or Chief of Sōn Mu lives. At both villages there is very little camping-ground and a small water-supply. Both villages are commanded by high ground at close ranges. They are not fortified and are very squalid and insignificant villages compared with most in the 'Wild' Wa country. In the valley below to the west runs the Nam Kun, on the banks of which is the Shan village of Möng Hit. Here there is abundant camping-ground for a large force.

PANG HKYEM.—Also known as Man Wa, a circle in the Northern Shan State of North Hsēn Wi: it had in 1898 six Shan, four Kachin and two Palaung villages, with a population of about one thousand persons. It is situated about twenty miles west of Lashio in undulating wooded country, with a small area of paddy plain, but most of the inhabitants depend on highland cultivation for their sustenance.

The chief village contained twenty-five Shan houses and a population of about one hundred and forty souls. It is situated near a diminutive paddy plain and has a small *pôngyi kyaung*. The *Möng* borders on the Tawng Peng State and is in charge of a *htamōng*. It was formerly very prosperous and a good deal of wood-oil was produced, but feuds with Tawng Peng caused a general emigration and the *Möng* is only gradually recovering.

PANG HŌK.—A Palaung village in North Hsen Wi Northern Shan State, in Sè Lan circle: it contained thirty houses in 1894, with a population of ninety persons.

The revenue paid was Rs. 2 per household: the people were paddy cultivators and wood-sellers by occupation, and owned forty bullocks, thirteen buffaloes and eight ponies.

PANG HŌK.—A Kachin village in North Hsen Wi Northern Shan State, in Nam Hkam circle: it contained twenty houses in 1894, with a population of sixty persons.

The revenue paid was one rupee per household: the occupation of the people was paddy cultivation and they owned twenty bullocks, four buffaloes and three ponies.

PANG HSAK.—A Kachin (Lana) village in North Hsen Wi Northern Shan State, in Möng Htam circle: it contained fourteen houses in 1894, with a population of fifty-six persons.

The revenue paid was one rupee per household: the people were paddy, maize, opium and cotton cultivators and traders by occupation, and owned fifteen bullocks and ten buffaloes. The price of paddy was eight annas the basket.

PANG HSAK.—A Lahtawng Kachin village in North Hsen Wi Northern Shan State, in Möng Ya circle: it contained fifteen houses in 1894, with a population of sixty-five persons.

The revenue paid was Rs. 3 per household: the people were paddy and tobacco cultivators by occupation, and owned twenty bullocks, fifteen buffaloes, two ponies and ninety pigs. The price of paddy was eight annas the basket.

PANG HSANG.—A circle and village in East Mang Lön, Northern Shan States, lying at an altitude of 1,650 feet in latitude 22°12′, longitude east 99° 13′.

The village has thirty houses, and is under a *htamōng*. It is one of a group of hamlets (another of which is Na Lawt) on the right bank of the Nam Hka, at the crossing of the river on the Pang Yang—Möng Lem route. Small supplies are available and there is a large five-day bazaar at Möng Nga, two miles distant across the river, where plentiful country supplies of all kinds can be obtained. The place is of some importance, as the Nam Hka here forms the boundary with China.

There are roads to Pang Yang, thirty-one miles, to Loi Lüng, seventeen miles, to Möng Lem *viâ* Möng Ma thirty-two miles. The direct routes to

Lashio are (*a*) *viâ* Pang Yang, Nam Hka Kham, Ta Wo (ferry), Na Lao and Nawng Hpa, one hundred and forty-seven miles; (*b*) *viâ* Loi Nüng, U Mawt, Man Hpang, and Nawng Hpa, one hundred and sixty-six miles.

The Nam Hka is fordable in the dry season for a couple of months. For the rest of the year it has to be crossed in boats, of which there are several on both banks. Both above and below the river is permanently unfordable.

PANG HSANG KÜNG.—A village in the Ha Kang or Central Möng Ha circle of the Northern Shan State of South Hsēn Wi.

There were four houses in the village in March 1892, with twenty-five inhabitants. All of them, down to the children, were employed in the manufacture of Shan bags, made of cotton locally grown and spun. The village is in charge of the *kè* of the neighbouring village of Man Kun.

PANG HSIO.—A village in the South Riding of the Northern Shan State of Mang Lön West, situated in the hills twenty-five miles south of Man Ping and not far from the Salween.

It is in the Ho Nga township and had ten houses in April 1892, with fifty-eight inhabitants, all of them Shans. They cultivated upland and lowland rice.

PANG HSO LENG.—A Palaung village in the Nam Hkam circle of the Northern Shan State of North Hsēn Wi, about two miles from the Myoza's town, on a knoll at the foot of the range which bounds the Nam Mao (Shweli) plain on the south. The village is traversed by the road to Nīng Lōm.

The inhabitants, who belong to the Humai branch of the Palaung race, numbered eighty-seven persons in February 1892 and occupied ten houses. They cultivated chiefly hill-rice, but also worked some irrigated land.

PANG KA.—A Palaung village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated in a hollow in the hills to the left of the Nīng Lōm road, at a height of three thousand seven hundred feet.

The inhabitants, who belonged to the Humai branch of the Palaung race, numbered seventy-one persons in February 1892 and occupied nine houses. They were engaged in hill-rice cultivation.

PANG KAP NA.—A circle in the Northern Shan State of North Hsen Wi: in 1898 it contained twelve Kachin and two Shan villages, with a population of about seven hundred and fifty persons. It is situated some thirty-five miles south-east of the capital on a range of hills running north-east and south-west and consists of well-wooded hills, with a small strip of paddy-plain at the foot.

Pang Kap Nā contains ten Kachin houses and a population of about fifty souls. It is situated on a high wooded spur.

PANG KAW.—A Maru Kachin village in North Hsen Wi Northern Shan State, in Ho Tao circle: it contained twenty houses in 1894, with a population of one hundred and twenty persons.

The revenue paid was Rs. 3 per household: and the people were paddy, maize and opium cultivators by occupation and owned twenty bullocks, five buffaloes and one hundred and fifty pigs. The price of paddy was eight annas the basket.

PANG KAW HSAN.—A village in the Ko Kang circle of the Northern Shan State of North Hsen Wi (Theinni), situated at a height of four thousand

nine hundred feet about a mile south of the village of Kēn Pwi, and three miles east of the Man Pang ferry on the Salween.

It contained twenty-two houses in 1892, with a population of one hundred and nine persons, 63 of whom were Las and the rest Chinese. They cultivated about fifty acres of irrigated rice-land on the hill slope, besides great quantities of opium and hill-rice. The Las have been long settled here. The village is called Pang Kwi Hpōng by the Shans.

PANG KHA.—A Kachin village in Ruby Mines district, situated in 23° 39′ north latitude and 97° 19′ east longitude. In 1892 it contained fifteen houses; the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Palaung tribe. There is a *pôngyi kyaung* and good camping-ground, but water is obtainable only from a small stream. Two and a quarter miles south is the ferry over the Shweli river, which is one hundred yards wide by eight feet deep in March.

PANG KHAWN NKANG.—A Kachin village in Tract No. 25, Myitkyina district, situated in 24° 33′ north latitude and 97° 2′ east longitude.

In 1892 it contained sixteen houses, with a population of ninety-three persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

PANG KÜT.—A township in the *Kawn Kang* or Mid Riding of Mang Lön West, Northern Shan States. It is the most westerly township of Mang Lön, and lies west of the Nam Pang. It is said that Pang Küt, with Sè Hi and Nam Lawt, all of them west of the Nam Pang and really forming the southern portion of the Tang Yan plain, formerly belonged to Hsen Wi and were given to Mang Lön by a *Sawbwa* of that State at some time when stress of circumstances forced him to borrow money to make up his tribute to the Burmese Government. However that may be, the present boundary between Pang Küt and Möng Heng, which consists of a spur from Loi Tawng, is a great deal better defined than either the frontier to the north in Nawng Hkam and Tōn Hōng, or to the south in Nā Lōng and Pā Tep, where it lies in the open plain.

There were in 1892 six villages in Pang Küt, with sixty-two houses. The township consists of bare rolling downs entirely cleared of jungle, and many of the villages even are perfectly open and destitute of trees. The cultivation is all dry and there is a certain amount of trade carried on by several of the villages. The number of pack bullocks is one hundred. There is not room for much more of a population, as far as cultivation is concerned.

PANG KŪT.—A circle in the Northern Shan State of North Hsēn Wi.

In 1898 it had twenty-one Kachin, twelve Palaung and three Shan villages, with a population of about two thousand persons. It lies on a range of mountains running north and south and parallel with the range that forms the eastern border of the Möng Wi valley, about twenty-four miles north-west of Hsen Wi, and consists of well-wooded and high hills, with here and there huge basin-like hollows, at the bottom of which are usually tiny paddy plains.

The headman's village contains fifteen Palaung households, with a population of about seventy souls. It is situated on the right bank of the Nam Kai, which here runs through a deep gorge, the village being on a ridge one thousand feet above its bed. On its western side the village is overhung by a high hill, which bears a remarkable resemblance to Arthur's Seat at Edinburgh.

This hill is locally well known as the abode of a particularly powerful and fierce *nat*. The village has a small Buddhist monastery.

PANG KYAWNG.—A Kachin (Lana) village in North Hsēn Wi Northern Shan State, in Man Kang Lōng circle of Möng Si: it contained twenty villages in 1894, with a population of one hundred persons. No revenue was paid. The people were paddy, maize and opium cultivators by occupation. The price of paddy was six annas the basket.

PANG LAO.—A Kachin (Lana) village in North Hsen Wi Northern Shan State, in Man Lao circle of Möng Si: it contained twenty houses in 1894, with a population of eighty persons. The revenue paid was one rupee per household and the people were paddy, maize and opium cultivators by occupation and owned thirty bullocks, twenty buffaloes and sixty-five pigs. The price of paddy was eight annas the basket.

PANG LÔM.—A Kachin (Lana) village in North Hsen Wi Northern Shan State, in Pang Lôm circle of Möng Si: it contained twenty houses in 1894, with a population of thirty-five persons.

The revenue paid was one rupee per household: the people were paddy, maize and opium cultivators by occupation, and owned fifteen bullocks, thirty buffaloes, two ponies and one hundred and fifty pigs. The price of paddy was eight annas the basket.

PANGLÔN, PANGTAN.— Kachin villages in Tract No. 3, Bhamo district, situated in 23° 46′ north latitude and 97° 19′ east longitude.

The villages in 1892 contained fifty households, with a population of two hundred and thirty-five persons. The headman has two others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own fifteen buffaloes and ten bullocks. Water is scarce.

PANG LŌNG.—A large settlement of Huetzu in Sôn Mu, one of the Northern trans-Salween Shan States. It stands at a height of four thousand six hundred feet above sea level, in a hollow surrounded by abrupt low hills, or rather cliffs, with a singularly jagged outline.

The number of houses has been steadily increasing, but they have not been counted and estimates vary greatly. There are, however, certainly over three hundred. They are built of a kind of trellis or wattle, covered with mud and sometimes white-washed, and have thatch roofs. Each house stands within its own little fenced enclosure with a garden of peach and pear trees. There is a sort of horse-pond in the village, but the water is undrinkable and the supply of good water is unsatisfactory. It is brought down in little runnels from the western hills. Many of the slopes round the village are jungle-covered, but in some places they are cleared for poppy cultivation. All the roads to Pang Lōng pass through two small defiles, one north and the other south of the village. At both north and south entrances there are recently-built gateways constructed of sun-dried bricks, with loop holes and a thatch roof. As measures of defence they are valueless, for the ground on either side is undefended and has no sort of stockade or parapet.

There are two other Huetzu villages about a dozen miles off to the south and east, Pang Yao and Pā Chang, which have about eighty houses.

Pang Lōng was founded about 1875 by fugitives from Tali after the Mahomedan rebellion was put down. At first, doubtless, it consisted exclusively of Huetzu, but there are a number of Chinese-Shans and others now. The true

Huetzu are all merchants, mule-owners and men of substance, and they employ numbers of hired men as mule-drivers and to do the drudgery generally. These men come from Tali, Yūng-ch'ang, Mêng Hwa, Yun-cheo and Shun-ning. The traders have amassed a good deal of money, and it is somewhat surprising that they are not called on to pay more than one hundred rupees tribute to Chao Pen, the Chief of Sôn Mu. Probably, however, the *Wang* recognizes that the Huetzu are much better armed than he is and are able to dictate their own terms. The headman of Pang Lōng has the title of *Kyemmöng*: the regular head is a young boy and Ma Kaw-shin (or Kwè-shin) is regent during his minority and is assisted by a council of three, one of whom in 1893 was one of the governors of Yünnan, while Tu Wen-hseo held Tali. He then held the title of *An Tassuchu*.

Many of the prominent traders in Pang Lōng have made the *haj* to Mecca and Medina, and there is a mosque near the pond in the town. To supervise this they engaged a *moulvi* in 1892, Fakir Syed Mahomed. The Mahomedanism of the Huetzu is, however, rather a fashion and a tradition than an actuality, though it is a great source of pride.

Not a few of the original immigrants have obtained permission to settle in parts of Yünnan and merely maintain agents at Pang Lōng. It would appear that quite as many caravans trade into Chinese territory as throughout the Shan States from Pang Lōng.

Trade is the chief occupation of the settlement, and provisions of all kinds are scarce and dear. All round stretches a sort of small plateau cleared of trees except in clumps, which give it a park-like appearance, but the great scarcity of water prevents much cultivation and what there is is only of dry crops. Some Chinese shoes and skull-caps are turned out, but otherwise there are no manufactures. The place owns quite a thousand pack mules and could probably assemble another thousand in a short time. They have also a few pack bullocks, used locally or for short trips. The settlement has since 1887 been anxious for direct British administration.

PANG LŌNG.—A Palaung village in North Hsen Wi Northern Shan State, in Möng Hawm circle: it contained fifteen houses in 1894, with a population of fifty persons.

The revenue paid was two rupees per household: the people were paddy and opium cultivators by occupation, and owned sixteen bullocks and thirteen buffaloes. The price of paddy was six annas the basket.

PANGLUM.—A Kachin village in Tract No. 3, Bhamo district, situated in 93° 37′ north latitude and 97° 10′ east longitude.

In 1892 it contained twenty houses, with a population of sixty-five persons. The headman of the village has one other subordinate to him. The inhabitants are of the Lepai tribe and Law-hkum sub-tribe and own four bullocks. Water can be obtained from a small stream.

PANG MI (Burmese PIN-HMI).—A State in the Myelat district of the Southern Shan States, covering an area of 29·29 square miles. It is practically surrounded by the State of Hsa Möng Hkam (Thamakan), but touches the State of Yawng Hwe for a short distance on the east, above An Tēng (Indein-gôn).

Natural aspect.

The State is rather hilly than of the undulating down character of the greater part of the Myelat, and is well watered, except to the east, where the country is rather arid. Neither the hills nor the streams are of any size. The State has the reputation of being

healthy, though the British post which was established at Kôn-ni in 1888 had to be abandoned in the following year on account of the continual sickness of the garrison.

Population.

In 1897 the State had a population of three thousand one hundred and twenty-seven persons, made up of the following races:—

Taung-thu	1,727
Taung-yo	281
Danu	682
Shan	225
Danaw	136
In-tha	70
Burman	6
Total	3,127

The village of Pang Mi is the largest in the State, but the *Ngwe-kun-hmu* lives in Lègya village.

In 1897 the State had thirty-four villages with six hundred and twelve houses, and the revenue collections amounted to Rs. 3,424, of which Rs. 1,600 went to the Government as tribute.

History.

The history of Pang Mi has not been preserved, and if it existed would probably be little more than an account of the number of times the State changed hands, how often it was a State under its own ruler, and how often it was in the hands of Hsa Möng Hkam, Maw Nang or other former powers in the Myelat. A few statements of tribute paid and the names of chiefs have been supplied by Hkun Shwe Daung, the present *Ngwe-kun-hmu*.

In the time of Bodaw-hpaya Maung Hkè was the *Ngwe-kun-hmu* and he first paid money in place of the tribute of "flowers" previously exacted. The amount was Rs. 170.

He was succeeded by his son Maung San Myat, who was succeeded by his son Maung U, who was succeeded by his son Hkun Yeik. On the death of Hkun Yeik, his brother Hkun Shwe Daung, the present chief, succeeded in 1232 B.E. (1870).

PANG MI.—A village in the Wa Pēt Ken confederacy, Northern Shan States, standingat an altitude of 3,300 feet in longitude east 99° 29′, latitude north 22° 29′. It is situated above the junction of the Nam Yang Leng with the Nam Yang Lam, and about four miles off in the valley of the united streams is the Maw Hkam or Tūng Hkam, the so-called gold mine.

Pang Mi is on the road between Loi Lön and Möng Hsaw, and is far from being the chief or even one of the most important villages of the Trans-Nam Hka Wa tract, but it is very central and was chosen as the gathering place of the Pēt Ken chiefs when they made their submission in 1897. The village is quite open and undefended and had about twenty-five houses in 1897. There is limited camping-ground to the east of the village.

PANG MWI.—A Chinese village in North Hsen Wi Northern Shan State, in Kyeng Hung circle of Möng Si: it contained thirteen houses in 1894, with a population of fifty persons.

The revenue paid was two rupees per household the people were paddy cultivators by occupation, and owned ten bullocks, ten buffaloes and thirty-five pigs. The price of ddy was six annas the basket.

PANG NIM.—A village in the Na Wa or North Möng Ha circle of the Northern Shan State of South Hsen Wi, under the range which runs down the centre of the State and divides it into two parts.

It contained in March 1892 nineteen houses, with a population of ninety-eight persons. The inhabitants are almost exclusively engaged in paddy cultivation, but there are a couple of bullock traders resident, with a few pack animals. The village was only then beginning to recover from the civil dissensions of 1888-89.

PĀNG NIM.—A village of the Southern Shan State of Kēngtūng. It is situated in the north-west of the State in the narrow valley of the Nam Mawng, a tributary of the Nam Hka, and is a stage on the hill road between Möng Ping and Möng Hkāk, being twenty-five miles from the former place.

The Nam Lai stream joins the Nam Mawng a short distance from the village, and the level ground along both is laid out in rice fields. Pāng Nim has twenty houses and a monastery: Pāng Hsa Kai (north), nine houses, and Pāng Hsa Kai (south), eighteen houses, are three to four miles further up the Nam Lai. Nā Kawn, fifteen houses, is about a mile higher up the Nam Mawng valley. Most of these villages have orange groves. The people are known as Sawn (Sön), and believe themselves to be of Wa origin. It is many years since they settled here and adopted Buddhism, and none but very old people are said to now speak the Sawn dialect. The Shans regard these people as civilized Wa; but they do not physically resemble their unconverted Wa neighbours.

PANG NĪM.—A village in the Kodaung subdivision of the Northern Shan State of Hsi Paw. It is in charge of a *nèbaing*, and is bounded on the north and east by Tawng Peng State, on the south by Hin Hpôk, and on the west by Möng Ngaw circle of Tawng Peng State.

PANG NOI.—A Li-hsaw village on Loi Lan, in the South Riding of the Northern Shan State of Mang Lön West. It stands at a height of 6,600 feet above the sea, on the eastern slope of the long ridge which here so abruptly rises over the neighbouring hills. The slope to the Salween below is so steep as to be almost impracticable.

In April 1892 there were four houses in the village, with twenty-five inhabitants. They grow hill-rice, maize and large quantities of opium, which is sold locally at ten rupees the viss. They have also many pigs and fowls. They have been long settled here and emigrated originally from Loi Maw in South Hsen Wi.

PANG SAM.—A circle in the Northern Shan State of Hsi Paw: it included three villages in 1898, and had a population of one hundred and thirteen persons. It is in charge of a *nèbaing* and is bounded on the north and west by Nawng Kwang, on the south by Pung Wo, and on the east by Tôn Pè.

In that year it paid Rs. 206 net revenue and supplied three hundred and fifteen baskets of paddy. It had also four hundred and twenty two revenue-paying *thanatpet* trees, for which Rs. 47-12-0 were rendered. The population is engaged in paddy cultivation, both lowland and upland.

PANG SAPYI.—A Palaung village of twenty-one houses in Tawng Peng State, Northern Shan States.

The population numbered in 1897 thirty-three men, forty women, seventeen boys and thirteen girls: they cultivated hill paddy and owned twenty-two cattle and ten ponies. The villagers are of mixed Palaung clans.

PANG SARAWP.—A Palaung village in North Hsen Wi, Northern Shan States, in Sao Pawn circle: it contained seventeen houses in 1894, with a population of thirty-five persons.

The revenue paid was one rupee per household: the people were paddy, opium and maize traders by occupation, and owned thirty bullocks and ten buffaloes. The price of paddy was eight annas the basket.

PANG SĔNG.—A petty Wa chieftainship, tributary to Mang Lön in the Northern Shan States, situated in the north of that State, overlooking the Ngek Hting border. The main village has twenty houses and a *pôngyi kyaung*, and is perched on an isolated knoll at a height of five thousand and seven hundred feet above sea-level. There is a magnificent view in all directions.

Since the disturbances in the Wa States a Mang Lön force has been permanently quartered at Pang Sĕng. The slopes all round are steep and on the are western side covered by thick undergrowth. There is no ground within rifle-range which commands it and it could be made a strong position, but in 1893 there were no defences. A number of roads meet at Pang Sĕng from opposite points of the compass. There is a fair amount of camping-room, but water is some distance off and the supply could easily be cut off by an investing enemy.

PANG SÜK.—A village in the South Riding of the Northern Shan State of Mang Lön West. It is situated on the upper course of the Nam Hsa, a little more than half way from Man Ping, the capital of the State, to Na Hka Hseng Hawng, the *htamōng* of which village is in charge of it.

There were five houses in Pang Sük in April 1892, with twenty-nine inhabitants. They grow irrigated paddy in some stretches of flat land along the banks of the Nam Hsa.

PANGSUN.—A Kachin village in Tract No. 28, Myitkyina district, situated in 24° 43′ north latitude and 96° 56′ east longitude.

In 1892 it contained fifteen houses, with a population of fifty-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and own nine buffaloes.

PANG SŨNG.—A Shan village in North Hsen Wi Northern Shan State: it contained twelve houses in 1894, with a population of forty-five persons.

The revenue paid was four annas the basket of paddy: the occupation of the people was paddy cultivation and trading. They owned two bullocks and twelve buffaloes. The price of paddy was twelve annas the basket.

PANG SŨNG.—A village in the *Kawn Kang*, or Mid Riding of the Northern Shan State of Mang Lön West, in the township of Nam Lawt, west of the Nam Pang.

It stands at a height of three thousand three hundred feet and in April 1892 had nine houses, with a population of fifty-six persons, all Shans. They cultivated upland and lowland rice and a little sugar-cane. Crude sugar is manufactured in rude presses worked by buffaloes and sells at one anna the viss.

PANGTARA (Burmese PINDAYA).—A State in the Myelat district of the Southern Shan States, with an approximate area of two hundred square miles under a *ngwe-kun-hmu*. It is bounded on the north by Lawk Sawk, on the east by

Area and boundaries.

Maw Son, on the south by Pwe La, and on the west by Ye Ngan and Kyawk Ku-Hsi Wan States.

Natural features.

The general character of the State is a succession of open rolling downs with a high hill range to the west. It is exceptionally well watered, and near the capital there is a good deal of wet cultivation. The summit of the western range is the boundary between Pangtara and Ye Ngan and Pangtara and Kyawk Ku-Hsi Wan. All the streams of the State empty themselves into the Zaw-gyi river, which rises in the Ye-byu circle and flows northwards into Lawk Sawk and thence through the Myauklet circles of Maw into the plains of Kyauksè district. In Pangtara it does not exceed a fair-sized trouting stream in size.

The climate is much warmer than that of the States of the main plateau of the Myelat. The rainfall is practically the same.

In 1897 the State numbered 12,413 persons, made up of the following races:—

					Rs.
Danu	...	...	...	...	8,348
Taungthu	...	...	...	...	1,946
Taungyo	...	...	...	...	1,041
Danaw	...	...	...	...	743
Shan	...	...	...	...	133
Burman	...	...	...	...	79
Intha	...	...	...	...	56
Palaung	...	...	...	...	54
Chinese	...	...	...	...	6
Talaing	...	...	...	...	4
Hindustani	...	...	...	...	3
			Total	...	12,413

Revenue.

There are nine circles: U-taik, Kan-a-she, Kan-anauk, Tethun, Kyauksu, Ye-byu, Taung-she, Pin-byaw and Anauktadan. In 1897 these circles contained ninety villages, with two-thousand two hundred and sixty-nine houses, and paid the following taxes:—

					Rs.
Thathameda	...	...	...	...	13,186
Lègun	...	...	...	...	300
Yagun	...	...	...	...	180
Myegun	...	...	...	...	810
			Total	...	14,476

Legend.

Nothing of the history of Pangtara survives apparently except a legend Once upon a time seven *nat-thami*, fairy maidens, were in the habit of coming down every seven days to bathe in the waters of the lake which lies to the south of the village of Pangtara. One day a fearful storm broke and the fairies in their alarm took refuge in a cave on the hill-side, called Ônhmin. They did not know that this cave was the abode of a frightful ogre, who had the power of changing himself into the form of any kind of animal, bird, or reptile. He was out when they took refuge in the cave, but came back shortly afterwards in the form of a gigantic spider. He heard the voices of the *nat-thami* in the cave and blocked up the entrance, intending to starve them to death.

It chanced that at the time Prince Gôn-ma of Byibaya (the present State of Yawng Hwe) was out hunting near Hlèdaukkan in Kyawk Tat State. He heard cries for help and rushed up to find a *naga*, a dragon, fighting with a *galôn*, a monstrous bird. The dragon was being worsted and besought the Prince to help him. Prince Gôn-ma let fly a shaft from his bow and killed the *galôn*. But the *galôn* immediately came to life again in the shape of an enormous spider. Of this the Prince was not aware, and he continued his hunting in the Pangtara direction and eventually heard the wailing and lamentations of the imprisoned *nat-thami*. As he went up the hill he was met by the spider which he had just killed in the guise of the *galôn*. There was a stubborn fight, but the spider was slain and the fairy maidens rescued. As might be expected they were very grateful, and it is almost an insult to the intelligence of the reader to baldly record that the youngest and most charming of them was given in marriage to the hero. Her name was Shin Mi Ya. Prince Gôn-ma built a town in which to live with his bride near the place where he had slain the spider, and this town he called Pin-kuya.

But though the ogre had been killed in the form of a *galôn* and of a spider, he was not done with, but, in the form of a *bilu*, was waiting his opportunity to compass the death of Prince Gôn-ma. One day he found the Prince asleep in the garden, covered him over with a large perforated iron case, and stole his *set-kya* bow and arrows. These magic weapons he hid in the *bilu-kan*, the tank now existing at Maw Sön. Meanwhile the Prince woke up and found himself a prisoner. He struck the earth with his foot and called aloud on the dragon whose life he had saved at Hlèdaukkan. The dragon appeared and released him and together they went and recovered the *set-kya* weapons from the ogre's tank. They had barely done so when the *bilu* came up. With his bow and arrow the Prince once more killed him. But the ogre came to life again as a *zawgyi*, a plain devil, and cast about for means to kill Prince Gôn-ma with greater malignancy than ever. One day the Prince fell ill, and a doctor was sent for. The *zawgyi* came and was admitted to the Prince's chamber. There he struck Gôn-ma with an iron-tipped staff. The Prince was sorely wounded and fled to the southwards. Instead of following him the *zawgyi* seized the fairy Princess and carried her off. On the way they came to a river, and Shin Mi Ya begged for a drink of water. The *zawgyi* handed it to her in a cup, but she refused to drink in that way and said that he must fill his own mouth and she would drink from that. The *zawgyi* knelt by the water's edge and as he did so Shin Mi Ya thrust him into a deep pool. The water began immediately to dry up and the Princess in desperation took off her skirt and threw it over the *zawgyi's* head. Then his spells failed him; his power over men and things faded away; the river rose to its natural height and the *zawgyi* was drowned and his body was washed down to the sea. Hence the name given to the river, the *Zawgyi*.

Princess Shin Mi Ya hurried back to Pin-kuya and set forth to find her husband, tracing him by the drops of blood. and at one spot where he had rested she found a pool of clotted blood, and this she called Thwemè. This was corrupted into Ta-mè and by this name it is known to the present day. She hurried on until she was so wearied that she exclaimed, *we hla*, "it is very far." Later tongues transformed this into Pwe Hla and so that Myelat State got its name. Still she went on and seeing much blood on the grass knelt down and smelt it. She knew that it was the Prince's blood and the

place is commemorated by the name of Nangôn. At last she came upon the Prince's body, lying dead and stiff, and this spot is now the village of Thigaung in the Yawng Hwe State, corrupted from Thegaung, the place of the corpse. The fairy Princess lost no time in lamentations, but called upon her kinsfolk, the *nats*, to bring Prince Gôn-ma to life again. This they very soon did and considerately the reunited pair forsook Pin-kuya and went to live in Byi-baya (the modern Yawng Hwe), where they were no more molested.

Beyond this highly fanciful legend no details are available except a bald list.

Name.	Date.	Tribute.	Remarks.
		Rs.	
(1) Maung Ne Htun ...	...	...	
(2) Maung Aung Kyu ...	...	...	Son of No. 1.
(3) Maung Myit ...	...	...	Son of No. 2.
(4) Maung Pyi San ...	...	82	Son of No. 3.
(5) Maung Shwe Bwin ...	1145 B.E. 1783 A.D.	2 viss of silver.	Son of No. 4.
(6) Maung Than ...	1796 A.D.	250	Son of No. 5.
(7) Maung Pè ...	1802	250	Brother of No. 6.
(8) Maung Khan U ...	1809	250	Son of No. 7.
(9) Maung Shwe Min ...	1819	Not known	Son of No. 8.
(10) Maung Thein ...	1843	do	Son of No. 9.
(11) Mi Thit ...	...	do	Sister of No. 10.
(12) Mi Sit ...	...	do	Sister of No. 10.
(13) Maung Hpo Eik ...	...	do	Brother of No. 10.
(14) Maung Shwe Thi ...	...	...	*Ywa-ôk* for a short time.
(15) Maung Myat Hpu ...	1851	...	Husband of No. 12.
(16) Maung Pè ...	1857	400	An outsider, *ngwe-kun-hmu.*
(17) Maung Lun Ya ...	1859	...	Grandson of No. 5.
(18) Maung Hpo ...	1860	...	Son of No. 11, present *Ngwe-kun-hmu* of Hsa Mông Hkam.
(19) Maung Hpo ...	1861	...	Temporary *ywa-ôk.*
(20) Maung Than ...	1862	...	Temporary *ywa-ôk.*
(21) Maung Lun Ya ...	1868	6,000	No. 17 reinstated as *Ngwe-kun-hmu.*
(22) Maung Than ...	1869	6,000	No. 20 reinstated.
(23) Maung Kyaw Hla ...	1871	6,000	*Ywa-ôk.*
(24) Maung Nyo ...	1872	8,000	*Ywa-ôk.*
(25) Maung Tha U ...	1873	8,000	*Ywa-ôk.*
(26) Maung Htu ...	1875	8,000	*Ywa-ôk.*
(27) U Hlaing ...	1876	8,000	*Sikkè* of the Myelat.
(28) Maung Lun Ya ...	1877	7,000	No. 17 again reinstated as *Ngwe-kun-hmu.*
(29) Maung San Waing ...	1878	3,500	*Ywa-ôk.*
(30) Maung Lun Ya ...	1880	4,000	No. 17, reinstated for the third time.
(31) Maung Hpo Hkin ...	1882	4,350	Son of No. 30.
(32) Maung Sun Nyo ...	1897	10,000	Son of No. 31.

Maung Hpo Hkin was in charge as *ngwe-kun-hmu* on the British occupation in 1887 and was confirmed as ruler. He died on the 6th of January 1897. Maung Sun Nyo, his son and successor, is only seven years of age, and during his minority *Kyaungtaga* U On, who is married to sister of No. 17, acts as Regent of the State.

PANG TA RA.—The chief village of the State of that name in the Myelat district, of the Southern Shan States, and the residence of the *Ngwe-kun-hmu*.

It is a large straggling village of two hundred and fifty-seven houses, with a population, in 1897, of one thousand five hundred and thirty-eight persons. According to the usual custom in capital towns the greater proportion of the houses were exempted, and only one hundred and seventeen paid revenue, amounting in all to Rs. 1,262. The village is very picturesquely situated at the foot of the high western mountain range, round the edge of a small lake, and abounds with *Ficus* trees, some of them the finest in the Shan States. A long and laboriously made road leads up to a cave in the side of the hill, branching out in several directions far into the hill. Immediately inside the entrance grotto is a pagoda very richly gilt, the work of many centuries. The sides and the roof of the cave are crowded with statues of Buddha and emblems of the Buddhist faith, some carved in stone, others made of stucco. The cave is of considerable length and has not been thoroughly explored. The inhabitants declare it is connected with Popa Hill.

On account of the guardian spirit of the flood the people of Pang-tara neither fish in the lake nor suffer any one to float a boat on it, lest the *nat* should be angry. Its waters have the reputation of being very good for the complexion, and this is perhaps the reason why the women of the place habitually wash themselves and their clothes in it. To this the *nat* does not seem to object.

The Pang-tara annual festival is held in *Tabaung* (March), lasts for five or six days and is one of the great events of the Myelat. Enormous crowds of people attend, more than at any other religious festival in the Shan States, except perhaps that in Möng Küng in the same month. The sanctity of the lake, the cave temple, and the magnificent avenue of pipul trees, a mile and a half long, attract people from all parts of the Shan States and even from Burma and China, the latter being drawn perhaps more by the prospects of trade than by piety. The numbers are said to exceed fifty thousand, and the camps extend for miles in every direction.

PANG TAW MAW.—There are two villages of this name, the north and the south, in the Ha Kang or central Möng Ha circle of the Northern Shan State of South Hsen Wi.

The north village had ten houses and the south nine in March 1891, with sixty-three and fifty-two inhabitants respectively. Both villages were engaged in lowland paddy cultivation, and some sugar-cane and tobacco were also grown. The headman had charge also of the village of Yawn Yoi.

PANG TI.—A village in the Mid Riding of the Northern Shan State of Mang Lön West, situated west of the Nam Pang, in the charge of the *htamöng* of Sē Hi.

In April 1892 there were seven houses, with thirty-seven inhabitants, all of them Shans, who cultivated hill-rice and had also a few acres of irrigated land. Some sugar-cane is also grown.

PANG TŌP.—A village in *Kawn Taü* or South Riding of the Northern Shan State of Mang Lön West.

It is in charge of the Nam Seng *Kin Möng* and stands on the right bank of the Salween, near the summit of the ridge, which here rises to about three thousand feet. There were in April 1892 seven houses, with thirty-seven inhabitants, all of them Shans, who cultivated hill-rice and had some small betel-vine gardens.

PANG TŌP.—A village in the *Kawn Taü* or South Riding of the Northern Shan State of Mang Lön West.

It is under the Hkun Tōn *Kin Möng*, and had in April 1892 five houses with twenty-nine inhabitants, all of them Shans. The village is quite close to the Salween, but at some height above it. A good deal of betel-vine was grown. Hill-rice was the chief crop.

PANGVAR (SHINTANG).—A village of Chins in the Southern Chin Hills.

In 1894 it had forty-houses: Vanrum was its resident chief. It lies seventeen miles east of Lotaw and can be reached *viâ* Towna, after crossing several streams. The village is not stockaded; it has fair camping-ground, with water-supply on the Lotaw road. Hmunkum of Haka owns the land and has influence. The village was partially disarmed in 1895.

PANG WAI.—A Chinese village of sixteen houses in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni).

The village is situated a few miles south of the Taw Nio bazaar and close to the foot of the range which constitutes the frontier with the Shan-Chinese State of Keng-ma. The population in 1891 numbered sixty-two persons, mainly employed in agriculture. Cotton, hill-rice and some opium were the chief crops.

PANG WĪT.—A Shan village in the Ho Ya circle of the Northern State of South Hsen Wi. It is situated in the undulating country north-west of the main village of Ho Ya, and contained in March 1892 nineteen houses, with one hundred and three inhabitants.

The village has been practically resettled since 1888 and possesses as yet very few plough cattle, many having died of disease in 1890. The villagers cultivate hill-rice and a small amount of cotton. One bullock trader, with a dozen pack animals, lives in the village.

PANG WO.—A Lashi Kachin village in North Hsen Wi Northern Shan State, in Kang Möng circle: it contained seventeen houses in 1894, with a population of one hundred persons.

The revenue paid was one rupee per household: the occupation of the people was paddy, maize and opium cultivation, and they owned six bullocks, fourteen buffaloes and one hundred and thirty pigs. The price of paddy was eight annas the basket.

PAN-GYAING.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered four hundred and thirty persons, and the *thathameda* amounted to Rs. 558. No land revenue was collected in the circle.

PANG YANG.—A circle and village in East Mang Lön, Northern Shan States, standing at an altitude of 4,856 feet, in latitude north 20° 8′, longitude east 98° 51′.

Pang Yang is the residence of the *Kyemmöng* or Heir-apparent of Mang Lön State. It is a miserable little village of twenty-six houses, with a very small five-day bazaar, which has decreased in size of late years. Supplies and water are scanty. Bullocks are fairly plentiful. The inhabitants are for the most part Shan, and there are a few Wa. Pang Yang was a former capital of Mang Lön State and has much more space for expansion than Ta Küt, though it is not so easily defensible. Water is obtained from a stream about two hundred feet below the village to the west, on the Ta Man Hsūm road. Below the village is a sort of horse-pond, covered with a weed which the Shans eat as a salad. The water is unfit for human consumption, but does well enough for animals. A force of one thousand men would easily find camping-ground. The village itself is in a hollow commanded from three sides. Pang Yang was attacked by Sao Mahā's men in 1892, when they succeeded in burning part of the village.

Roads lead to Tā Man Hsūm, twenty-one miles; Man Hpang (in Mōt Hai) on the north, sixty miles; Ta Küt (the capital) on the north-east, fourteen and a half miles; Man Pan (in Maw Hpa) on the south, forty-two miles; and Pang Hsang on the Möng Lem route on the east, thirty-one miles.

It seems probable that, when Wa affairs are more peaceful, Pang Yang will again become the capital of the State.

PANG YANG.—A Shan village in North Hsen Wi Northern Shan State, in the circle of Hsen Wi: it contained fourteen houses in 1894, with a population of sixty persons.

The revenue paid was four annas per household: the occupation of the people was paddy cultivation and trading, and they owned two bullocks and ten buffaloes. The price of paddy was twelve annas the basket.

PANG YÔK.—A circle in the Northern Shan State of North Hsēn Wi: it had in 1898 six Palaung and two Kachin (Lahtawng) villages, with a population of about seven hundred persons. It is situated on the high range of mountains which forms the boundary between North HsenWi and Möng Mit, about twenty miles south-west of Nam Hkam, and the whole circle consists of mountainous wooded country.

The Palaungs breed a few ponies.

Pang Yôk village contains twenty-five Palaung houses, and a population of about one hundred and fifty souls. It is situated on and about the crest of a high peak.

PANG YUN.—A village in the Mid Riding of the Northern Shan State of Mang Lön West, west of the Nam Pang in the Sè Hi township, and close to the bazaar of Kat Tau.

In April 1892 there were nineteen houses, with ninety-four inhabitants, all of them Shans, who cultivated chiefly upland rice, with a few irrigated fields in the hollows. There is a monastery in the village with eighteen robed inmates.

PĀNG YŨNG.—A village of the Wān Lek circle, Hsān Tao district of the Southern Shan State of Kēngtūng.

Pāng Yūng is one of the gun-making villages. It contains twenty-six houses and a monastery and is twenty-eight miles north-east of Kēngtūng town. *See* Wān Pyu and Hsām Tao.

PAN-I.—A village in the Pan-i circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and sixty persons and a revenue of Rs. 320 in 1897.

PANKAW.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 50′ north latitude and 97° 30′ east longitude.

In 1892 it contained twenty-five houses, with a population of ninety-three persons. The headman of the village has five others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own fifteen bulllocks and ten buffaloes. Nine hundred baskets of paddy are grown yearly. There is good camping-ground and water-supply.

PAN KÔK.—A circle in the Northern Shan State of North Hsēn Wi: it had in 1898 fifteen Kachin villages and a population of about one thousand persons. It is situated on the hills directly south of Sè Lan, on the Nam Mao or Shweli river.

The circle consists in part of wooded hills, and there are others merely covered with tall grass and ferns, besides a small area of paddy plain on the Shweli, of which Pan Kôk has deprived the former Shan owners. The *Duwa's* village contains ten Kachin houses and a population of about one hundred souls, and is situated half way up a conical-shaped hill, some five miles south of the river.

PANKÔK or PANGHÔK.—A Kachin village in Tract No. 8, Bhamo district, near Paolang: it may possibly be the Pannong of some maps, in latitude 24° 13′, longitude 97° 38′.

In 1892 it contained fourteen houses, with a population of seventy-one persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kasri sub-tribe, and own twelve bullocks.

PAN-LA.—A village on the Nan Ten *chaung*, in the Mogaung subdivision of Myitkyina district.

The village has fifty-eight houses and a *pôngyi kyaung*, and paddy in both *lè* and *taungya* is cultivated. Pan-la is said to have been founded in 1878 by eleven households from Nankat on the Indawgyi lake, who migrated in order to get better cultivation.

PAN LAW.—A Shan village in the North Hsen Wi Northern Shan State in the circle of Hsēn Wi: it contained twenty-nine houses in 1894, and the population numbered ninety persons. The revenue paid was four annas the household: the occupation of the villagers was paddy cultivation and trading and they owned fifteen bullocks, fifteen buffaloes, and four mules and ponies. The price of paddy was twelve annas the basket.

PANLOI.—A Kachin (Lahtawng) village in North Hsen Wi Northern Shan State, in Sao Pawn circle: it contained twelve houses in 1894, with a population of twenty-five persons.

The revenue paid was one rupee per household: the people were paddy, maize and opium traders by occupation, and owned eight bullocks, seven buffaloes and fifteen pigs. The price of paddy was eight annas the basket.

PANLUN.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 7′ north latitude and 97° 35′ east longitude.

In 1892 it contained twenty-five houses, with a population of sixty-eight persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi (Asi or Ithi) sub-tribe, and own four bullocks only. There is good water-supply, but no good camping-ground. The best camp lies half a mile south of the village on a saddle.

PAN MA.—A circle in the Northern Shan State of North Hsen Wi.

It had in 1898 eight Kachin villages and a population of about six hundred persons: it is situated some ten miles south-east of Nam Hkam on a range of hills overlooking the valley of the Nam Wi, a few miles above the point where this stream flows into the Shweli. It consists of wooded hills with a fair area of paddy plain.

The main village contains twelve Kachin houses and a population of about sixty souls, and is situated on the summit of a well-wooded peak.

PAN-NYO-IN.—A village in the Than-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of sixty-nine persons, according to the census of 1891, and a revenue of Rs. 190, included in that of Than-gyaung.

PANSE.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 9′ north latitude and 97° 43′ east longitude.

In 1892 it contained sixty houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe, and own four bullocks and three buffaloes.

The village has a bad character, and attacked the 1892-93 Column.

PANTAW.—A Kachin village in Tract No. 20, Myitkyina district, situated in 25° 7′ north latitude and 97° 46′ east longitude.

In 1892 it contained twenty houses, with a population of ninety-one persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe.

PAN-TEIK.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of fifty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 140 for 1897-98.

PAN-THA.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including two villages, with an approximate area of ten square miles of attached lands. The population in 1891 numbered five hundred and sixteen persons, and the revenue amounted to Rs. 1,922.

PAN-THWIN-GYI.—A circle in the Taungdwin-gyi township of Magwe district, includes the single village of Panthwin-gyi.

PAN-U-DAUNG.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district, including six villages.

Panudaung village is situated thirteen miles west of Wetwin, and had a population of two hundred and thirteen persons at the census of 1891. The *thathameda* paid by the circle for 1896 amounted to Rs. 330. Paddy is cultivated.

PAN-WE.—A small village in the Thabeikkyin township of Ruby Mines district, about four miles west of Ye-nga-u.

The population is Burmese and numbers thirty persons.

PAN-YIN.—A village in the Yeza-gyo township, Pakôkku subdivision and district, with a population of five hundred and sixty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,220 for 1897-98.

PAN-YWA.—A village of sixty-one houses in Myotha township of Sagaing district, eight miles north-west of Myotha.

There is a Government bungalow. There are three villages under the thugyi: Pan-ywa, sixty-one, Nathadaw, fifty-two, and E-hla, twenty-three houses.

PAN-ZAN.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and thirty-one persons, according to the census of 1891. The *thathameda* amounted to Rs. 480 for 1897-98.

PAN-ZWA.—A village in the Panzwa circle, Myaing township, Pakôkku subdivision and district, with a population of nine hundred and thirteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,000 for 1897-98.

PAOLANG or PAOLAN.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 10′ north latitude and 97° 31′ east longitude.

In 1892 it contained fourteen houses, with a population of thirty-eight souls. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own no cattle.

PAONG or PAHAUNG or PHA-AUNG. A Kachin village in Tract No. 15, Bhamo district, situated in 24° 26′ north latitude and 97° 13′ east longi. tude.

In 1892 it contained eighteen houses, with a population of eighty-eight persons. The headman of the village has no others subordinate to him- The inhabitants are of the Lepai tribe, and own no cattle.

PA-PAUNG.—A village of eighteen houses on the west bank of the Irrawaddy river, in the Bhamo subdivision and district.

It was founded in 1893 by Father Duhand, a French Roman Catholic Missionary.

PAPIA.—A village of Shintang Chins in the Southern Chin Hills.

In 1894 it had ninety houses: Nunseo and Kim Môn were its resident Chiefs. It lies on the west bank of the Boinu, thirty miles south of Haka, one thousand and five hundred feet above the river, and is reached from Haka *viâ* Dônlinpa camp, from Shurkwa, six miles, and from Mongrang, ten miles. The village is partially stockaded. There is no good camping-ground. Papia is to a small extent under the influence of Hlwe of Kotarr. It was partly disarmed in 1895.

PAPO or PAPAW.—A Kachin village in Tract No. 25, Myitkyina district, situated in 24° 43′ north latitude and 97° 3′ east longitude.

In 1892 it contained twelve houses, with a population of fifty-three persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

PAPUN.—A Kachin village in Tract No. 12, Bhamo district, situated in 24° 31′ north latitude and 97° 34′ east longitude.

In 1892 it contained twenty houses: its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Szi sub-tribe, and own no cattle.

PA-RA-BA.—A village in the Paraba circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and seventy-six persons, according to the census of 1891. The *thathameda* amounted to Rs. 750 for 1897-98.

PA-RA-BAT.—A village in the Ngèdo revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of one hundred and fifty-five persons and paid Rs. 320 *thathameda*-tax in 1891.

PA-RAW.—A village on the Irrawaddy river in Myitkyina district, about twelve days' distance from the India rubber tract.

It contains eight houses of Lahtawngs and one of Shans, who came from Pumshung, south of Kanti, three generations ago. The villagers work *lè* with buffaloes borrowed from Pampa, and also maize and *taungya*.

Opium.

The poppy is grown on Kaingtaing island, but only for home consumption, and Kachins from other villages also come down and work opium on the island. About sixty of them are of the Sana, N'Kum, Lahtawng and Lepai tribes: they raft down from above Mainga in *Tazaung-môn* and *Natdaw* (November and December) and clear the jungle. In *Tabodwè* (February) the pods are slit three times and the juice is wiped off with the finger and placed on cloths. One viss fetches twenty rupees. The villagers who buy opium from the Chinese have to pay Rs. 40 per viss.

The villagers make their own spirits.

There were five or six houses of Shans here till Haw Saing's rebellion.

The ferry from Maingmaw is about one mile below the village, and eighty Chinamen crossed by it in 1890.

PA-REIN-THA.—A village in the Pareintha circle, Yezsa-gyo township, Pakôkku subdivision and district, with a population of two hundred and ninety-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 410 for 1897-98.

PARRTE.—A village of Chins of the Tashôn tribe in the Central Chin Hills.

In 1894 it had forty houses: Lyentin was its resident Chief. It lies on a hill north of the Manipur river, and can be reached by the Falam-Fort White road, eighteen miles. Parrte is a mixed Hlunseo and To.r village, and pays heavy tribute to Falam. The camping-ground is not good; there is a small stream of water to the south.

PARRTE.—A village of Chins of the Yahow tribe in the Central Chin Hills.

In 1894 it had thirty houses: the resident Chief was Tinshwalyen. Parrte is subordinate to Vannul and pays tribute to Falam.

PARRTUNG.—A village of Chins of the Whenoh tribe in the Central Chin Hills.

In 1894 it had eight houses: Doulè was its resident Chief. It lies one mile south of Yaulpi, and can be reached *viâ* Klao, Khwanglun and Dartati. It pays tribute to Falam. Water can be drawn from a stream south of the village.

PASANG.—A Kachin village in Tract No. 22, Myitkyina district.

In 1892 it contained twenty houses, with a population of one hundred and twenty-five persons. The headman of the village has no others subordinate to him. The inhabiants are of the Lepai tribe and own two buffaloes.

PA SEOW HSĪN.—A Chinese village in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni), situated in the hill range immediately west of the Taw Nio bazaar.

In 1892 it contained twelve houses, with an exclusively Chinese population of fifty-seven persons. They cultivated opium and hill rice, the former in very large quantities.

PASI.—A Kachin village in Tract No. 40, Myitkyina district, situated in 26° 16′ north latitude and 96° 54′ east longitude.

In 1892 it contained forty-three houses; the population was not known. The inhabitants are of the Marip tribe, and the headman has no others subordinate to him.

PA-SÔK.—A new township of the Pauk subdivision of Pakôkku district. The headquarters are at Pasôk.

PA-SÔK.—A circle and village in the lately formed Pasôk township, Yawdwin subdivision of Pakôkku district, with a population of three hundred and sixty persons, according to the census of 1891. The circle consists of Myaukmagyin and Pasôk villages. Pasôk is the headquarters of the subdivision and township.

The *thathameda* from Pasôk amounted to Rs. 530 and from Myaukma-gyin to Rs. 160 for 1897-98.

PA-TA-NA-GO.—A circle in the Myingun township of Magwe district, including the villages of Patanago and Gwe-gyaung.

PA-TAUNG.—A village in the Nyaung-bin circle of Myitkyina district, with ten houses and a population of twenty-six persons.

The inhabitants imigrated originally from villages in the Sè-ywa and Kônmamôn neighbourhood. They work *kaukkyi* and *mayin*.

PĀ TEP.—A township in the *Kawn Kang* or Mid Riding of Mang Lön West, Northern Shan States. It lies on the sloping ground to the east of Nā Lōng and Tawng Hio.

It had only three villages, with twenty-two houses, in 1892 and the entire population was Yang Lam. They work hill-rice and small fields of cotton, but not enough for more than local requirements.

PA TEP.—A village in the *Kawn Kang* or Mid Riding of the Northern Shan State of Mang Lön West. It is in the *Htamōng*-ship of Pang Küt and is only a short distance from that village, at the foot of Loi Tawng.

In April 1892 there were twenty-four houses with ninety-nine inhabitants, all of them Shans. There were several resident bullock-traders, owning fifty pack animals, but the majority of the population was engaged in rice cultivation, principally upland, with but few irrigated fields. There is a monastery in the village with nine officiants. Pa Tep stands at a height of 3,600 feet.

PA-THE.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 700 revenue for 1897.

PA-THEIN-GA-LE.—A village in the Madaya township and subdivision of Mandalay district, north of the Nanda circle.

It has twenty-five houses, and its population numbered in 1897, one hundred persons approximately. The villagers are cultivators.

PA-THEIN-GYI.—A township of the Amarapura subdivision of Mandalay district.

Physical aspect.

The Patheingyi township presents the appearance of a basin or hollow plain, of which the eastern, southern and northern parts are slightly higher than the interior. The whole plain, however, slopes gradually down to the Irrawaddy river. The southern half of the township is sandy and, under the hills along its eastern border, stony with a mixed soil of sand and clay. The northern half has also a mixed sand and clay soil on its eastern border, but gradually as the plain slopes westward the soil improves and becomes alluvial.

Hills.

The Maymyo (or Shan) hills form the whole of the eastern boundary. Away from them there are a few scattered hills, the most conspicuous being the Shwe-daung-u, Kyauk-kyandaung, Yingattaung, Gyo-gya-u-daung, Kôkte-daung, Bôktaung, Hman-gyi-taung, Laungpulu-daung, Yankintaung, Tôkkèdaung, Yetaguntaung, Kudaung, Seikthèdaung, Wazi-gyattaung and Tônbotaung hills.

There are three passes across the hill range to the east, one by Yankintaung another by Lèma, and the third and southernmost west of Kywènapa, now the main road to Maymyo.

Cultivation.

In those parts which are subject to natural or artificial irrigation, west of the Shweta *chaung*, the soil is clayey and rice is grown. The whole of the hollow plain is brought under rice cultivation. In the southern half of the township rice is grown along the irrigation channels and below the Aungbinlè tank. The higher lands in the township are brought under *ya* and *kaing* cultivation and yield good crops generally. The *ya* crops are *jowar*, maize, indigenous vegetables and sessamum. The *kaing* crops are the same as those of the Amarapura township, except that, west of the Shwelaung *chaung*, considerably more wheat and Bengal gram (called *kalapè*) are raised. The island villages in the Irrawaddy grow some rice, maize and potatoes, but onions and tobacco are the chief crops. Custard-apples and plantains in great variety are grown in the villages along the eastern border of the township, under the hills. The dry-weather rice crops, *mayin* and *kaukti*, are grown below the Aungbinlè, Zaunggalaw, Nanda South and Nanda North tanks, and west of the Shwelaung and the Shweta *chaung* irrigation channels.

Minerals.

Gold has been prospected for in the northernmost part of the township, and chalk deposits have been utilized at Tônbo in the south of the same tract.

PA-THEIN-GYI.—A revenue circle in the Pathein-gyi township, Amarapura subdivision of Mandalay district.

Pathein-gyi is the township headquarters and has a police-station and a court-house. The circle includes five villages. The land revenue paid annually by it amounts to Rs. 1,026.

PA-THEIN-GYI.—A village in the revenue circle and township of the same name, Amarapura subdivision of Mandalay district, fifteen miles north north-east of headquarters.

It had a population of three hundred and thirty-five persons at the census of 1891, and paid Rs. 670 *thathameda*-tax. The police-station and the township court-house are in this village.

PA-THIN (HPA-THIN).—A circle in the Maymyo township and subdivision of Mandalay district, including three villages.

PA-THIN (HPA-THIN.—A village in the circle of the same name, Maymyo subdivision of Mandalay district, seven miles south-east of Maymyo.

Paddy is cultivated in the village, which paid Rs. 390 *thathameda* for 1896.

PATIEN or PATHEIN.—A Kachin village in Tract No. 31, Myitkyina district, situated in 25° 13′ north latitude and 96° 1′ east longitude.

In 1892 it contained sixteen houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese.

PA-TIN.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including four villages, with an approximate area of three square miles of attached land.

The population in 1891 numbered three hundred and sixty-nine persons, and the revenue amounted to Rs. 1,534.

PAT-LÈ.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered three hundred and fifty persons and the *thathameda* amounted to Rs. 464. No land revenue was collected in the circle.

PAT-MA.—A village in the Kyatpyin circle, Mogôk township of Ruby Mines district, situated on the slopes of the Pingutaung, half a mile from Kyatpyin.

It contains forty houses: the inhabitants, who are mostly Shans, devote themselves to cultivation.

PA-TO.—A circle in the Magwe township and district, including the villages of Zi-gyun, Pato, and Shwe-kyin.

PA-TO-THA.—A revenue circle in the north of the Mintaingbin township of Lower Chindwin district, with ninety inhabitants.

It includes two villages, Zibyu-gôn and Patotha, and the revenue amounted to Rs. 380 from *thathameda*, and Rs. 70 from State-land for 1896-97.

PATWA.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° 11′ north latitude and 98° 3′ east longitude.

In 1892 it contained twenty-five houses; the population was not known. The inhabitants are of the Lepai tribe. The headman has no others subordinate to him.

PAUK.—A subdivision of Pakôkku district, is bounded on the north by the Gangaw subdivision of Pakôkku district and by Lower Chindwin district, on the east by the Pakôkku subdivision, on the south by the Pakôkku and Yawdwin subdivisions, and on the west by the Chin Hills.

It includes the townships of Pauk and Tilin. Its area is one thousand nine hundred and sixty-four square miles and its population numbers forty-six thousand nine hundred and twenty persons, divided between two hundred and forty villages. The aggregate revenue paid in 1892 amounted to Rs. 83,290.

PAUK.—A township in the subdivision of that name of Pakôkku district, is bounded on the north by the Gangaw township of the same district and the Mintaingbin township of Lower Chindwin district, on the east by the

Tan-gyi-daung range and the Yaw river, on the south by the Seikpyu and Laung-she townships, and on the west by the Pandaung range.

Physical aspect.

The country is hilly and broken up by the troughs of the Kyaw and Yaw rivers and their feeders. The larger of these two, the Yaw, comes from the south-west and is joined by the Kyaw from the north about two miles north-east of the town of Pauk. The united streams then turn south and, flowing parallel to the Tan-gyi-daung, enter the Irrawaddy above Zigat.

Cultivation.

Along these two streams a considerable amount of irrigated paddy is grown. On the hilly parts Indian-corn, *jowar* (*Sorghum vulgare* and sessamum are raised, the first being the largest crop. The people grow it not so much for the sake of the grains as for the inner sheath of the cob, the leaves of which are used as wrappers for Burman cheroots. This, when ready for the market, is called *hpet*. There is a great demand for Yaw *hpet* and at least 1,000,000 lbs. are exported annually, at a value of from six to seven lakhs of rupees.

The township has a population of thirty-four thousand seven hundred and eighteen persons, divided between one hundred and forty-four villages, and one hundred and nineteen revenue circles, which pay an aggregate assessment of Rs. 77,860.

Antiquities: pagodas.

There are two pagodas of great local fame in the township, the Shwepaunglaung and the Shwe-môk-taw, built on a cliff on the west bank of the Yaw river, opposite Pyinchaung. The story goes that Dhamma-thawka, King of Pagan, first built a small pagoda here in 453 B.E. (1091 A.D). In 557 B.E. (1195 A.D.) Nara-padi-sithu, the famous warrior king of Pagan, after he had sailed down the Irrawaddy in his war boats, and then up the Sittang, where he had founded Toungoo, visited Yaw. When the Royal barge arrived opposite Dhamma-thawka's pagoda, it could not be made to move. The *Pônnas* who accompanied the King said that they must be in the vicinity of some sacred spot. The party landed and found Dhamma-thawka's pagoda, and the pious King determined to enlarge and beautify it and make it famous throughout his dominions. When the work was commenced the *Thagya-min*, the King of the Nats, himself appeared and presented to the King relics of Shin Gaudama to be placed in the shrine. These the King put in an emerald tube half-a-hand (*ta-mōt*) long, and this was encased in one of gold, then in one of silver, then in one of an alloy of gold and silver, and finally in one of brass. Yet so true and delicate was the workmanship that each tube was exactly half a hand, in length, and the pagoda was hence called the Shwemôk-taw.

Whilst it was building, the holy-man Shin-tha-ngè from the Palaung (Paung laung) country appeared, riding on a tiger. Nara-padi sithu made a statue of the saint as he so appeared and raised a *thein* over it which he called the Shwe-paunglaung. The figure is still to be seen in the pagoda. And because the King's raft had been held by unseen hands so that it could not move, no one has ventured since then to keep a boat or a raft on this part of the Yaw river. For if the King's raft was so stopped how could any ordinary mortal hope to navigate it?

The pagodas were completed on the full moon of *Tabaung* 557 B.E., (March 1195 A.D.) The King held a great feast to celebrated the even and dedicated the neighbouring villages to the upkeep of the pagoda, enjoying the people to hold a *pwè* annually on the full moon of that month. This was

done regularly until the Annexation, when the unsettled state of the country interrupted the long established custom. In *Tabaung* (February) of 1892 the festival was revived, but not on so large a scale as formerly. Now only neighbouring villages attend it, whilst before the Annexation people from Gangaw, the Chindwin, Myingyan, Mandalay and even Lower Burma used to flock to it.

History: the legendary founding of the "Kyakut *myo*."

Pauk, together with the neighbouring township of Yaw on the west, formed under Burmese rule the "Kyakut *myo*." This name is said to have been given to it by Shin Gaudama himself, who, when spending a Lent on the Tan-gyidaung, near the site of the present Swe-daw Yin pagoda, noticed the dense jungle of *Kyakut* bamboo to the west, and called the country Kyakut, prophesying that it would soon be peopled.

The first settlers, according to local tradition, were three brothers, refugees from the Pagan Kingdom. One took possession of the lowlying tracts and formed four villages there which he called the *Lè-gyi le-dwin* (Lèlan, Lè-o, Lè saw and Alè). The second took the forest land and built nine villages which he named after trees, calling them the *Thitgyi-ko bin* (Pauk, Yuma, Pyin-chaung, Nyaung Wun, Kyun-yin, Shala, Letpan, Thayet-kyin and Peinnè). The last received the sterile hilly tracts, and founded nine villages which he called the *Kyaukgyi-ko-lôn* (Kyauk-ka, Kyauk-masin, Kyauk-lut, Kyauk-hte, Kyaukhtayan, Kyauk-sit, Kyauk-o, Kyauk-kwet). All these villages are still inhabited.

The first ruler of Kyakut *myo* was styled *Sawbwa* and held his court at Kyakut, now diminished to a small village near Chaunggu in the Yaw township, and his jurisdiction extended as far as the Irrawaddy river opposite Pagan.

In the time of King Naungdaw-paya, son of Alaung-paya, the Kyakut *Sawbwa*, together with those of Tilin and Laung-she, rebelled and the *Sawbwa*ship was reduced to a *myothugyi*ship and the country east of the Tangyidaung taken from it.

Authentic history.

About 1202 B.E. (1840 A.D.), as the eastern part of the *myo* was infested with bad characters, the headquarters were removed east and the present town of Pauk was founded. There had been a large town of one thousand houses before this at Pauk, but it was entirely destroyed in 1167 B.E. (1805 A.D.) when the whole countryside was laid waste by the dacoit, Maung Gauk of Pagyi.

In 1840 also a *wun* was first appointed to the whole of the Yaw country, embracing the four *myos* of Pauk, Laung-she, Saw and Tilin, together with seven others of less importance.

Administration in Burmese timese.

All civil, criminal and revenue administration was in the hands of the *wun*, who received a salary of Rs. 1,200 a year. The *thugyi* and *myothugyi* also tried petty cases, but none besides the *wun* had the power to imprison, and even he rarely exercised it. Blood money in compensation was considered enough punishment for even so serious an offence as murder, the delinquent being shut up until the fine was paid.

In civil cases there were no regular court-fees, but ten *per cent*. of the amount derived was taken by the presiding judge. For one year a new official, the *Hkôn wun*, was appointed on a salary of Rs. 600 a year to try civil suits, on the understanding that all fees were to be paid into the treasury.

The arrangement did not last beyond that time, as the King found that the salary paid exceeded the fees received by the treasury.

The only regular tax levied was, as now, the *thathameda*. this was first introduced in 1221 B.E. (1859 A.D.), when the demand was Rs. 3 a house. By degrees the assessment was raised until in 1230 B.E. (1868 A.D.) it reached its present rate of Rs. 10 a house. The *thugyis* drew up the list of houses and the tax was collected according to their lists, but there was no check on them. Occasionally, if the amount paid in by the *thugyi* seemed suspiciously small, the *Wun* sent some of his clerks to count the houses and, if it was discovered that the *thugyi* had collected money from houses and had not paid it in, he had to pay double the amount so embezzled.

PAUK.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including five villages.

It paid a revenue of Rs. 1,669 in 1897.

PAUK.—The headquarters of the subdivision and township of the same name in Pakôkku district.

The present town of Pauk was founded in 1202 B.E. (1840 A.D.) and in 1891 had a population of 2,067 persons. It has a Subdivisional Officer's and Myoôk's court-house, a Civil Police guard, Telegraph and Post offices, and a bazaar. It was in 1891 the headquarters of a Public Works subdivision, and of a branch of the Bombay-Burma Trading Corporation, working the Yaw and Kyaw forests.

PAUK-CHAUNG.—A village in the Tan-gyaung circle, Seikpyu township Pakôkku subdivision and district, with a population of one hundred and twenty-five persons, according to the census of 1891, and a revenue of Rs. 260, included in that of Tan- chaung.

PAUK-CHAUNG.—A village in the Pauk township and subdivision of Pakôkku district, with a population of thirty-six persons, according to the census of 1891, and a revenue of Rs. 180.

PAUK-GÔN.—A village of thirty-two houses to the east of the mouth of the Mosit stream, in the Shwegu subdivision of Bhamo district.

The villagers are fishermen and grow also a little maize in *taungyas*.

PAUK-IN.—A circle in the Taungdwin-gyi township of Magwe district. It includes the village of Zidaw only.

PAUK-IN.—In Chaung-u township of Sagaing district, an old irrigation channel which contributed largely to the fertility of the *Kaing Taw* (see A-nein). Attempts are now being made to bring the channel into working order again. The five sources from which it has been fed are—

(1) The Tanaung Taw *chaung*.
(2) The Yamauktet *chaung*.
(3) The Mukan *chaung*.
(4) The Htein gyaing *chaung*.
(5) The Pauktu *chaung*.

The Pauktu is now a large fishery. At the head of it is the *Kanya-lôn Kyaukpya-daw*, where dacoits used to find a convenient hiding-place. Above this is the *Badôn-mi-si-tu*, formerly known as the *Maha-dan-taik*. In Mindôn *Min*'s time an irrigation canal was dug from this point by *Gaing-dauk* U-nya-na, who was officially known as the Mingin *Sayadaw*. This canal is known as the *Zana-thu-ka-myaung* and is now in disrepair.

PAUK-KAUNG.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and twenty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

PAUK-KAUNG.—A village in the Bahin circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred persons, according to the census of 1891.

The *thathameda* amounted to Rs. 630 for 1897-98.

PAUK-KÔN.—A circle in the Ti-gyaing township, Katha subdivision and district. Bônmayaza village is included in the circle.

Paukkôn village was established where *Butea* trees and the Bônmayaza plant grew abundantly, and in olden times was called Bônmayaza-Paukkôn. It is now the headquarters of the circle, and in 1897 had thirty-three houses. Most of the villagers are cultivators, working *kaukkyi, mayin* and *taungya*.

PAUK-KÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one and a half square miles of attached land.

The population in 1891 numbered forty-six persons and there were nine acres of land under cultivation. The principal products are paddy and jaggery.

The village is nine miles from Ye-u and paid ninety rupees *thathameda* revenue for 1896-97. It is under the Ywama thugyi.

PAUK-KÔN.—A village in the Nga-kwe circle, Seikpyu township, Pakôkku subdivision and district, with a population of seventy-eight persons, according to the census of 1891, and a revenue of Rs. 150.

PAUK-KÔN, NORTH.—A village in the Kyun-le-ywa circle, Nga Singu township, Madaya subdivision of Mandalay district, south of Hinthabo.

The village has twenty houses, and its population numbered in 1897 eighty persons approximately. The villagers are cultivators and fishermen.

PAUK-KÔN, SOUTH.—A village in the Kyun-le-ywa township, Madaya subdivision of Mandalay district, east of Mya-sein-gyan.

The village has twenty houses, and the population numbered in 1897 eighty persons approximately. The villagers are cultivators and fishermen.

PAUK KYAN-DAW.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of thirty-four persons, according to the census of 1891, and a revenue of Rs. 190.

PAUK KYIN.—A village in the Pan-i circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of forty-six persons and a revenue of Rs. 100 in 1897.

PAUK-MYAING.—A township of Kyauksè district, has an area of about one hundred and twenty-seven square miles and is bounded on the north by the Singaing township, on the east by the Minzu and Myittha townships, on the south by Meiktila and Myingyan districts, and on the west by Myingyan and Sagaing districts.

The township contains fifty-one revenue circles; the headquarters are at Da-ye-gaung on the Samôn river. The country is for the most part a plain, but there are a few low hills in the dry tract to the west of the Samôn, which traverses the whole length of the township from north to south. The Panlaung separates it from the rest of the district on the east. The part to the east of the Samôn is watered by the Sama canal.

The average rainfall is twenty-eight inches, but the distribution varies considerably, the western part of the township presenting the appearance of a parched plain in the hot weather. The township is healthier than any other part of the district.

Cultivation.

The township is purely agricultural, and the chief products are paddy, plantains and chillies. The whole of the dry tract produces little else but chillies, and even lands which used to be irrigated for paddy from private tanks are now cultivated with this crop, the tanks themselves being no longer used as reservoirs but as chillie plots. The produce is exported by rail to Rangoon and elsewhere. Sessamum is grown here and there, and jaggery is made from toddy palm juice. Bazaars are held every five days at Da-ye-gaung, Yamôngyi, and Kyauksauk.

The population numbers fifteen thousand three hundred and fifty nine persons, the dry tract being very thinly peopled. All are Burmans, though there have doubtless been infusions of Shan blood from an early date.

Antiquities.

The Shwe-minwun is the only pagoda of note. It has an annual festival. Kyauksauk or Kyaukpyauk village was founded by Manisithu of Pagan on the occasion of the loss of the precious stones from the eyes of an image of the Gaudama set up by King Asoka of Patna.

PAUK-MYAING.—A village in the Shwe-pyi-nga-ywa circle, Patheingyi township, Amarapura subdivision of Mandalay district.

It had a population of three hundred and forty-two persons at the census of 1891. It is situated eleven miles north of headquarters.

PAUK-NGU.—A village in the Pauk-ngu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and eighty-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 95 for 1897-98.

PAUK-PAN-BYU.—A revenue circle and village with two hundred and thirty-four inhabitants in the Kani township of Lower Chindwin district, situated in a plain on the left bank of the North Yama stream.

Dry-weather paddy is cultivated, the crops being easily irrigated from the Yama. The revenue for 1896-97 amounted to Rs. 590 from *thathameda*, and Rs. 36 from State lands.

PAUK-PAN-ZAING.—A village in the Paukpanzaing circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and twelve persons, and a revenue in 1897 of Rs. 240.

PAUK-PIN-GAING.—A village in the Myotha circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and eighty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 410 for 1897-98.

PAUK-PIN-THA.—A village with one hundred and nine houses and a population of four hundred and thirty-six persons, in Meiktila township, Southern subdivision of Meiktila district.

It was established, according to local historians, about 119 B.E. (757A.D.).

PAUK-PYIN.—A village in the Aligan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and ninety-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 360 for 1897-98.

PAUK-SU.—A village in the Tha-gyaung circle, Seikpyu township, Pakôk-ku subdivision and district, with a population of one hundred and two persons, according to the census of 1891, and a revenue of Rs. 230.

PAUK-TA-BIN.—A village in the Daungbôn circle, Thabeikkyin township of Ruby Mines district, about seven miles north of Twinngè.

The population is Burmese and numbers six hundred persons.

PAUK-TAW.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered one hundred and thirty persons, and the *thathameda* amounted to Rs. 154. No land revenue was collected in the circle.

PAUK-TAW.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered nine hundred and thirty persons, and the *thathameda* amounted to Rs. 1,286. No land revenue was collected in the circle.

PAUK-TAW.—A village in Kan Anauk *taik* (circle) of Pangtara State, Myelat district of the Southern Shan States.

It contained in 1897 forty-one houses with a population of two hundred and seventy-seven persons, who paid Rs 224 revenue.

PAUK-TAW.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of two square miles of appropriated lands.

According to the preliminary census of 1891 the population numbered seventy five persons, and the cultivated area was twenty acres. Paddy and jaggery are the chief crops. The village is fourteen miles distant from Ye-u and paid for 1896-97 Rs. 124 *thathameda* revenue. The village is in the Shwegu thugyiship.

PAUK-TAW.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with three square miles of appropriated land.

The population in 1893 numbered seventy-one persons, and there were fifty-three acres under cultivation. Paddy and jaggery are the chief products. The village is ten miles from Ye-u and paid Rs. 90 *thathameda* revenue for 1896-97. It is under the Ywama thugyi.

PAUK-TAW.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, twelve miles from Ye-u.

It has sixty-two inhabitants, chiefly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 91.

PAUK-TAW.—A village of seventy-seven houses in the Kyaukyit township, Myinmu subdivision of Sagaing district, six miles from Kyaukyit.

It was formerly under the *Thwe-thauk-gyi* of Posadaw, who is now thugyi of the village. Pauktaw is about half a mile distant from the Irrawaddy river, and produces peas and tobacco.

PAUK-TAW.—A village of seventy-two houses, four miles west of Ava in Sagaing district.

Near the village is the Paungdaw-u pagoda.

PAUK-TAW.—A village of sixteen houses, forming the smallest circle of the Sagaing township of Sagaing district.

PAUK-TAW.—A village in the Madaya township and subdivision of Mandalay district, on the east bank of the Shweta *chaung*, between Madaya and Taungbyôn.

It has twenty-five houses, and its population numbered in 1897 one hundred persons approximately. The villagers are cultivators.

PAUK-TAW.—A village in the Taungbôn circle, Pakôkku township, subdivision and district, with a population of three hundred and eighty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 800 for 1897-98.

PAUK-TAW.—A village in the Myodin circle, Myaing township, Pakôkku suddivision and district, with a population of one hundred and fourteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 330 for 1897-98.

PAUK-TAW.—A village in the Myaung-zauk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and sixty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 90 for 1897-98.

PAUK-TAW-GYI.—A circle in the Taungdwin-gyi township of Magwe district, including the villages of Kwintha, The-bwin and Zaung gyan-daung.

PAUK-TAW-NGÈ.—A circle in the Mingun township of Magwe district, including the villages of Lelya and Pauktaw.

PAUK-THIT.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and sixty-five persons, and the *thathameda* amounted to Rs. 208. No land revenue was collected in the circle.

PAUK-U.—A village in the Pauk-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and eighty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 950 for 1897-98.

PAUK-WÈ.—A village of the Sagaing subdivision and district, situated on an island in the Irrawaddy river. It has ninety houses.

PAUK-YIN.—A village in the Chaung-zôn-gyi circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifty-four persons, according to the census of 1891, and a revenue of Rs. 240, included in that of Chaungzôn-gyi.

PAUK-YWE.—A village in the Madaya township and subdivision of Mandalay district, north-east of Wayindôk.

It has twenty-five houses, and its population numbered in 1897 eighty persons approximately. The villagers are cultivators.

PAUNG-A.—A group of four villages in Ava township of Sagaing district, ten miles south-west of Ava.

The villages are Leingôn, seventy-three houses, Nyaungôn, one hundred and forty houses, Kyaungôn, forty-nine houses, and Taukshagôn, ninety houses.

PAUNG-BE-DAN.—A village in the Paung-be-dan circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of three hundred and ninety-five persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,830 for 1897-98.

PAUNG-BYIN.—The headquarters of the Lega-yaing township, Lega-yaing subdivision of Upper Chindwin district.

PAUNG-DAUNG-U.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u, with a population of four hundred and eighty-six persons.

The chief industry is rice cultivation: the *thathameda* revenue for 1896-97 amounted to Rs. 1,130.

PAUNG-DAW.—A village in the Ngèdo revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of one hundred and thirty persons at the census of 1891, and paid Rs. 250 *thathameda*-tax.

PAUNG-DAW.—A village in the Pwe La State, Myelat district of the Southern Shan States.

In 1897 it contained forty-six houses with a population of two hundred and eight persons, who paid Rs. 130 annual revenue.

PAUNG-DÈ.—A village in the Paungdè circle, Myaing township, Pakôkku subdivision and district, with a population of five hundred and twenty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 2,150 for 1897-98.

PAUNG-GA-TA.—A revenue circle in the east of the Salin-gyi township of Lower Chindwin district, with four thousand one hundred and five inhabitants.

The principal villages in the circle are—Paunggada, Settwin, Tanbu, Mèzaligan, Yega, Kyaukpyudaing, Zidaw, Sidi, Mo-gyo-byin, Paungga, Kyawywa and Taungbalu. Paddy, *jowar* and sessamum are grown. The revenue amounted to Rs. 15 from State lands and Rs. 8,460 from *thathameda* for 1896-97.

PAUNG-GYIN SOUTH.—A village of one hundred and seven houses in Myotha township of Sagaing district, nine miles south of Myotha.

It was formerly the headquarters of a *myothugyi*.

PAUNG-LAUNG.—A village in the Paunglaung circle, Ye-zagyo township, Pakôkku subdivision and district, with a population of one hundred and thirty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 160 for 1897-98.

PAUNG-LAUNG GAN.—A village in the Paunglaunggan circle, Pakôkku township, subdivision and district, with a population of one hundred and four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,140 for 1897-98.

PAUNG-LAUNG-GAN MYAUK-SU.—A village in the Paunglaunggan circle, Pakôkku township, subdivision and district, with a population of two hundred and ninety persons, according to the census of 1891, and a revenue of Rs. 700, included in that of Paunglaunggan.

PAUNG-LAUNG-GYI.—A village in the Paunglaung circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and fifty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 780 for 1897-98.

PAUNG-LAUNG-SHIN.—A village in the Pakôkku circle, township, subdivision and district, with a population, according to the census of 1891, of three thousand and seventy-four persons.

The *thathameda* amounted to Rs. 3,036 for 1897-98.

PAUNG-LIN.—A village in the Salin subdivision and district, has a tank of considerable size and grows one thousand four hundred acres of *mayin* paddy.

PAUNG-LIN.—A lake in the Salin township of Minbu district, formed by the spill of the Irrawaddy into a large basin at the foot of low hills; when the river goes down the water is allowed to recede until a certain level is reached, and then all the creeks are blocked up in order to check the outflow. The water thus kept in is utilized for irrigating about one thousand six hundred acres of *mayin* paddy. No water-rate is levied. A sluice-gate was built about 1894 to regulate the supply of water, but it was carried away soon after its construction and has not since been restored.

PAUNG-WA.—A revenue circle and village on the right bank of the Chindwin river in the Salin-gyi township of Lower Chindwin district, with six hundred and eighty-one inhabitants.

Paungwa keeps a locally celebrated pagoda festival in August of every year. The pagoda is said to have been built by Mingyizwa Sawkè, King of Pagan, over relics of the Gaudama. The annual festival commences on the 8th waxing of *Wagaung* (August) and ends on the 8th waning of the same month. About five thousand people attend it and it affords an opportunity for the barter of goods of every description. *Pwès*, pony-races and boat-races are held.

The revenue for 1896-97 amounted to Rs. 1,340.

PAUNG-WÈ.—A circle in the Magwe township and district, includes the villages of Paungwè, Kanaing, Nyaungbinwun, Chaungya, Dedôkkan, Se-ywa, Yôngôn, Alègan, Môngôn, Kywe-bôk, Kangatgôn, and Thabingôn.

PAUNG-WÈ.—A village in the Paungwè circle, Myaing township, Pakôkku subdivision and district, with a population of three hundred and forty-two persons according to the census of 1891.

The *thathameda* amounted to Rs. 730 for 1897-98.

PAU PAU HTAI.—A Chinese village of ten houses in the Ko Kang trans-Salween circle of the Northern Shan State of North Hsen Wi (Theinni), about six miles south-east of the Man Pang ferry. It is situated at a height of five thousand six hundred feet on the slope of the main ridge towards the Salween, and contained in 1892 a population of fifty-two persons.

They cultivated large quantities of opium and considerable crops of hill-rice, maize and Indian-corn.

PAUPGÔN.—A Kachin village in Tract No. 2, Bhamo district, situated in 24° 11′ north latitude and 96° 51′ east longitude.

In 1892 it contained twenty-nine houses, with a population of one hundred and twenty-one persons. The headman has no others subordinate to him. The inhabitants are Shan-Burmese, and own no cattle.

PAURI.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 55′ north latitude and 97° 54′ east longitude.

In 1892 it contained thirty houses; the population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

PAW.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of eighteen square miles of village-lands.

The population numbers eighty-five persons and cultivates an area of one hundred and fifty-one acres. Paddy and *thitsi* are the chief products. The *thathameda* revenue for 1896-97 amounted to Rs. 190. The village is forty-four miles from Ye-u, and is under the Paluzwa thugyi.

PAW IN.—The capital of the State of Nam Hkai, Myelat district of the Southern Shan States, and the residence of the *Ngwe-kun-hmu*. It lies to the west of the State and is built on a hillock called Sawng Rü, round the foot of which flows the Nam Pilu, the Balu stream.

In 1897 Paw In contained thirty-six houses, with forty-three households and a population of two hundred and forty-two persons. Of the forty-three households only five were assessed to revenue and the amount assessable was Rs. 30. The villagers cultivated both lowlying irrigated fields and *taungya*.

PAW LA MAW.—A village in Maw Nang State, Myelat district of the Southern Shan States, two and half miles south of the Myoza's village.

In 1897 it contained fifty-six houses, with a population of two hundred and twenty-five persons. Excluding twenty-eight new and four service houses, twenty-four houses were assessed to revenue and paid Rs. 130.

PAW-LE.—A village in the Min-vwa circle, Ku-hna-vwa township, Gangaw subdivision of Pakôkku district, with a population of forty-nine persons, according to the census of 1891.

The *thathameda* amounted to Rs. 210 for 1897-98.

PAW LENG.—A circle in the Hsum Hsai sub-State of Hsi Paw, Northern Shan States.

The circle borders on Maymyo and is in the main hilly, with no wet cultivation. It had in 1892 seven villages with sixty-nine inhabitants, and paid revenue for eight hundred and forty-seven *thanatpet* trees. The township is a mere skeleton of its former prosperity, and it suffered considerably from cholera in the early rains of 1892. It had then six carts and two traders, and there were no signs of reviving population.

PAW MYIN.—A village in the Maw Sön State, Myelat district of the Southern Shan States, close to the village of Si Zet, on the Pang-tara border.

It contained sixty-two houses in 1897, with a population of two hundred and eighty-five persons, and paid Rs. 262 annual revenue.

PAW PENG.—A Palaung village in the Nam Hkam circle of the Northern Shan State of North Hsen Wi, situated about three miles from the Myoza's village on the Nēng Lōm road, at the foot of the Oi Law hill.

There were thirteen houses in February 1892, with one hundred inhabitants, Palaungs of the Humai branch, who cultivated chiefly hill-rice, but also grew a quantity of vegetables and had a fair plantain orchard. There is a monastery in the village with four ministrants.

PAW-PYIN.—A circle in the Maymyo township and subdivision of Mandalay district, eleven miles south-east of Maymyo.

It includes five villages. Pawpyin village contains some twenty houses and paid Rs. 160 *thathameda*-tax for 1896. Paddy is cultivated.

PAW SAN THI.—A village in the State of Kyōng, Myelat district of the Southern Shan States.

It contained in 1897 fifty-nine houses, with a population of two hundred and thirty-six persons, who paid Rs. 236 annual revenue. The village devotes itself principally to the manufacture of earthen pots. It lies to the south-east of the Chief's village.

PAWT HAWNG.—The northern circle of Tawng Peng State, Northern Shan States.

It consisted in 1897 of thirty-one Kachin and twenty-three Palaung villages, with a total of two hundred and sixty and two hundred and twelve houses respectively. The people are comparatively poor and cultivate hill paddy only, and the Palaung villagers breed a few ponies and cattle. They owned in that year one hundred and thirty ponies and three hundred and seventy-two head of cattle. An estimated area of seven hundred and eighty-four acres is under hill cultivation, and the barren hill-sides bear clear evidence of having been long worked.

The Kachins are poor and practically pay no revenue. Their villages are in some cases very small and contain two or three wretched houses only. The headman of the Kachins, Sao Tang, lives at Ho Möng village, and is said to have much influence amongst his people.

The circle is hilly and contains silver mines; lead is also to be found. In the vicinity of the mines are the remains of ancient Chinese posts.

The hills are everywhere bare and covered with long brown grass, and the ground is inordinately rocky. The area of the circle is about three hundred square miles. Its population numbered in 1897 six hundred and seventy-four men, seven hundred and fifteen women, two hundred and ninety-eight boys and two hundred and seventy-three girls.

PAWTHIT.—A Kachin village in Tract No. 24, Bhamo district, situated on an island in the Irrawaddy river, in 24° 9′ north latitude and 97° 9′ east longitude.

In 1892 it contained fourteen houses, with a population of sixty persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese and Burmese.

PA-YA A-MA KÔN.—A village in the Madaya township and subdivision of Mandalay district, south-east of Su-le-gôn.

It had twenty houses, with a population of eighty persons, on an approximate calculation in 1897. The villagers are cultivators.

PA-YA-BYU.—The southern circle of Hsi Hkip, a dependency of the Yawng Hwe State of the Southern Shan States.

In 1897 there were sixteen hamlets in the circle, the most important being Payabyu and Than-de. Out of one hundred and thirty-five houses one hundred and three were assessed and paid Rs. 712-4-0 *thathameda*. The total population numbered six hundred and thirty-three persons.

PA-YA-BYU.—A village in the west of the Nam Hkai State, Myelat district of the Southern Shan States, about a mile north of Paw-in, where the *Ngwe-kun-hmu* of the State lies.

In 1897 it contained thirty-three households, with a population of one hundred and seventy-five persons. Only twenty-one were assessed to revenue and paid Rs. 189 *thathameda*-tax. Both irrigated and upland fields were cultivated.

PA-YA-BYU.—A village in the Madaya township and subdivision of Mandalay district, west of Wayindôk.

It has fifty-three houses, and its population numbered in 1892 two hundred and four persons approximately. The villagers are cultivators and coolies.

PA-YA-DWET.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, thirteen miles from Ye-u.

There are two hundred and sixty-nine inhabitants, and the *thathameda* revenue for 1896-97 amounted to Rs. 660. Rice cultivation is the chief occupation.

PA-YA-GÔN.—A village in the Kun-ywa circle, Pakôkku township subdivision and district, with a population of one hundred and ten persons, according to the census of 1891, and revenue of Rs. 280, included in that of Magyi-binbu.

PA-YA-GÔN.—A village in the Sithi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and seventy-three persons, according to the census of 1891, and a revenue of Rs. 320.

PA-YA-GYI.—A village in the Thakutta-ne circle, Budalin township of Lower Chindwin district.

The village was established in 1219 B.E. (1857 A.D.) by Maung Myat Paw, by permission of King Mindôn.

The Payagyi pagoda was built by U Nye Ya, the *Thathanabaing* of Mandalay, in 1208 B. E. (1846 A.D.). U Nye Ya was born at Na-ye-daung village near Payagyi.

PA-YA-MI.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with one square mile of attached land.

The population in 1892 numbered twenty persons, and there were eighty-nine acres of land under cultivation. Paddy and jaggery are the chief products. The village is eleven miles from Ye-u, and paid Rs. 160 *thathameda* revenue for 1896-97. It is under the Chaungna thugyi.

PA-YA-NGA-SU.—A circle in the north-east of Hsi Hkip, Yawng Hwe State of the Southern Shan States.

In 1897 the six villages in the circle contained one hundred and three houses, with a population of four hundred and seventy-nine persons. Seventy-nine houses were assessed and paid Rs. 450 annual revenue.

PA-YAN-KAN.—An irrigation tank in the Shwebo township and district, seven miles from Shwebo town.

It has a length of four thousand and two hundred and a breadth of three thousand and four hundred feet and irrigates an area of two hundred and seventy *pè* of State lands, returning a revenue of Rs. 1,600.

PA-YA-ZU.—An agricultural village of seventy houses on the King's Road to Mandalay, eight miles north of Wundwin, in the Northern subdivision of Meiktila district.

There is a pagodá here built by the Pagan King.

PA-YE-GYUN (West).—A village and revenue circle in the Amarapura township and subdivision of Mandalay district. There are two villages in the circle, which is situated ten miles south south-west of headquarters.

It had a population of three hundred and forty persons at the census of 1891 and paid Rs. 250 *thathameda*-tax. The land revenue derived from the circle amounted to Rs. 799.

PA-YE-GYUN (East).—A village in the Pa-ye-gyun West revenue circle, Amarapura township and subdivision of Mandalay district, half a mile to the east of the other village of that name.

The *thathameda* paid for 1891 amounted to Rs. 260. The village has forty houses.

PA-YEIN-MA.—A village of ninety-nine houses in the Kyaukyit township of Sagaing district. It was one of the old Five *Myo* of Burmese times: it is eighteen miles south-west of Chaung-u.

The old Roman Catholic mission here has heen long since removed to Nabet village and there are now no Christians in Payeinma.

Payeinma at the Annexation.

At the Annexation the Payeinma *myothugyi* fled to Mandalay with the Kyaukyit *myothugyi*. The myoôk of Kya-o, a small village in Payeinma, Maung Tun Ga-le, after consultation with the *myothugyi* of Amyin, joined the British and proved himself a man of such energy, power of command and zeal that he rose rapidly and was for some years *myothugyi* of both the old *myo*, Payeinma and Kyaukyit, and of other villages besides which were formerly not included in either. He killed the *Pôngyi Bo* Nga Yin Gyi and arrested Tha Han, another important dacoit leader.

PA-YET-KYE.—A circle in the Taungdwingyi township of Magwe district, including the villages of Paya-kye and Kôkkogôn.

PA-YIT-KÔN.—Two villages of this name lie near each other on the Mônywa-Myinmu road in the Mônywa circle of Lower Chindwin district, seven miles south-east of Mônywa.

In 1891 the population numbered six hundred and eighteen persons: for 1896-97 the revenue from *thathameda* amounted to Rs. 1,200.

PA-YÔN-GA.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes four villages and paid Rs. 1,220 revenue in 1897.

PA-ZAUNG.—A frontier village of Eastern Karen-ni, situated west of the Nam Pawn and on the Salween river.

It is inhabited by Shans.

PA-ZIN-CHAUNG.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and sixty-three persons, according to the census of 1891, and a revenue of Rs. 160.

PE-BIN.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district, including two villages.

Pebin had a population of three hundred and two persons at the census of 1891. The *thathameda* paid by the circle for 1890 amounted to Rs. 350.

PE-BIN-GYIN.—A village in the Tha-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of two hundred and twenty-seven persons, according to the census of 1891. The *thathameda* amounted to Rs. 310 for 1897-98.

PE-DAW.—A village in the Tan-gyaung circle, Seikpyu township Pakôkku subdivision and district, with a population of three hundred and thirty persons, according to the census of 1891.

The *thathameda* amounted to Rs. 430 for 1897-98.

PE-GA-DO.—A village of one hundred and fifty houses in the Sagaing township and district, eight miles north-west of Sagaing town.

Pegado is the centre of a group of populous villages at the foot of the Kaung-hmu-daw Pagoda and surrounding the great Kaung-hmu-daw lagoon or Tande *In.* It lies on the high road to Ôndaw, Sadaung, Shwebo and the north.

PE-GAN.—A circle in the Myothit township of Magwe district, including the villages of Pegan, Ma-gyidaw, Pegan-ywa-haung, and Gyo-gyaung.

PE-GA-ZÈT.—A revenue circle in the Kindat township and subdivision of Upper Chindwin district, including six villages, with an approximate area of ten square miles.

The population in 1891 numbered three hundred and twenty-eight persons, and the revenue amounted to Rs. 1,287.

PE-GÔN.—A village in the Yeza-gyo township, Pakôkku subdivision and district, with a population of two hundred and ninety one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 720 for 1897-98.

PÈ-GÔN.—A village in the Ye-u township and subdivision of Shwebo district, twelve miles from Ye-u.

The population numbers one hundred and eight persons, and there are 100·46 acres of cultivation chiefly of paddy, til-seed, *pènauk* and vegetables. For 1896-97 the *thathameda* revenue amounted to Rs. 228. The village is under the Madaingbin thugyi.

PE GÔN.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with half a square mile of appropriated land.

The area under cultivation was in 1891 twenty-three acres, and the population numbered seventy-nine persons. Paddy and jaggery are the chief products. The village is fourteen miles from Ye-u: it paid for 1896-97 *thathameda* revenue to the amount of Rs. 126. Pegôn is under the Ywama thugyi.

PE-GU.—A large village and revenue circle of about five hundred and fifty-two houses, seven miles north-west of Myinmu in the township of that name of Sagaing district.

In the reign of Pagan-*Min* this village was known as Shwegu-*myo*, and this has only of late been rubbed down into Pegu.

South of Pegu is a large tank known as the Tha-kuya *kan-gyi* which used to irrigate a large area. The bund burst years ago and was not repaired until 1896. New sluice gates and weirs have now been built and the tank put into thorough working order.

The *myothugyi* served loyally in the disturbances that followed the Annexation.

PE-GYET.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand eight hundred and fifty-five persons, and the *thathameda* amounted to Rs. 2,086. No land revenue was collected in the circle.

PE-GYI.—A village in the Shwe-gyin township, Ye-u subdivision of Shwe-bo district, with nine square miles of attached land.

The population in 1891 numbered one hundred and fifty-three persons, and there were three hundred and thirty-eight acres of cultivated land. The village is nine miles from Ye-u and paid Rs. 568 *thathameda* revenue for 1896-97.

PÈ-GYI-GÔN.—A village in the Tazè township, Ye-u subdivision of Shwebo district, with a population in 1891 of one hundred and seven persons.

The chief crop is paddy: the *thathameda* revenue for 1896-97 amouted to Rs. 96. The village is twenty miles from Ye-u.

PE-HAUNG.—A revenue circle in the Ka-le township and subdivision of Upper Chindwin district, including nine villages.

The population in 1891 numbered one thousand one hundred and twenty-four persons, and the revenue amounted to Rs. 3,900.

PEHTO or PESHITO.—A Kachin village in Tract No. 11, Bhamo district, situated in 24° 25′ north latitude and 97° 31′ east longitude.

In 1892 it contained sixteen houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the 'Nkhum tribe, and own no cattle.

PEIK-KA-YA.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision, of Upper Chindwin district, including a single village.

The revenue paid by the circle in 1897 amounted to Rs. 360.

PEIK-MAN.—A village in the Seingan circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and fifty-three persons, according to the census of 1891.

The *thathameda* amounted to Rs. 300 for 1897-98.

PEIK-THAN-O.—A village in the Taung-byôn-ngè-a-she circle, Madaya township and subdivision of Mandalay district, east of Inma.

It has thirty-five houses, and its population numbered in 1897 one hundred and forty persons approximately. The villagers are cultivators and coolies.

PEIN-GA.—A village in the Ye-u township and subdivision of Shwebo district, two and a half miles from Ye-u town, on the Ye-u-Nabeikgyi road.

There are two hundred and fifty-one inhabitants and a cultivated area of one hundred and sixty-five acres. Paddy, *pènauk* and til-seed are the chief crops. For 1896-97 the *thathameda* revenue amounted to Rs. 530.

PEIN-GYAUNG.—A village in the Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and forty-five persons and a revenue in 1897, of Rs. 330.

PEIN-NE.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and seventy-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 410 for 1897-98.

PEIN-NE NORTH.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and ten persons, and the *thathameda* amounted to Rs. 171. No land revenue was collected in the circle.

PEIN-NE SOUTH.—A revenue circle in the Kyaukpadaung township Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred persons, and the *thathameda* amounted to Rs. 153. No land revenue was collected in the circle.

PEIN-NÈ-GÔN.—A revenue circle in Katha subdivision and district, including a single village of sixty-three houses in 1897.

The annual *thathameda* collection amounted to Rs. 520, and tobacco-tax to Rs. 6. The villagers are mostly Shans, and grow vegetables and cut grass for sale. The village is half a mile from Katha.

PEIN-NE-GÔN.—A village in the Taungnyo circle, Maymyo township and subdivision of Mandalay district, eight miles south of Maymyo.

Paddy is raised in the village, which paid Rs. 360 *thathameda* in 1896.

PEIN-NÈ-GÔN.—A village of twenty-five houses on the Hnôkkyo island in the Irrawaddy river, above the Upper Defile, in the Myitkyina district.

The villagers are mostly fishermen, and own no cattle; they work a little *ya* and raise some tobacco.

PEIN-NÈ-GYAUNG.—A revenue circle in the Katha subdivision and district, including in 1897 two villages and thirty-nine houses.

It yielded the following revenues in that year: *thathameda* Rs. 370, *kaukkyi* Rs. 75, and *mayin* tax Rs. 10.

PEINSAIN.—A Kachin village in Tract No. 29, Katha district, situated in 24° 51′ north latitude and 96° 33′ east longitude.

In 1892 it contained fourteen houses, with a population of forty-three persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own two bullocks and one buffalo.

PEIT-TAW.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirty-seven persons, according to the census of 1891, and a revenue of Rs. 410.

PE-KÔN-A-BIN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and fifty-six persons, according to the census of 1891, and a revenue of Rs. 320.

PÈ-MA-SA.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of ninety-eight persons, according to the census of 1891, and a revenue of Rs. 200.

PÈ-MYA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and twenty-five persons, and the *thathameda* amounted to Rs. 342. No land revenue was collected in the circle.

PE-NGA-SÈ.—A village of one hundred and thirteen houses situated on an island in the Irrawaddy a few miles north of Sagaing, in the Sagaing subdivision and district.

PENG KAWK.—A Palaung village of thirty-four houses with a population in 1897 of sixty males, seventy-six females and twenty children, in Tawng Peng State, Northern Shan States.

The village owns twenty-four cattle and four ponies, and there is a new plank monastery with two stone pagodas. Tea and some hill paddy are cultivated.

PĒNG YÜ.—A Palaung village in the Na Wa, or North Mōng Ha circle of the Northern Shan State of South Hsen Wi, situated on the slopes of the range running south from Loi Līng, which divides the State into two parts.

In March 1892 there were fifteen houses with a population of one hundred and twenty-four persons, all Palaungs of the Man Tōng branch. There is a *pôngyi kyaung* with six robed inmates.

PÈ-NWE.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fourteen miles from Ye-u.

The population numbers fifty-eight persons and is chiefly engaged in rice cultivation. Rs. 174 was paid as *thathameda* revenue for 1896-97.

PÈ-SWÈ.—A village of thirteen houses on the Namma *chaung*, a tributary of the Sinkan *chaung*, in the Shwegu subdivision of Bhamo district.

PET KĀNG.—A district of the Southern Shan State of Kēng Tūng. It lies in the west of the State on the Salween river, north of Hsen Yawt.

The name "Pet Kāng" signifies the eight *kāng* or headmen, and was applied because at one time the tract had eight villages or groups of villages. In the State records the district is now (1897) returned as numbering ninety-eight households, paying a revenue of Rs. 196.

The country is mountainous and has few inhabitants. Tea grown in Pet Kāng is extensively sold in the Western Shan States, and some finds its way to Kēng Tūng. The only other article of produce consists of leaves for cheroot wrappings. The tea-cultivators are all Palaungs or Ta Loi and they grow a good deal of opium besides the tea.

PET KAW.—A village in the Loi Lōng State, Myelat division of the Southern Shan States, situated in the hills near the Nam Kai frontier, in the north-west of the State.

In 1893 it numbered thirty-six houses, with a population of one hundred and eighty-nine persons, all White Karens, and was the head village of a circle in charge of a *myedaing*, who lived in Pet Kaw. The annual revenue was given as sixty rupees. A few paddy-fields are cultivated, but most of the cultivation is upland.

PÊT KEN or WA PÊT KEN.—A confederacy of eight small districts or village groups, east of the Nam Hka, to the south-east of the Wa country in the Northern Shan States. It is the area frequently referred to as the Gold Tract. On the west the Nam Hka divides it from the Wa State of Loi Lön and further northward from parts of Sūng Ramang, Pak Hka Tè, and other petty districts; to the north it is bounded by the Nam Hka Lam, and on the east and south it marches with Möng Lem, or the Chinese Prefecture of Chên-pien, the watershed between the Salween and the Mèkhong forming the boundary. The whole tract is formed by the abrupt slope of this dividing range towards the Nam Hka, and is furrowed into deep valleys or chasms by numerous streams or mountain torrents, the Nam Ping, the Nam Yang Lam, and Nam Yang Leng, the Nam Ai and others of less importance. It is very thickly populated, and all the villages are on the ridges or on shelving spurs and sub-features. On the slopes it is often impossible to walk, to say nothing of building a village.

Maize, Indian-corn, hill paddy, cotton and the poppy are the chief crops. No trade is done and there are no bazaars, and even the elements of barter or exchange seem hardly to exist. Great quantities of rice-spirit are produced and consumed.

The following were given in 1897 as the eight *ken* or circles, the first mentioned village giving its name to the *ken*, while the others are the chief, but not the only villages in the circle:—

(1) Man Hpöng, Man Pung, Pang Mi.
(2) Ngo Lōng, Yawng Hsai, Ho Lawn.
(3) Yawng Law, Yawng Kawng.
(4) Hsüng Nawng, Yawng La, Lö Let, Pang Hang.
(5) Yüng Hök, Yawng Hsung.
(6) Lōng Hkan, Tang Lang.
(7) Man Nawng Lōng, nine villages.
(8) Maw Yang, three villages.

The majority of these circles voluntarily presented tribute in 1897 in the shape of pieces of silver, sometimes in the form of ingots, usually in lengths cut from rods.

Etymological connections.

The inhabitants profess to be distinct from the Wa Pwi and Wa Lön, the Wild or Head-questing sept. They call themselves K'rak or K'lak and seem to be the same as the Kală(k) who are found in Möng Lem and in parts of Kēng Tūng. They appear to have given up head-hunting at least a generation since, and though skulls of men and animals are here and there seen, they are the exception and are aged specimens. Moreover they do not cut their hair short like the head hunters. Otherwise, in dress (or want of it), features and manners and customs, there is no obvious difference. They have as a rule very well-shaped heads and high foreheads, a characteristic of the Wa Pwi also. In particular they have noses, as distinguished from the mere nostrils of most of the races of Indo-China. Some of the men would be fine-looking if they washed themselves. Even without this formality some of the women can be pronounced pretty.

The country is densely peopled, extraordinarily so for so uncompromising a jumble of hills. It is only where the rocks crop out, or in the beds of streams, that any jungle is to be seen. Though the poppy is grown, it is not so predominant a crop as with the Wild Wa or even with the intermediate class of semi-civilized Wa. Like them, they weave their own clothes, some of which have very attractive patterns and all are very stout and enduring. Elderly men appear to wear the same cloths which they put on when they stopped growing, and many seemingly have never washed them since. The headmen of villages frequently wear necklaces or rather *rivières* of silver, hanging over the chest. No gold ornaments, however, are to be seen, notwithstanding the *Maw Hkam* or gold mine (*see* under Nam Yang). This appears to be the chief object of worship in the Pēt Ken.

Many fewer buffaloes, pigs and fowls are sacrificed than in other Wa States.

PET KU.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered two hundred and five persons and the *thathameda* amounted to Rs. 222. No land revenue was collected in the circle.

PET-PÈ.—A village in the Petpè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of seven hundred and twenty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,670 for 1897-98.

PET-PIN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered one hundred and ten persons. The *thathameda* amounted to Rs. 200, the State land revenue to Rs. 140-8-11 and the gross revenue to Rs. 340-8-11.

PET-PIN.—A village in the Linbin circle, Pakôkku township, subdivision and district, with a population of three hundred and ninety-seven persons, according to the census of 1891, and a revenue of Rs. 700, included in that of Lin-bin.

PET-PIN.—A village in the Sindè circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of ninety-six persons, according to the census of 1891, and a revenue of Rs. 210.

PET-TA-LÈ.—A village in Paya-nga-su circle of Hsi Hkip, a dependency of Yawng Hwe State of the Southern Shan States.

In 1897 the north and south hamlets of the village included sixty houses, of which forty-seven were assessed and paid Rs. 267-8-0 *thathameda*.

PET-TAW.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered six hundred and eighty persons, and the *thathameda* amounted to Rs. 710. No land revenue was collected in the circle.

PET-THAN-DAUNG.—A circle in the Natmauk township of Magwe disrict, including the villages of Dandalunbin and Petthandaung.

PET-THAN-GYIN.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered eighty-five persons and the *thathameda* amounted to Rs. 72. No land revenue was collected in the circle.

PET-WUN.—A village in the Mônywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of ninety-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 160 for 1897-98.

PHAILIAN.—A village of Chins of the Sôkte tribe in the Northern Chin Hills. Phailian lies one mile north of Saiyan on the Tiddim-Saiyan road and is reached by cross roads on Dimlo road from Tiddim, and then by the path which leads close to Saiyan.

In 1894 it had six houses: the resident Chief was Hunkai. The village is subordinate to Dôktaung, the Sôkte chief, and was disarmed in 1893. There is good water-supply from a stream north of the village.

PHALAPUM.—A Kachin village in Tract No. 3, Bhamo district.

In 1892 it contained fifteen houses, with a population of forty-two persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Hpunkan sub-tribe, and own six bullocks. Four hundred baskets of paddy are grown yearly.

PHALENG or PHALANG.—A Kachin village in Tract No. 9, Bhamo district, situated in 24° 11′ north latitude and 97° 42′ east longitude.

In 1892 it contained forty houses, with a population of one hundred and thirty-eight persons. The headman of the village has no others subordinate

to him. The inhabitants are of the Maran tribe, and own ten bullocks and five buffaloes: there is plenty of open ground and good water-supply.

PHAPHANG.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 41′ north latitude and 97° 16′ east longitude.

In 1892 it contained eighteen houses, with a population of sixty-four persons. The headman has no other villages subordinate to him. The inhabitants are of the Lepai tribe and Lawhkum sub-tribe, and own twenty bullocks.

PHARA or PARA.—A Kachin village in Tract No. 7, Bhamo district, situated in 23° 57′ north latitude and 97° 28′ east longitude.

In 1892 it contained thirty houses, with a population of eighty-five persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe, and own six bullocks and nine buffaloes.

PHONOO.—A Kachin village in Tract No. 34, Myitkyina district: the situation has not been precisely ascertained, but the village lies between Latow and the Indawgyi lake.

The number of houses in 1892 was twelve: the population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lahtawng tribe.

PHUNUM.—A village of Chins of the Sôkte tribe in the Northern Chin Hills. It lies north-west of Fort White on the Tāmwell ridge, east of Wunka-the, and is reached from Fort White, four and-a-half miles, along the Tôklaing mule-road, thence by a branch Chin track through old Tannwe village, thence across the Luipui stream and up the eastern slope of Tāmwell Hill, below which is the village.

In 1894 it had fifty-eight houses: the resident Chief was Sunkam.

Phunum is occupied by a variety of families of the Sôkte tribe, collected from Tannwe, Shwimpi, Laibôn and other small villages which were destroyed in 1893. It is tributary to Dôk Taung, the Sôkte Chief, and was destroyed in 1889 and again in 1892, and was disarmed in 1893-94. There is good water-supply from two streams, one passing through the village and the other south of it, and excellent camping-ground is found near the latter stream.

PIN.—A circle in the Natmauk township of Magwe district.

The village known as Pin *Myo-ma* is now small, but shows signs of having been important at one time. There is a superstition that if a *Myoôk* or *Myothugyi* live in Pin, evil will befall him. A huge banyan tree stands in the village, and under it an annual fair used to be held, but has been abandoned since the Annexation.

The land in the township is fertile, but suffers much from want of rain. If the streams which exist were utilized for irrigation, Pin would be one of the most productive tracts of Upper Burma.

PIN-BYIN.—A revenue circle in the Lega-yaing township and subdivision of Upper Chindwin district, including six villages.

PIN *CHAUNG*.—A river rising in the southern slopes of Popa Hill and entering the Irrawaddy river three miles below Kyauk-yè, on its eastern bank. At Yezôn the river disappears under ground in its sandy bed and re-appears six miles farther down at Natkanu. It rarely has much of a stream, except after heavy rainfall, and its wide bed is cropped every year along the greater part of its course.

PIN-DA.—A village in the Tha-gyaung circle, Seikpyu township, Pakôkku subdivision and district, with a population of seventy-eight persons, according to the census of 1891, and a revenue of Rs. 150.

PIN-DAING.—A circle in the Taungdwingyi township of Magwe district, including the villages of Gônbin and Pindaing.

PIN-DA-LÈ.—A village in the Wundwin township, Northern subdivision of Meiktila district, with one hundred and thirty houses and a population of five hundred and twenty persons.

In Burmese times a *Myintatbo* held his court here, and a year before the Annexation the town became the seat of a *Wun* also, who turned dacoit when the country was annexed. The *myothugyi*ship was important, as it contained twenty-eight *thugyi*ships.

A court-house has been built here and there is a police outpost, and the former Pindalè and Wundwin *Myoôk*ships are now united.

There is a tank near the village, and this floods a considerable area on the few occasions when steady rain falls.

A *dâk* bungalow has been built and furnished by the Public Works Department, and a small free bazaar is held in the village.

There are two pagodas in the town of historic interest. The Shwe-môktaw was built by King Thiri-dhamma-thawka and the Maha-zedi by the Pagan King.

PIN-DA-LÈ.—A village in the Pindalè circle, Seikpyu township, Pakôkku subdivision and district, with a population of three hundred and sixty-six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 780 for 1897-98.

PIN-DAUNG.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of one hundred and sixteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98. There is a salt well near the village.

PIN-DAUNG.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and sixty-eight persons, according to the census of 1891, and a revenue of Rs. 260, included in that of Kyaukka.

PIN-DAW.—A village on the eastern bank of the Nam Khat *chaung*, in Myitkyina district.

The village is stockaded on its west side and the entrance is difficult.

PIN-DA-YA.—*See* under Pangtara.

PIN-DIN.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes two villages and paid a revenue of Rs. 470 in 1897.

PING HKA.—A Kachin (Lana) village in North Hsēn Wi, Northern Shan States, in Ping Hka circle of Möng Si.

It contained twenty houses in 1894, with a population of fifty persons The revenue paid was two rupees per household, and the people were paddy cultivators by occupation and owned fifteen bullocks, five buffaloes and thirteen pigs. The price of paddy was six annas the basket.

PĪNG HSAI and PĪNG NĪM.—Two small townships, with three villages each, in the *Kawn Kang*, or Mid Riding of Mang Lön West, Northern Shan States. They lie between Möng Kao and Man Pēng.

The villages are situated in hollows between the hills which cover the greater part of the country. Pīng Hsai has twenty-four houses, to the twenty-eight of Pīng Nīm. They cultivate small circlets of irrigated land, but have to depend chiefly on dry crops for their food supply. The surrounding hills are covered with pines and many of these are felled and sawn into planks, which are frequently used in this part of the country for house-building in preference to the usual bamboo.

PING HŪNG.—A Shan village in North Hsēn Wi Northern Shan State, in Hsen Wi.

It contained nineteen houses in 1894, with a population of sixty-five persons. The revenue paid was four annas per household and the occupation of the people was paddy cultivation and trading, and they owned two bullocks and fifteen buffaloes: the price of paddy was twelve annas a basket.

PĪNG KANG.—A village in the Ha Kang, or Central Möng Ha circle of the Northern Shan State of South Hsen Wi.

There were six houses in the village in March 1892, with forty-one inhabitants, and the place had only recently been restored. Lowland paddy with some sugar-cane were the chief crops.

PĪNG KWE.—A Shan village in the Möng Sīt circle of the Northern Shan State of South Hsēn Wi, west of Loi Ngün.

It had in March 1892 sixteen houses, with one hundred and eighteen inhabitants, who cultivated a couple of hundred acres of irrigated rice land.

PĪNG LŌNG.—A Shan village in the Man Sè circle of the Northern Shan State of South Hsēn Wi, situated in the midst of the wide paddy plain which extends round the Nam Pawng.

In March 1892 it numbered eight houses, with a population of 34 persons. The village was then only two years old. Paddy cultivation is the general industry.

PING TI.—A circle in the Hsūm Hsai sub-State of Hsi Paw, Northern Shan States.

It was in 1892 an insignificant township on the Möng Lōng border, north of old Hsūm Hsai, and had only seven villages, with fifty-three houses among them. The area is hilly, and there are not more than a few score acres of irrigated land. The rest is *taungya*. There were three hundred and fifteen *thanatpet* trees in the township. Water is scarce, though some of the hollows are very swampy.

PIN-GU-TAUNG.—A hill near Kyatpyin (*q. v.*) in Ruby Mines district, famous for its rubies.

PIN-GYAING.—Formerly the headquarters of the West Pinlè-bu township, in the subdivision of that name of Katha district.

It has a population of six hundred and two persons.

PIN GYŌ.—A Palaung village of sixteen houses in the Na Wa circle of the Northern Shan State of South Hsēn Wi.

In 1897 it had a population of forty men, fifty women, fifty boys and sixty girls. The villagers owned thirty buffaloes and fifty cows, and cultivated hill paddy only. Pin Gyö has a monastery.

PIN HKAN.—A Shan village in the Tang Yan *Myosa*ship of South Hsēn Wi Northern Shan State, with sixteen houses and a population in 1897 of thirty men, twenty-five women, eighteen boys and sixteen girls.

It paid Rs. 50 annual revenue. The villagers own fifty buffaloes and cultivate lowlying paddy land.

PIN-HMI.—A village in the State of Pang Mi, Myelat district of the Southern Shan States, divided into four parts, surrounding the bazaar.

The four wards contained ninety-two houses among them, and in 1897 had a population of four hundred and forty-four persons, paying Rs. 408 annual revenue.

PIN-HMI.—*See* under Pang Mi.

PIN-KAN.—A village in the Thabeikkyin township of Ruby Mines district, four and a half miles east of Kyaukpyu.

It has a population of seventy persons, mixed Burmese and Shans.

PINKROW.—A Kachin village in Tract No. 21, Myitkyina district, situated in 25° 36′ north latitude and 97° 42′ east longitude.

In 1892 it contained thirty houses, with a population of one hundred persons. The headman has one other village subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub tribe, and own three buffaloes and one bullock.

PIN KUN.—A village in Loi Lōng State, Myelat division of the Southern Shan States. It lies on the main trade route through Loi Lōng State to Kaung-i in Möng Pai and is about eleven miles south of Pinlaung, the capital.

The inhabitants are Taungthus and there were sixty-two houses of them in 1893, and a population of two hundred and ninety-nine persons. They are exempted from the payment of revenue on condition of cultivating the fields of the circle officials.

PIN-LAN.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 49′ north latitude and 97° 34′ east longitude.

In 1892 it contained sixteen houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

PIN-LE.—A revenue circle in the Myingyan township and district.

In 1895-96 the population numbered eight hundred and thirty-nine persons, and the *thathameda* amounted to Rs. 4,530. No land revenue was collected in the circle.

PIN-LE.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 45′ north latitude and 97° 51′ east longitude.

In 1892 it contained twelve houses; the population was not known. The inhabitants are of the Lepai tribe and Sadan sub-tribe. The headman of the village has no others subordinate to him.

PIN-LÊ-BU.—A township in the Wuntho subdivision of Katha district.

It has an area of one thousand square miles, and the population in 1897 was estimated to number 25,196 persons. It is bounded on the north by the Banmauk township, on the east by the Wuntho and Kawlin townships, on the south by Shwebo district, and on the west by Upper Chindwin district.

Legends.

Local historians tell the story of the blind Chinese princess who married a tiger and had four sons, who became *Sawbwas* of Mogaung, Mo-hnyin, Möng Mit and Wuntho. Later, they say, the

Wuntho line died out, and the Mo-hnyin *Sawbwa* sent them his brother to rule over them, with four servants, Hmaing, Ma-gyun, Sôn and Kin. At this time Pinlèbu was in the hands of the Kin people (probably Kang or Chingpaw). They chose the place because they found a cock in a clearing there, which they considered a good omen. The place was accordingly first called Pinkapu, the " cock-clearing," which is said to be Shan (properly it would be *Pang Kai Hpo*), and in process of time this was corrupted into Pinlèbu.

Pinlèbu has thirty-nine revenue circles. Of these Nanka, Indauktha, Pintha, Pin-gyaing, Kauksin, Mawhaing, Mawkwin, Nanma, Kaba, Mawka, Taungmaw and Peta did not belong to the former State of Wuntho, but were in the jurisdiction of the *Kyi-wun* and were included in the Shwe A-shegyaung and Alè-gyaung tracts. These were in charge of *shwe-hmus* and had to pay tribute in gold from the time of King Hanthawadi to that of King Mindôn, when the *thathameda*-tax was substituted. Though lead and salt as well as paddy were produced, these were not assessed to revenue in the old days.

Indauktha, Kauksin, and Pintha are the largest circles.

PIN-LÈ-BU.—The headquarters of the township of the same name, in the Wuntho subdivision of Katha district.

PIN-LÈ-GYI.—A village in the Nga-Singu township, Madaya subdivision of Mandalay district, west of Malè.

The village has twenty-five houses, and the population numbered in 1897 one hundred persons approximately. The villagers are cultivators and coolies.

PIN-LÈ-IN.—A village in the Sôn-myo circle, Nga-Singu township, Madaya subdivision of Mandalay district, north of Bodawtaung hill.

The village has forty houses and a population of one hundred and twenty persons, on an approximate calculation in 1897. The villagers are cultivators and coolies.

PIN-LEIN CENTRAL.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district.

It is the only village in the circle and lies four miles north-west of Wetwin, and has a population of one hundred and twenty-five persons, according to the census of 1891. The *thathameda* paid by the village for 1896 amounted to Rs. 240. Paddy is cultivated.

PIN-LEIN EAST.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district.

It is the only village in the circle and is situated four miles north-west of Wetwin, and has a population of one hundred and fifty persons, according to the census of 1891. The *thathameda* paid in 1896 amounted to Rs. 310. Paddy is cultivated.

PIN-LEIN WEST.—A circle in the Wetwin township, Maymyo subdivision of Mandalay district.

It is the only village in the circle and is situated four miles north-west of Wetwin and has a population of one hundred and seventy-five persons, according to the census of 1891. The *thathameda* paid by the village for 1896 amounted to Rs. 300. Paddy is cultivated.

PIN-LÔN.—A village of thirty-three houses in the south-east of the Myitkyina district, a short distance from the west bank of the Irrawaddy river.

The villagers are traders.

PIN LÔN TAW-YWA.—A village about one and half miles south-east of Na Pin in Myitkyina district.

The village is made up of three groups of houses, each fenced in, standing at a distance of about one hundred yards from each other across intervening paddy fields: these are Ma-gyi-gôn, with six houses, Chaunggôn, with twelve houses, Kanni, with three houses and a *pôngyi kyaung*.

The villagers work *lè* with cattle borrowed from the Makan Kachins. There is paddy-land on every side of the village, but it is not worked adequately. A plain stretches from Pinlôn towards Hmangin, Pin Taw and Papaw.

PIN-MA.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including five villages.

PIN-MA-LUT.—A revenue circle in the Katha subdivision and district, including in 1897 three villages, under a *ywathugyi*.

The total number of houses in that year was 57. Pinmalut is near the railway line, about four miles from Katha. The revenues paid for that year were *thathameda* Rs. 530, and *kaukkyi*-tax Rs. 105.

PIN-PYIT.—A Palaung village in the Mogôk township of Ruby Mines district, five miles from Mogôk town, on the Momeik border.

PINSAH.—A Kachin village in Ruby Mines district.

In 1892 it contained twelve houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are supposed to be of the Lepai tribe and Kara sub-tribe.

PIN-THET.—A village of twenty-six households, three of them of Kachins, on the right bank of the Irrawaddy river in the Bhamo subdivision and district.

The village is fenced and has a large teak *pôngyi kyaung*. The inhabitants own thirteen buffaloes and work *lè* and *taungya*; many of them are fishermen also; they get thirty-three rupees for the hundred viss of *ngapi*. They also breed buffaloes, prices ranging from forty to fifty rupees the head.

Behind Pinthet are the Kachin hills of Yawngtaung and Marugataung. Pinthet has always been free from Kachin forays and was founded "four generations ago" from Thinbaw-in.

PINWA.—A circle in the Magwe township and district, including the villages of Pinwa, Thabyebin, Ywa-thit, U Yin, Taungbet, Kyunma and Yebyan.

PIN-YA.—A small village of fifty-three houses in the Ava township of Sagaing district.

It is five miles south of Ava and was the site of the capitai of the Shan dynasty (1298-1354 A. D.). The foundations of the old walls are stlll visible, though the walls themselves are gone.

The village is under the Saga-in *thugyi*.

PIN-YA.—A village in the Madaya township and subdivision of Mandalay district, one mile north of Madaya.

It has two hundred houses, and the population numbered in 1897 eight hundred persons approximately. The villagers are cultivators and coolies.

PIN-YA.—The following account is given in the Royal Chronicle of the founding of Pinya, an ancient capital in Kyauksè district and of the Pinya dynasty.

In the year 662 B.E. (A.D. 1300) there were three brothers, Athin-hkaya or Thinkaya, Yaza-thinkyan, and Thihathu, the sons of Thingabo or Ingbo, a Shan *Sawbwa*, who, with the assistance of the Queen Phwasaw, the step-mother of the King, seized and imprisoned Kyawswa, the last of the Kings of Pagan. They then established three separate capitals. The eldest brother Athin-hkaya settled at Myinsaing, Yaza-thinkyan established himself in Mekhara, and Thihathu, the youngest, reigned in Pinlè. After five years Yaza-thinkyan died, and the eldest brother Athin-hkaya, the King of Myinsaing, was poisoned by Thihathu, who thus became ruler over all three cities.

Thihathu or Tasi Shin.

He then built a new capital which he called Pinya, formerly called Panya (i.e., *flower found*) because a plant was found there with golden flowers and leaves when the site was cleared for the building of the city. Two years later a female elephant was captured swimming in the river, and on this the king placed a golden *kathat*, or howdah, and mounted the animal. From this time on he was known as *Tasi Shin* (the lord of one elephant). Tasi Shin had four sons, Uzana, Kyawswa, and Nawyata by the Chief Queen and one, the youngest, Saw Yun, by the Northern Queen, who was the daughter of the Linyin *thugyi* in Sagaing district. Tasi Shin had met her out hunting and fell in love with her good looks.

The founding of Sagaing by Saw Yun in 1315 A. D.

Saw Yun was the founder of the city of Sagaing. Tasi Shin wished to test the power of his sons and therefore used the following artifice. He called his eldest son, Uzana, and asked him what forces he could bring in the field if called upon. Uzana said that he had, all ready for war, one hundred elephants, eight hundred ponies and ten thousand foot, who could be turned out immediately for service. The King praised him and said no power could resist such a force. He then sent for Kyawswa and asked the same question. Kyawswa said that he could put into the field immediately eighty war elephants, six hundred cavalry and ten thousand infantry. The King praised him and said no enemy could withstand him. Then he sent for his youngest son Saw Yun and put the same question to him. Saw Yun replied that he had no more than eighty men, including his foster brothers. Tasi Shin then said. "After my death you will be crushed. I cannot now give you any force, on account of the strength of your elder brothers. If you wish to increase your following, go to your brothers and ask them to represent the matter to me and request me to give you some support." Saw Yun went to his brothers accordingly and asked them to intercede with the King on his behalf for elephants, ponies and retainers. This they did and the King, after a pretended hesitation, granted the request. Saw Yun thereupon went again to his brothers and asked them to obtain Sagaing for him, so that he might have money to support his new following. The brothers took him before Tasi Shin and represented the matter, pointing out the excellent character of the country for wood and water. Tasi Shin, however, said, "I have already granted your first request. If I now give Sagaing to Saw Yun he might rebel against me." The two princes, however, declared that as long as they lived Saw Yun could not possibly be successful in a rebellion, however much he might meditate it. The King then gave his consent and Saw Yun went and settled in Sagaing. He built the town there in 677 B.E. (1315 A.D.) and fortified it and collected men, ponies, and elephants and war material, and reigned as a king.

After a time Tasi Shin sent for his eldest son, Uzana, and told him to go to Sagaing and bring his brother, Saw Yun, to Pinya along with his wife. Saw Yun, the King said, had refused to obey his summons. The prince Uzana thereupon immediately crossed the Irrawaddy at Shwe-kyetyet with a great force. Meanwhile Tasi Shin secretly sent some people to Saw Yun, warning him to have all his troops ready to oppose Uzana, who was crossing the river to attack him. Saw Yun, thus warned, marched out and gave fight and completely defeated Uzana, who had to recross the river with heavy loss.

Tasi Shin then sent for his younger son, Kyawswa, at Pinlè and told him of the defeat of his brother Uzana, and ordered him to effect what Uzana could not and to bring Saw Yun and his wife to Pinya. Kyawswa set out immediately and crossed the river at Taba-taung-hnget, and Tasi Shin as before warned Saw Yun secretly. As soon therefore as Kyawswa had crossed the river he was attacked like his brother and defeated. Tasi Shin reprimanded both the elder brothers, but took no further steps, as he was now satisfied that his favourite son, Saw Yun, was able to maintain himself in safety against the attacks of his brothers.

The following were the six Kings of Pinya:

Tasi Shin, 674 B.E. (1312 A.D.).	Kyawswa, 713 B.E. (1351 A.D.).
Uzana, 684 B.E. (1322 A.D.).	Nga-yathu, 723 B.E. (1361 A.D.).
Nga-si Shin, 704 B.E. (1342 A.D.).	Uza-na, 726 B.E. (1364 A.D.).

In 1365 both Pinya and Sagaing were destroyed by Shans, and in the same year Thadomin-Paya, one of the descendants of the ancient kings of Tagaung, became King and founded the city of Ava and reigned there for three years.

After his death his descendants for twenty-eight generations reigned in Ava till the time of King Maha Dhamma Yaza Dipadi, or Hantha-wadipa *Min*, the last King of Ava, who was taken prisoner to Pegu by the Talaings in 1113 B.E. (A.D. 1751).

PIN-ZUN-GIN.—A village in the Myaing township, Pakôkku subdivision and district, with a population of ninety-one persons, according to the census of 1891, and a revenue of Rs. 100, included in that of Myaing-a-she-zu.

PITA.—A Kachin village in Tract No. 7, Bhamo district, situated in 24° 3′ north latitude and 97° 23′ east longitude.

In 1892 it contained sixteen houses, with a population of sixty-four persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Kara sub-tribe, and own two buffaloes only. Water is scarce, and the best camping-ground lies two miles east of the village, on Kapra*kha* in paddy-fields. The Mansi-Nam Hkam trade route passes through Pita.

PO-BYU-LÔN-KAN.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and twelve persons, according to the census of 1891, and a revenue of Rs. 270.

PO-DAN.—One of the quarters of Sagaing town, the headquarters of the Sagaing district.

PO-HLA-GÔN.—A revenue circle and island village in the Pathein-gyi township, Amarapura subdivision of Mandalay district, seven miles north north-west of headquarters.

It had a population of seven hundred and fifty-three persons at the census of 1891. It paid a land revenue of Rs. 1,780 and a *thathameda*-tax of Rs. 1,560 for 1896-97.

PÔK-GÔN.—A village in the Mibaya circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of forty-three persons, according to the census of 1891. The *thathameda* amounted to Rs. 280 for 1897-98.

PÔK-PA-GAING.—A village in the Pôkpagaing circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and twenty persons, and a revenue of Rs. 570 in 1897.

PÔK-TAW.—A village in the Paung-gwè circle, Pakôkku township, subdivision and district, with a population of two hundred persons, according to the census of 1891.

The *thathameda* amounted to Rs. 800 for 1897-98.

PÔK-THO.—A revenue circle in the Homalin township, Lega-yaing subdivision of Upper Chindwin district, including two villages.

POKWAN (SENINKONG).—A Kachin village in Tract No. 20, Myitkina district, situated in 25° 21′ north latitude and 97° 50′ east longitude.

In 1892 it contained twelve houses, with a population of forty-three persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe. There is camping-ground in the village, and bamboo fodder and water are obtainable; the springs which supply the latter are small and soon exhausted.

PO LÈ.—A village in the Kyauktu circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of eighty-eight persons and a revenue of Rs. 180 in 1897.

POMKAN TINGSA.—A Kachin village in Tract No. 28, Myitkyina district, situated in 24° 37′ north latitude and 96° 49′ east longitude.

The number of houses in 1892 was twelve. The headman has one other village subordinate to him. The population numbered in 1892 fifty persons, who owned twelve bullocks. The inhabitants are of the Lepai tribe and Kara sub-tribe.

POMLAM.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. It lies six miles south of Rawvan, and can be reached from Haka by the mule-track, twenty-eight miles.

In 1894 it had thirty houses: Kook was its resident chief. The village is slightly stockaded and is under the *Ywabôn* of Yôkwa. There is good camping-ground near.

PÔMPRAI.—A Kachin village in Tract No. 9, Bhamo district, situated in 24° 19′ north latitude and 97° 28′ east longitude.

In 1892 it contained forty-five houses, with a population of one hundred and thirty-three persons. The headman of the village has one other subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own seven bullocks and seven buffaloes. There is no good camping-ground.

POMSHI or PÔNSI.—A Kachin village in Tract No. 25, Myitkyina district, situated in 24° 34′ north latitude and 97° 5′ east longitude.

In 1892 it contained eighteen houses, with a population of sixty-nine persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe: they own ten buffaloes.

POMWA.—A Kachin village in Tract No. 10, Bhamo district.

In 1892 it contained forty houses, with a population of one hundred and seventy-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Kaori sub-tribe, and own no cattle.

PÔN-DAW-NAING-NGAN.—A revenue circle in the Amarapura townshid and subdivision of Mandalay district, including three villages.

The land revenue derived from the circle amounted to Rs. 66 in 1891. The village has a considerable outturn of pottery work, which chiefly takes the form of the black almsbowls used by Buddhist priests.

PÔN-DAW-NAING-NGAN.—A village in the revenue circle of the same name in the Amarapura township and subdivision of Mandalay district, nine miles south-west of headquarters.

It had a population of five hundred and five persons at the census of 1891, and paid Rs. 910 *thathameda*-tax.

PÔN-GAN.—A village in the Myit-kaing circle, Pakôkku township, subdivision and district, with a population of one hundred and seventy-six persons, according to the census of 1891, and a revenue of Rs. 470.

PŌNG MU.—Now a dependency of Sam Ka, a State in the Central Division of the Southern Shan States, but formerly a separate charge.

The chief was called a *Ngwe-kun-hmu*, but more commonly a *Dha-hmu*.

The *dha-hmu*.

The story is told that when the chief first went to Mandalay he had a blade of exceedingly fine temper which he gave to the King. It was found that this was made from iron excavated in Pōng Mu. Accordingly his tribute—this was before the introduction of the *thathameda* system—was fixed at twenty-five sword-blades yearly. The mine has been long closed and no more *dha*-blades are manufactured.

History.

The last chief was Hkun Kyan. He shilly-shallied in the internecine wars of King Thibaw's time and eventually joined forces with Maung Chôn of Ang Teng (In-le-ywa) in attacking the lake villages which had joined Sao Ôn of Yawng Hwe. They were defeated by the *Sawbwa* and fled to Möng Pai, and it was partly to restore these two that the Möng Pai *Sawbwa* sent troops in 1886 to attack Yawng Hwe. Meanwhile Pōng Mu State was burnt from end to end by Yawng Hwe and Sam Ka and remained uninhabited until the British occupation of Fort Stedman. Hkun Kyan failed to make his appearance before the Superintendent, notwithstanding that he had been *Dha-hmu* for nearly twenty years and had succeeded his father in the post. Pōng Mu was therefore given to Sam Ka and has now been quite assimilated to that State, the account of which may be consulted for further particulars.

PÔN-GYI-GAN.—A village in the Kyaukkan circle, Myaing township, Pakôkku subdivision and district, with a population of five hundred and eighty-two persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,420 for 1897-98.

PÔNLEIN or PÔNLEIN LUMA.—A Kachin village in Tract No. 11, Bhamo district, situated in 24° 26′ north latitude and 97° 33′ east longitude.

The headman has two other villages in this tract and the village of Laban in Tract No. 12 subordinate to him. In 1892 Pônlein contained thirty houses.

The population was unknown. The inhabitants are of the 'Nkhum tribe, and own no cattle.

Pônlein was fined in 1890-91 for an attack on a Chinese caravan escorted by the Tali *Sawbwa* in November 1899.

PÔN-NA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of one hundred and ninety-eight persons, according to the census of 1891, and a revenue of Rs. 500.

PÔN-NA-CHUN.—A village of ninety-two houses in the Ava township of Sagaing district, seven miles west of Ava.

Near it is the Shinbinteinlin pagoda.

PÔN-NA-ZU.—A village in the Pa-gyi revenue circle, Amarapura township and subdivision of Mandalay district, two miles south-south-west of headquarters.

It had a population of two hundred and ninety-five persons at the census of 1891, and paid Rs. 500 *thathameda*-tax.

PÔN-NA-ZU.—One of the quarters of Sagaing town.

It is inhabited chiefly by *Pônnas* (Brahmans) of Manipuri descent. They are said to be the descendants of captives brought from Manipur during the reign of King Bodaw-phya.

PO-NÔK.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an appropriated area of two square miles of village lands.

It has one hundred and forty-eight inhabitants and a cultivated area of 66 acres. Paddy and jaggery are the chief products. The *thathameda* revenue for 1896-97 amounted to Rs. 420. The village is in the Paluzwa *thugyi*ship and is sixteen miles from Ye-u.

PŌN SANG.—A sub-circle of four Shan villages in the Tang Yan circle of South Hsen Wi Northern Shan State.

It contained thirty-eight houses in 1897, with a population of seventy-one males, seventy-six females, forty-five boys and twenty-eight girls, and paid a revenue of Rs. 100 a year. The inhabitants are cultivators and work thirty-eight acres of lowlying paddy land : they own one hundred and two buffaloes.

PONSEIN or PUMSEN.—A Kachin village in Tract No. 8, Bhamo district, situated in 24° 6′ north latitude and 97° 30′ east longitude.

In 1892 it contained thirteen houses, with a population of fifty-eight persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own four bullocks There is a fair water-supply.

PÔN-TA-GA.—A village in the Ye-u township and subdivision of Shwebo district, ten miles from Ye-u town.

There are six hundred and eighty-six inhabitants and 142·4 acres under cultivation, chiefly of paddy, tilseed and *pènauk*. The *thathameda* revenue for 1896-97 amounted to Rs. 1,590.

PÔN-THA.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and fifty persons and the *thathameda* amounted to Rs. 252. No land revenue was collected in the circle.

PÔN-THA.—A revenue circle in the Nato-gyi township, Myingyan subdivision and district.

In 1895-96 the population numbered one thousand eight hundred and twenty persons and the *thathameda* amounted to Rs. 1,660. No land revenue was collected in the circle.

PÔN-ZO-GYE.—A village in the Kyaw circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of seventy-seven persons, according to the census of 1891, and a revenue of Rs. 110.

POONKAW.—A Kachin village in Tract No. 3, Bhamo district, situated in 23° 53′ north latitude and 97° 16′ east longitude.

In 1892 it contained twenty-seven houses, with a population of one hundred and sixteen persons. The headman of the village has four others subordinate to him. The inhabitants are of the Lahtawng tribe, and own twenty-four bullocks and thirteen buffaloes.

POPA.—A village at the foot of Popa hill in Popa circle, Kyaukpadaung township, Pagan subdivision of Myingyan district.

The village is locally reputed for its plantain orchards and fruit gardens. The climate is temperate and the rest-house at the village is pleasantly cool during the hot weather.

The shrine of the two *nats*, Maung Tin De and his sister, stands here and is visited by worshippers from the surrounding country every year. The images of the *nats* are said to have been offered by the Burmese King. They now lie in the Bernard Free Library at Rangoon. Each head is 55 ticals in weight and of pure gold.

The population of the circle in 1895-96 numbered two thousand one hundred and seventy persons, and the *thathameda* amounted to Rs. 3,970. No land revenue was collected in that year.

POPA.—An extinct volcano, about fifty miles north-north-east of Yenangyaung and twenty-five to thirty miles east-south-east of Pagan in Myingyan district, rising to a height of three-thousand feet above the undulating country, and four thousand nine hundred and sixty-one feet above sea-level.

The peak consists of ash breccia, but lava flows, mostly trachytic, form the lower slopes and the surface round the base of the volcano. Amongst these flows are some consisting of a beautiful porphyry, with crystals of pyroxene. The country round about is undulating and is composed of Pliocene sands and gravels. The hill itself is densely covered with jungle and the country at its base is also forest-clad and is seared by numerous ravines and low ridges. In these many dacoit bands and cattle-thieves found secure hiding-places for several years after the Annexation, and special operations were necessary before the country was rid of them. Popa hill is the residence of the puissant Min Magyi *nats*. A fairly good cart-road runs from Pagan to the village of Popa, with an ascent so gradual that the rise of one thousand six hundred feet is hardly noticed. The base has a flat terrace of rising ground all round it and is separated from the surrounding sandy ridges by abrupt cliffs rising to about five hundred feet. The lower slopes of the hill are covered with heavy tree jungle, which fades away into grassy slopes round the crater at the top: this is about a mile across and forms a cup some two thousand feet deep. The bottom is now jungle-grown, with large trees of considerable age. Numerous water-courses cut deep into the sides of the hill.

PO-PA-GAN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered four hundred and thirty-five persons and the *thathameda* amounted to Rs. 650. No land revenue was collected in the circle.

PÔP-PA.—A revenue circle in the north-east of the Mintaingbin township of Lower Chindwin district, with one hundred and thirty-three inhabitants. There are two villages, Maungtôn and Pôppa, in the circle. The total revenue amounted to Rs. 537 for 1896-97, Rs. 510 being *thathameda* and Rs. 27 State land revenue.

PÔP-PAUNG.—A revenue circle in the Taungtha township, Myingyan subdivision and district.

In 1895-96 the population numbered six hundred persons and the *thathameda* amounted to Rs. 565. No land revenue was collected in the circle.

PO-SAUNG.—A hill in the south-west of the Pyinmana subdivision of Yamèthin district, about fourteen miles from Taungnyo.

Legends.

It is said to be haunted by a *nat*, whose history is given as follows by Maung Bo Haik of Pyinmana: In the year 728 B.E. (1366 A.D.) Mintin Sithu, Maung Po Maung, a grandson of Thamôddarit ***Min***, established a city in the Taungnyo neighbourhood and called it Myataungmyo. King Thawun-ngè of Toungoo heard that there were elephants in the neighbouring forests, some of them white, some coloured. So he came up to Myataungmyo and ordered Mintin Sithu, Maung, Po Maung to point out the white and coloured elephants. He could not; so Thawun-ngè had him taken to the top of the hill and put to death. Maung Po Maung became a *natsein*, a malignant spirit and has haunted the hill ever since and it is called "Posaung" Taung after him.

Not far from it is the Kyetsa forest. When King Thawun-ngè was on his way back to Toungoo, the golden cock that he kept as a time-piece to announce the hours by his crowing escaped into the jungle. He was searched for in vain and when the King gave him up as finally lost, he declared that part of the jungle to be devoted to the golden cock under the name of "Kyet-sa *myo*."

PO-U.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of two hundred and twelve persons, according to the census of 1891, and a revenue of Rs. 390.

PO-WA NORTH—A village in the Madaya township and subdivision of Mandalay district, south of Udein.

The village has seventy-five houses, and the population in 1897 numbered three hundred persons approximately. The villagers are fishermen and cultivators.

POWA SOUTH.—A village in the Madaya township and subdivision of Mandalay district.

It has forty houses and its population numbered in 1897 two hundred persons approximately. The villagers are fishermen and cultivators.

PU-DWIN.—A village in the Lingadaw circle, Myaing township, Pakôkku subdivision and district, with a population of sixty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 140 for 1897-98.

PU-KAW.—A village on the west side of the Zi-gyun island, opposite Zi-gyun in Myitkyina district, containing twenty-three houses of Shan-Burmese.

The villagers work as coolies, fishermen and boatmen, and raise also a little *mo-hnyin*. The boatmen are paid from six to eight annas a day. The village has no cattle.

Haw Saing's rising.

It was settled in 1246 (1884 A.D.) from Pukaw-kyun, a small island just north of Zi-gyun and Thagaya, when Haw Saing was raiding the riverain belt. In 1883 a force of Kachins of the neighbouring Sana, Lahtawng and Marip tribes had come to the river villages and attacked the Shans there. About five hundred Shans collected in Zi-gyun and prepared for resistance, but ten thousand Kachins lined the river bank for miles and cut them off, and they finally had to compromise. The Shans surrendered all they had to the last *paso*. The Kachins took no captives from the island and retired after three days, when they heard that the *Hpaung Wun*, Maung Maung, and the *Shwelan* had arrived at Mogaung with one thousand men.

PUMCHAWM.—A Kachin village in Tract No. 35, Myitkyina district.

In 1892 it contained twelve houses, with a population of fifty-four persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe, and own thirty-two buffaloes.

PUMKIN.—A Kachin village in Tract No. 30, Myitkyina district, situated in 25° 1′ north latitude and 96° 49′ east longitude.

In 1892 it contained sixteen houses, with a population of sixty-nine persons. The headman of the village has two others subordinate to him. The inhabitants are of the Marip tribe, and own six buffaloes. There is good camping-ground and a plentiful water-supply.

PUMNOIKYET or PUMNOIKHET.—A Kachin village in Tract No. 14, Bhamo district, situated in 24° 49′ north latitude and 97° 33′ east longitude.

In 1892 it contained twenty-five houses, with a population of one hundred and five persons. The headman has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe, and own fourteen buffaloes.

PUMPIEN.—A Kachin village in Tract No. 13, Bhamo district, situated in 24° 42′ north latitude and 97° 32′ east longitude.

In 1892 it contained sixty houses, with a population of three hundred and thirty-six persons. The headman has two others subordinate to him. The inhabitants are of the Lahtawng tribe, and own seven bullocks, sixty buffaloes, twelve ponies and mules and twelve goats. Small supplies of water can be obtained, and there is a fair camping-ground.

PUMPRI or PUMPI.—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° 1′ north latitude and 97° 53′ east longitude.

In 1892 it contained thirty houses; the population of the village was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Marip tribe, and grow the poppy.

PUMPU.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 59′ north latitude and 97° 57′ east longitude.

In 1892 it contained twenty-five houses; the population was unknown. The headman has one village subordinate to him. The inhabitants are of the Lepai tribe.

PUMSANG.—A Kachin village in Tract No. 8, Bhamo district.

In 1892 it contained twenty houses, with a population of fifty-one persons. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe and Lana sub-tribe, and own four bullocks and four buffaloes.

PUMWATTU or POMGATONG or WUTU.—A Kachin village in Tract No. 28, Myitkyina district, situated in 24° 51′ north latitude and 96° 57′ east longitude.

In 1892 it contained sixteen houses, with a population of seventy persons. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe, and own twenty-five buffaloes.

PUNGAN.—A Kachin village in Tract No. 22, Myitkyina district, situated in 25° 24′ north latitude and 97° 51′ east longitude.

In 1892 it contained one hundred houses; its population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe.

PUNG HA.—A Shan village in Möng Sīt circle of the Northern Shan State of South Hsēn Wi.

It had not long been established in March 1892, and then numbered three houses, with a population of thirty persons. They owned a good number of plough cattle and proposed to cultivate paddy-land in an irrigated hollow.

PUNG HPAN.—A village in the Möng Yai circle of the Northern Shan State of South Hsēn Wi. It is situated on the low hills to the south-west of Möng Yai town, near the main south road, and contained in March 1892 ten houses with a population of sixty-eight persons.

It had been entirely resettled since 1889. The inhabitants cultivate lowland paddy and some quantity of cotton.

PUNG HTŌN.—A Shan village in the Möng Sīt circle of the Northern Shan State of South Hsen Wi. It lies to the south-west of Loi Ngün, the chief village of the circle, and had in March 1892 eight houses, and a population of forty-seven persons. Lowland rice cultivation was the general industry.

PUNGIN *KHA*.—The Pungin *kha* or Penin *kha* rises to the south of the Sana hills and flows north-east into the Mali *kha*, where the road up the right bank of the Mali *kha* crosses it; it is from forty to fifty yards wide by three and a half feet deep in its deepest part in January; the bottom is rocky.

PUNG LAWNG.—A circle in Möng Tung sub-State of Hsi Paw, Northern Shan States, in charge of a *nèbaing*. The circle is bounded on the north by Mak Man, on the east by Möng La, on the south by Man Kang Lōng, on the west by Man Hsio, and on the north-west by Man Awng.

Its area is about one square mile, and in 1898 the population numbered one hundred and nineteen persons, in twenty-four houses and five villages.

The revenue paid amounted to Rs. 175-8-0, with seventy-five and a half baskets of paddy. The people work lowland paddy.

PUNG LÖNG.—A village in the Kodaung subdivision of the Northern Shan State of Hsi Paw, bounded on the north by the Möng Ngaw circle, on the east by Nin Hpök, on the south by Kyawk Mè and on the west by Hu Sun in Möng Lōng sub-State.

PUNG WO.—A circle in the Northern Shan State of Hsi Paw.

It is in charge of a *nèbaing*, and is bounded on the north-north-east by Pang Sam, on the north-east by Nawng Kwang, on the east by Tawng Tek, on the south by Man Htam and on the west by Hai Kwi.

It included fifteen villages in 1898, and had a population of eight hundred and forty-six persons.

In the same year it paid Rs. 1,620 net revenue and supplied one thousand four hundred and fifty baskets of paddy. It had also two hundred and two revenue-paying *thanatpet* trees, for which Rs. 24 were rendered. The population is engaged in wet-paddy cultivation.

PUNG YWAMA NINGSA.—A Kachin village in Tract No 38, Myitkyina district, situated in 25° 57′ north latitude and 97° 56′ east longitude.

In 1892 it contained thirteen houses; the population was not known. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

PUNKA.—A Kachin village in Tract No. 38, Myitkyina district, situated in 26° north latitude and 97° 53′ east longitude.

In 1892 it contained thirty houses; the population of the village was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe.

PUNTE.—A village of Chins of the Yahow tribe in the Central Chin Hills. It lies six miles south-west of Lyenhnga, on the east bank of the Tayo river, and can be reached *viâ* Lyenhnga.

The name of the resident Chief was Tawlyen or Dolyin.

Punte is subordinate to Vannul and pays tribute to Falam. Water is plentiful.

PUNTE.—A village of Chins of the Kanhow tribe in the Northern Chin Hills. It lies between Tung Tung and Salzang, and is reached by the route to Tunzan.

In 1894 it had three houses: the resident Chief was Sunt Ut. The people are Yos, subordinate to Howchinkup. Water is brought in by bamboo leads, and there is a camping-ground above the village.

PUNTU (LAWKATONG) or PÔNTU.—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° 4′ north latitude and 97° 48′ east longitude.

In 1892 it contained sixteen houses; its population was unknown. The headman of the village has no others subordinate to him; the inhabitants are of the Maran tribe.

PUNTU (PUMKATONG or PÖNTU).—A Kachin village in Tract No. 18, Myitkyina district, situated in 25° 4′ north latitude and 97° 48′ east longitude.

The number of houses in 1892 was twenty-two. The headman of the village has no others subordinate to him. The inhabitants are of the Maran tribe.

PUNWALIDAN.—A Kachin village in Tract No. 38, Myitkyina district, situated in 25° 49′ north latitude and 98° 1′ east longitude.

In 1892 it contained fifty houses; its population was unknown. The headman of the village has no others subordinate to him. The inhabitants are of the Lepai tribe and Sadan sub-tribe.

PUSAT.—A village of Chins of the Whenoh tribe in the Central Chin Hills. It lies south of the Sôkte-Nwengal villages and can be reached by a route south-west of Molbem, but is more easily approached *viá* Helè or Pai Yan.

In 1894 it had twenty-eight houses. The village has no resident chief. It pays tribute to Falam. There is good water-supply.

PUT-THO.—A village in the Kwe-myôk circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of seven hundred and six persons, according to the census of 1891.

The *thathameda* amounted to Rs. 1,630 for 1897-98.

PWA-SAW.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered one thousand three hundred and forty persons, and the *thathameda* amounted to Rs. 2,106. No land revenue was collected in the circle.

PWE-CHIT.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one thousand persons and the *thathameda* amounted to Rs. 1,680. No land revenue was collected in the circle.

PWÈ-DAING-GYAW.—A village in the Madaya township and subdivision of Mandalay district, west of The-gaw.

It has seventy houses and its population numbered in 1897 three hundred persons approximately. The villagers are cultivators.

PWE LA (Burmese, PWE-HLA).—A State in the Myelat district of the Southern Shan States, with an area of one hundred and two square miles, administered by a *ngwe-kun-hmu*. It is bounded on the north by Pangtara; on the east by Maw Sün and Yawng Hwe; on the south by Hsa Mōng Hkam; and on the west by Kyōng, Nam Hkōm, and Kyawk Ku Hsi Wan States. The two circles of Tat Pōk and Myin Mu are detached from the main State and border with Meiktila district.

The general aspect is of a series of open, grassy downs. There are no perennial streams and the country is somewhat dry, but drinking water is always abundant.

In 1897 the State contained six thousand three hundred and thirty-six of a population, of the following races:—

					Rs.
Danu	...	...	...	...	2,920
Taung-yo	...	...	...	...	2,173
Taung-thu	...	...	...	...	862
Da-ye	...	...	...	...	330
Shan	...	...	...	...	37
Burman	...	...	...	...	10
Pōnna	...	...	...	...	4
				Total	6,336

Pwe La is divided into four circles: the *U-taik*, Tat Pōk, Kyôt Kyet and Myin-mu. In 1897 there were one thousand three hundred and twenty-nine houses in sixty-three villages, paying Rs. 7,629 in taxes, out of which Rs. 3,500 was paid to the Government as tribute.

All the records of history. Pwe La history are burnt, and nothing is available but a bare list of chiefs.

No.	Name.	Date.	Tribute.	
1	2	3	4	5
			Rs.	
1	Baiknaya Bo ...	1113 B.E. 1751 A.D.	1,340	
2	Maung Ywè ...	do ...	do ...	Son of No. 1.
3	Maung U ...	do ...	do ..	Son of No. 2.
4	Maung Wun ...	do ...	do ...	Step father of No. 3.
5	Maung Kaung ...	do ...	do ...	Son of No. 4.
6	Maung Kyōk ...	1201 B.E. 1839 A.D.	do ...	Younger brother of No. 5
7	Maung Law Ma ...	1855	do ...	Son of No. 6.
8	Maung Po Thein ...	1863	7,000	Brother of No. 7.
9	Maung Ywè ...	1875	4,500	Step father of No. 8.
10	Maung Saw Nyun, A.T.M.	1886	4,500*	Son-in-law of No. 9.

In 1840, owing to the raids of the Karen-ni, tribute was remitted and one thousand baskets of paddy were sent instead to the Möng Nai court.

A house inspection was made in 1862 by order of the Myelat *wun*, and the revenue payable was stated to be Rs. 7,000. This assessment was found to be too high and Rs. 2,000 were remitted.

PWE LA.—The chief village in the State of that name, Myelat district of the Southern Shan States, and the residence of the *ngwe-kun-hmu*.

In 1897 the village had two hundred and twenty-six houses with a population of one thousand one hundred and three persons. Excepting ninety-four houses none were assessed to revenue, and these paid Rs. 963-8-0 annually. On a slope opposite the village is a large bazaar, one of the finest in the Myelat.

PWET-NYET.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district.

It includes a single village and paid a revenue of Rs. 600 in 1897.

PWIN-GA.—A revenue circle and village with one hundred and fifty-one inhabitants in the Kani township of Lower Chindwin district.

It is situated in the Sè-ywa-gyaung valley, on the bank of the Patolôn *chaung*, which runs from south to north between the Mahudaung and Pôndaung ranges. Paddy is the chief crop cultivated. The revenue in 1896-97 amounted to Rs. 390, from *thathameda*.

PWIN-HA.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Pwin-hla.

PWIN-LIN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and fifteen persons and the *thathameda* amounted to Rs. 332. No land revenue was collected in the circle.

*Reduced to Rs. 3,500.

PYA.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered one thousand three hundred and eleven persons and the *thathameda* amounted to Rs. 1,568. No land revenue was assessed in the circle.

PYA.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district, including a single village.

The revenue paid by the circle in 1897 amounted to Rs. 270.

PYA.—A village of one hundred and six houses in the Ava township of Sagaing district, fifteen miles south of Ava.

The principal villages in the circle are Myobingauk, fifty houses, Kokogan, thirty-three houses, and Gyo-gya-u, thirty-three houses, with subordinate village headmen at each.

It is said that during the reign of Alaung Sithu, the grandson of Kyanyittha, a large stone slab of five cubits square, which he took for a pedestal for an image, was cut at Pya and placed at Myedu, and over it was erected the Shweku-myin pagoda, some one hundred and fifty years before the founding of Sagaing.

PYA.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of 257 persons, according to the census of 1891.

The *thathameda* amounted to Rs. 610 for 1897-98.

PYA-DAN-GAING.—A village in the Seik-che circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and four persons, according to the census of 1891, and a revenue of Rs. 180, included in that of Seik-che.

PYA-DAUNG or TAUNG-BET.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and ninety-two persons, according to the census of 1891, and a revenue of Rs. 930.

PYA-GAUNG.—A revenue circle in the Kyi-daunggan township, Pyinmana subdivision of Yamèthin district.

Legendary history.

Maung Bo Haik gives its previous history as follows.—There was an ancient prophecy that when the Burmese era reached three eights, that is to say in the year eight hundred and eighty-eight (1526 A.D.) the city of Ava would fall before the Shans. Accordingly in that year there was war between Shwenan Kyawshin and Zalôn Thohanbwa, the King of Mo-hnyin. Thohanbwa killed the King of Ava in battle and took his kingdom. When he heard this, Maha-thiri Zeyathu, the King of Toungoo, marched north from Toungoo with a large army and when he had gone a distance of thirty-six thousand *tas*, he halted his forces. There he had a dream in which the Nyaungsaung *nat* appeared to him and told him that the kingdom of Toungoo would remain unharmed for three reigns, that of Maha-thiri Zeyathu, his son and his grandson, and that there was no cause for alarm.

The King was much pleased, but in order to make everything secure he founded a town on the spot and called it Pyagaung *(a good sign shown)*. The town was defended by a wall fifty *tas* square and a rampart ten cubits high and five thick, and it was finished in six months' time. Then Aungzi-

hmu Nemyo Mintin-thurein, one of his officials, was put in charge of it and ordered to resist the advance of any hostile force.

Pyagaung *myo*, however, only lasted for fifty years when it was abandoned: it remained deserted until 1245 B.E. (1883) when one Maung Maung, with the title of *myothugyi*, was ordered to re-establish it: he soon gathered one hundred households round him. A number of other villages were also established in the neighbourhood both before and after this date, but many of them were abandoned in the years which succeeded the Annexation.

PYA-GÔN.—A village of Chins of the Yôkwa tribe in the Southern Chin Hills. It lies eight miles north-east by east of Hrongwin, and can be reached from Yôkwa *via* Hrongwin.

In 1894 it had twenty houses: Sanhmôn was its resident Chief.

The village is under the protection of Tinghmôn of Yôkwa. There is good camping-ground, with plentiful water.

PYA-GYUN.—A village in the Madaya township and subdivision of Mandalay district, south of Thè-gyun.

It had fifty houses and a population of two hundred persons on an approximate calculation in 1892. The villagers are fishermen and cultivators.

PYA-MA.—A village in the Pauk township and subdivision of Pakôkku district, with a population of two hundred and sixty-three persons, according to the census of 1891, and a revenue of Rs. 1,060.

PYAN.—A village in the Pyan circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of seventy-nine persons and a revenue of Rs. 1,097.

PYAN-GYA.—A village in the Mayagan township, Ye-u subdivision of Shwebo district, fifteen miles from Ye-u.

The population numbers five hundred and fifty persons, chiefly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 800.

PYAN-HLE.—A revenue circle with four hundred and twenty-five inhabitants in the Kani township of Lower Chindwin district. It is situated on the left bank of the North Yama stream and includes the villages of Pyanhlè, Thigôn, Taungbu, Shan-ywa, Aungchantha and Kantha.

The principal crops are *jowar*, sessamum and peas.

The revenue for 1896-97 amounted Rs. 425 from *thathameda*, and Rs. 168 from State land.

PYA-O.—A revenue circle with one hundred and one inhabitants in the Kani township of Lower Chindwin district, including Pya-o and Ywa-thit villages. It is situated near the North Yama *chaung*, which separates the Kani township from the Salingyi and Mintaingbin townships.

Paddy, *jowar* and peas are the chief products. The revenue for 1896-97 amounted to Rs. 290, from *thathameda*.

PYA-PÔN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered three hundred and thirty-five persons and the *thathameda* amounted to Rs. 217. No land revenue was collected in the circle.

PYA-THI.—A village in the Pyathi circle, Myaing township, Pakôkku subdivision and district, with a population of five hundred persons, according to the census of 1891. The *thathameda* amounted to Rs. 1,830 for 1897-98.

PYA-THÔN.—A revenue circle in the Taungdwin-gyaung township, Mingin subdivision of Upper Chindwin district.

It includes a single village and paid Rs. 520 revenue in 1897.

PYAUNG-BYA.—A ward in the town of Myingyan, Myingyan subdivision and district.

In 1895-96 the population numbered four thousand two hundred and fifty persons, the land revenue amounted to Rs. 14-9-6, the *thathameda* to Rs. 6,906 and the gross revenue to Rs. 6,920-9-6.

PYAUNG-THE-WA.—A village in the Indaing township, Tantabin subdivision of Shwebo district, on the Mu river, forty-seven miles from Ye-u.

It had one hundred and twenty-five inhabitants in 1891, mostly paddy cultivators. The *thathameda* revenue for 1896-97 amounted to Rs. 250.

PYAW.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered one hundred and sixty-one persons and the *thathameda* amounted to Rs. 198. No land revenue was collected in the circle.

PYAW-BWÈ.—A township of Yamèthin district, bounded on the north by Meiktila district, on the east by the Shan Hills, on the south by Yamèthin and Yindaw townships, and on the west by Yindaw.

It has fifty-four revenue circles. The average revenue over a period of three years was—

	Rs.
Thathameda-tax	41,169
State land	1,163
Irrigation	10,733
Excise	3,303

The population, according to the census of 1891, numbered thirty-five thousand nine hundred and ninety-three persons, but the transfer of eighteen circles to Meiktila in 1896 and the reception of twenty-six from Yamèthin township is thought to have raised the number to 37,627.

Pyawbwè town is a station on the Rangoon-Mandalay railway and has undoubtedly very considerably increased in size since the Annexation. No particulars, however, are supplied.

PYAWBWÈ.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered seven hundred and fifty-five persons and the *thathameda* amounted to Rs. 1,006. No land revenue was assessed in the circle.

PYAW-BWÈ.—A village in the Udaung circle, Madaya township and subdivision of Mandalay district, east of the Irrawaddy.

It has forty-four houses, and the population in 1897 numbered one hundred and seventy-six persons approximately.

PYAW-GAN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered two hundred and fifty-five persons and the *thathameda* amounted to Rs. 376. No land revenue was collected in the circle.

PYAWNG KAWNG.—A circle in the Northern Shan State of Hsi Paw. It is in charge of a *nèbaing* and is bounded on the north by Möng Tang, on the east by Kywai Kung, on the south by Ho Küt, and on the west by Hsi Ku.

It included seven villages in 1898 and had a population of nine hundred and sixty-eight persons. In the same year it paid Rs. 911 net revenue and supplied two hundred and eighty-three baskets of paddy. It had also five hundred and twenty revenue-paying *thanatpet* trees, for which Rs. 59 was rendered. The population is engaged in paddy cultivation, both lowland and upland, and there is a bazaar of some size. The railway line passes through the circle, which is therefore likely to become of increased importance, and a railway station has been built at Pyawng Kawng.

PYA-ZWE, EAST and WEST.—Two villages in the Wundwin township, Northern subdivision of Meiktila district, with a combined population of three hundred persons.

The Thônzu tank ensues a fairly constant supply of water, so that a certain amount of paddy is always raised

The village has a group of pagodas, built by private benefactors.

PYE-GAN.—A revenue circle in the Mingin township and subdivision of Upper Chindwin district, including three villages.

The revenue paid in 1897 amounted to Rs. 720.

PYI-AING.—A village in the Ye-myet circle, Pakôkku township, subdivision and district, with a population of three hundred and ninety-six persons, according to the census of 1891, and a revenue of Rs. 660, included in that of Ye-myet.

PYI-BIN.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and sixty-five persons and the *thathameda* amounted to Rs. 248. No land revenue was collected in the circle.

PYI-DAUNG.—A village in the Shwe-gyin township, Ye-u subdivision of Shwebo district, with an area of four square miles of attached land.

The population in 1892 numbered one hundred and forty-five persons and there were two hundred and sixty-seven acres of cultivated land. Paddy and jaggery are the chief products. The village is nine miles from Ye-u: the revenue for 1896-97 from *thathameda* amounted to Rs. 350.

PYI-DAW-THA.—A village in the Sagaing township, subdivision and district; it is separated from Ywa-thit-kyi by a small lane, but each village has had a separate *thugyi* since Thibaw's time.

There is a *jhil* in the neighbourhood, the area of which is roughly estimated at about four square miles. *Mayin* cultivation is extensively carried on. Near the village are three large pagodas, the Le-myet-hna, the Shwe-mu-tan and the Kyantha-gyi.

PYI-LÔN-GYAW.—A village and revenue circle in the Amarapura township and subdivision of Mandalay district, eight miles east-south-east of headquarters.

It had a population of two hundred and five persons at the census of 1891, and paid Rs. 305 *thathameda*-tax.

PYIN.—A revenue circle in the Kyaukpadaung township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered 335 persons and the *thathameda* amounted to Rs. 488. No land revenue was collected in the circle.

PYIN-BA.—A village in the Gwe-gôn circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of 210 persons, according to the census of 1891. The *thathameda* amounted to Rs. 560 for 1897-98.

PYIN-BA.—A village in the Kabyu circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of one hundred and fifty-four persons, according to the census of 1891.

The *thathameda* amounted to Rs. 380 for 1897-98.

PYIN-BA.—A village in the Tilin township, Pauk subdivision of Pakôkku district, with a population of four hundred and thirty-nine persons, according to the census of 1891, and a revenue of Rs. 800.

PYIN BA-ZWÈ.—A village in the Sa-lemyin circle, Nga-singu township, Madaya subdivision of Mandalay district, south of Zehaung.

It has twenty-five houses and a population of one hundred persons. The villagers are bamboo cutters and cultivators.

PYIN-CHAUNG.—A village in the Pauk township and subdivision of Pakôkku district, with a population of six hundred and eleven persons, according to the census of 1891, and a revenue of Rs. 1,860.

PYIN-GA.—A village in the Sagaing subdivision and district, situated on an island in the Irrawaddy river. It lies twenty-six miles north-east of Sagaing and has thirty houses.

Formerly the village was under the control of the King's elephant-keeper, and hence was named "Sinsakyun."

PYIN-GAN.—A village in the Mo-hnyin circle, Shwe-gu subdivision of Bhamo district, on the right bank of the Irrawaddy river.

All the households are Shan-Burmans, who came here from Bu-gyun in 1888. The inhabitants are fishermen exclusively, and the only method they use is that of *yins* at low water. The fisheries in the neighbourhood are at Wetmasa, Gyo-in and Pawya.

PYIN-GYAUNG.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Thaya-gyi.

PYIN-GYI.—A village in the Pyingyi circle, Laung-she township, Yawdwin subdivision of Pakôkku district, with a population of two hundred and thirty-two persons and a revenue of Rs. 490 in 1897.

PYIN-LE.—A village in the Yaw township, Yawdwin subdivision of Pakôkku district, with a population of eighty-seven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

PYIN-MA.—A revenue circle in the Sa-le township, Pagan subdivision of Myingyan district.

In 1895-96 the population numbered one hundred and sixty-seven persons, and the *thathameda* amounted to Rs. 290. No land revenue was assessed in the circle.

PYIN-MA-NA.—A subdivision of Yamèthin district in the Meiktila Division, with an area in the Karen hills on the east of about four hundred and

sixty-eight square miles, and a plain-land area of one thousand two hundred and sixty-one square miles. The population, according to the census of 1891, numbered fifty six thousand three hund ed and forty-nine persons.

Pyinmana is bounded on the north by the Yamèthin subdivision, from which it is separated by the Sin-the stream; on the east by the Myelat Division of the Southern Shan States; on the south by Toungoo district, the old boundary between British and independent Burma; and on the west by the Pegu *Yomas*, which mark the division between it and Magwe district.

There are three townships in the subdivision, which was formed in 1894 out of the former district. They are Pyinmana, Kyidaunggan and Lèwe.

PYIN-MA-NA.—A township in the subdivision of that name of Yamèthin district. It has an area of one thousand six hundred square miles and is bounded on the north, east and west by Kyidaunggan and on the south by Lèwe townships of the subdivision.

The average revenue for three years amounted to Rs. 28,768 from *thathameda*, Rs. 6,433 from State land, and Rs. 28 from excise. There are thirty-four revenue circles in the township, and the population in 1897 was estimated at twenty-two thousand five hund ed and forty-one persons.

The municipal area of Pyinmana town is one square mile. The population in 1897 numbered thirteen thousand one hundred and seventy persons, and the revenue paid amounted to Rs. 4,500. Both town and township have undoubtedly greatly increased in population since the Annexation, immediately after which Pyinmana was one of the most disturbed parts of Upper Burma. No particulars, however, are furnished, except that there are twenty-one villages with over fifty houses in the township.

PYINMANA.—On the Nga-laik *chaung*, the headquarters of the subdivision and township of the same name of Yamèthin district. It is situated on the Rangoon-Mandalay main railway line.

The town at the Annexation.

At the Annexation the town of Pyinmana or Ningyan had no clearly defined boundaries and covered a large extent of ground. Most of the houses were surrounded by thick groves of plantains and other fruit trees. These impeded the view and on the east and south-east the houses gradually got fewer and fewer and merged in a dense belt of sugarcane and other high crops, through which it was difficult even for an elephant to make its way. The more central parts of the town were intersected by broad straight roads running at right angles to one another, and excepting the main street these were all two or three feet deep in mud. Such a town offered every facility for dacoits and made their pursuit and capture very difficult. Bands of dacoits used to creep into the town and set fire to two or three houses while they robbed the inhabitants, and the police found such difficulty in getting through the mud that they were almost invariably too late to do anything. It is not surprising therefore that for several months after the occupation of Pyinmana, part of the town was practically held by the dacoits. The construction of roads and the building of block-houses at intervals and their occupation with small parties of police eventually restored order.

The roads to Toungoo, Yamèthin, and even the five-mile road to Sin-thewa remained very unsafe even for armed parties for nearly a year after the Annexation. Notwithstanding several posts on the way, country carts which

followed the convoys were habitually looted, the cattle carried off and the carts often broken up. Even the convoys sometimes suffered, and the mails had to be carried under a guard of twenty rifles.

PYINMI or PINHMI.—A Kachin village in Tract No. 26, Myitkyina district, situated in 25° 18′ north latitude and 97° east longitude.

In 1892 it contained thirty-three houses, with a population of 134 persons. The headman of the village has no others subordinate to him. The inhabitants are Shan-Burmese.

PYIN-NYIN.—A circle in the Taungdwin-gyi township of Magwe district, including the villages of Pyinnyin, Yahkainggôn and Kanbè.

PYIN-THA.—A township in the Maymyo subdivision of Mandalay district, bounded on the north by Maymyo township, on the south and south-west by the Myit-ngè river, and on the west by the Amarapura subdivision of Mandalay district.

It is made up of the old Ônkôn and Thôndaung townships, which were amalgamated in 1895. The population in 1891 numbered 4,931 persons, and the area was one hundred and ninety square miles. The headquarters are at Pyintha, two miles west of Thôndaung.

PYIN-THA.—A circle in the Pyintha township, Maymyo subdivision of Mandalay district.

It is the township headquarters, and there are five villages in the circle. Pyintha is situated on the main cart-road and has a bazaar; it had a population of six hundred and sixty-three persons at the census of 1891. The *thathameda* paid by the village in 1896 amounted to Rs. 820. The people are *ya* cultivators and bazaar-sellers.

PYIN-THA.—A village in the Letyama circle, Myaing township, Pakôkku subdivision and district, with a population of one hundred and sixty-four persons, according to the census of 1891, and a revenue of Rs. 400, included in that of Letyama.

PYIN-THA.—A village in the Min-ywa circle, Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of one hundred and eleven persons, according to the census of 1891.

The *thathameda* amounted to Rs. 180 for 1897-98.

PYIN-THA.—A village in the Tet Hun circle of the State of Pangtara, Myelat district of the Southern Shan States.

It contained in 1897 forty-one houses, with a population of two hundred and thirty-three persons, and paid Rs. 183 annual revenue.

PYIN-U.—A village in the Pyin-u circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of fifty-eight persons, according to the census of 1891.

The *thathameda* amounted to Rs. 480 for 1897-98.

PYIN-U-LWIN—*See under* Maymyo.

PYIN-YWA.—A circle in the Taungdwin-gyi township of Magwe district, including the single village of Pyin-ywa.

PYIN-ZI.—A village in the Pyinzi circle, Nato-gyi township, Myingyan subdivision and district.

According to local historians it was once the residence of a prince and very prosperous. The ruins of an enclosing wall are still to be seen, and a

moat can be traced round the village. To the north is a ruined brick building, said to have been the residence of a wealthy native of India.

In 1895-96 the population of the circle numbered one thousand six hundred and seventy-five persons, and the *thathameda* amounted to Rs. 1,764. No land revenue was collected in that year.

PYIN-ZU.—A circle in Ti-gyaing township, Katha subdivision and district, including a single village of forty-one houses.

The villagers are Shans and cultivate *taungya*, *mayin*, and *kaukkyi*.

PYIT-MA.—A village in the Ku-hna-ywa township, Gangaw subdivision of Pakôkku district, with a population of eighteen persons, according to the census of 1891.

The *thathameda* amounted to Rs. 110 for 1897-98.

PYIT-TÊ.—A village in the Pauk township and subdivision of Pakôkku district, with a population of one hundred and thirty-five persons, according to the census of 1891, and a revenue of Rs. 490.

PYÔN-BU.—A village in the Pôndawbyi circle, Yeza-gyo township, Pakôkku subdivision and district, with a population of nine hundred and sixty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 310 for 1897-98.

PYU-DWIN-GÔN.—A village of seventy-eight houses in the Myotha township of Sagaing district, ten miles to the north-west of Myotha. It is situated near the Myingyan border on the Myotha-Myingyan road, in the heart of a rugged and thickly-wooded jungle.

PYU-GAN.—A revenue circle in the Myingyan township, subdivision and district.

In 1895-96 the population numbered two hundred and thirty-five persons; the *thathameda* amounted to Rs. 301, the irrigation tax to Rs. 1,919-12-3, and the gross revenue to Rs. 2,220-12-3. No land revenue was assessed in the circle.

PYU-GAN.—A village in the Pyugan circle, Myaing township, Pakôkku subdivision and district, with a population of two hundred and twenty-one persons, according to the census of 1891.

The *thathameda* amounted to Rs. 770 for 1897-98.

PYUN.—A revenue circle in the Pagan township and subdivision of Myingyan district.

In 1895-96 the population numbered four hundred and seventy persons, and the *thathameda* amounted to Rs. 712. No land revenue was collected in the circle.

PYUN-MA.—A circle in the Taungdwingyi township of Magwe district, including the single village of Pyunma only.

PYU-YAUNG.—A small village in the Mogôk township of Ruby Mines district, four miles south-west of Mogôk town.

It is inhabited by Shans.

G. B. C. P. O.—No. 3895, B. S., 3-5-1900—1006.